

THE
CHRISTIAN
REMEMBRANCE,

OF THE

Churchman's
BIBLICAL, ECCLESIASTICAL, & LITERARY
MISCELLANY.

VOL. X.

JANUARY- DECEMBER, 1828,

London:

PRINTED FOR C. & J. RIVINGTON,

ST. PAUL'S CHURCH-YARD, AND WAREHOUSE PLACE, FLEET-Street.

SOLD BY S. LLOYD AND SON, HARLEY STREET; J. TAPLEY,

— and his — AND J. AND C. J. BIRCHALL, T. SILVERSON,

Bible Societies, — AND R. NEWBY, CAMBRIDGE, —

and Evangelists (by

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ERRATA.

Page 644, lines 9 and 44, invert the circumflex over "*there*" and "*was*."

Page 647, line 18, after "*simple*" read "*upward*."

THE
CHRISTIAN
REMEMBRANCER.

JANUARY, 1828.



REVIEW OF NEW PUBLICATIONS.

ART. I.—*Bishop Hall, his Life and Times: or, Memoirs of the Life, Writings, and Sufferings, of the Right Rev. Joseph Hall, D. D. successively Bishop of Exeter and Norwich; with a View of the Times in which he lived; and an Appendix, containing some of his unpublished Writings, his Funeral Sermon, &c. By the Rev. JOHN JONES, Perpetual Curate of Cradley, Worcestershire. Seeley, London, 1826.*

IT is highly creditable to the Perpetual Curate of Cradley, to study the life, the writings, and the times of Bishop Hall. He could not easily devote his leisure hours to a more profitable pursuit, or a more delightful recreation. But it is not quite so much to his honour, to give to the world the result of his lucubrations and researches, in the shape of an expensive and somewhat corpulent octavo, of about six hundred pages! Had he contented himself with publishing, in a separate and succinct form, the memoirs which this venerable man has left us of his own life, enriched with concise and judicious illustrations, from the history of his times, he would have rendered a valuable service to the English Church. Instead of this, he has given us the Bishop's own account, in his own words, followed in some places by the editor's version of it; or rather by his wanton and needless deterioration of Hall's original and racy composition. So that the work, in one or two portions of it, reads something like a Bill in Chancery, where we have the same story told twice over, in a different form. But though we cannot say any great matters for the performance of the editor, we willingly call the attention of the public to the work; the materials of which possess an interest, which no unskilfulness in their preparation can essentially impair.

Every one, who knows any thing of Ecclesiastical Biography, knows the "Observations of some Specialities of Divine Providence, in the Life of Joseph Hall, Bishop of Norwich; written by his own Hand;" and his account of his own sufferings, in a small narrative by the title of "Hard Measure." From the former of these we learn, that his

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mother Winifride, of the house of the Bambridges, was a woman of such rare sanctity, that the most pious matrons of ancient times need not to disdain her admittance to comparison. It appears that this worthy and excellent lady was severely and continually exercised with the afflictions of a weak body, and a wounded spirit. Her constitutional and spiritual maladies, it would seem, conspired to produce a very extraordinary dream, which promised her a final deliverance from her troubles. The vision probably contributed something to its own accomplishment; and the rest was achieved by the nonconformist divine, Anthony Gilby, who contrived to persuade his *patient*, that the dream was no other than divine, and sent, as a gracious premonition, from God himself. From that time there appears to have been an end to her heavier spiritual conflicts. She retained, however, a profound and grateful sense of her deliverance from these perils and distresses; and in her lessons of piety to her son, "temptations, desertions, and spiritual comforts, were her usual theme!"

From a parent like this, it might naturally be expected that her son would imbibe a spirit of intense devotion, and a habit of referring almost every remarkable occurrence in life, directly and immediately, to the especial interference of God. This habit, which to some minds is highly dangerous and pernicious, produced no material disorder or irregularity in the mind of Hall. On the contrary, it gave to his piety a character of extraordinary singleness. One may, sometimes perhaps, be tempted to smile at the simplicity of his faith in extraordinary and special providences. But levity itself must be changed into veneration on finding, that this same faith enabled him to live, almost like one of the ancient patriarchs, in close communion with heaven, and to *endure, as seeing him who is invisible*.

The first *speciality* of Providence which he records, is that which secured him the blessing of an university education; which he was very near missing, in consequence of the numerous family, and moderate income of his father. He was entered at Emanuel College, Cambridge, where he resided thirteen years in all; the last six or seven as Fellow, "with such contentment as the rest of his life in vain strove to yield him." He owed his fellowship to a second of these *specialities*, having been elected in the room of his tutor, Mr. Gilby, who had been tempted to resign his fellowship, on a promise of patronage from the Earl of Huntingdon. The Earl expired a few days after the vacancy was declared, and the examinations for a successor had commenced. Hall was elected, and Gilby thrown upon the world.

In 1601, he narrowly escaped being appointed Master of Tiverton School. He was presented, *just in time*, to the living of Halstead, in Suffolk, by Sir Robert Drury. During his residence on that benefice, he was much troubled by "a witty and bold atheist, one Mr. Lilly,"

the same (it has been conjectured) with the celebrated author of "*Euphues, or, the Anatomy of Wit.*" However that may be, it appears that Hall apprehended great danger and hindrance to his ministry, from the profaneness and profligacy of this person, and from his pernicious influence with Sir Robert Drury. Finding all other measures fruitless, the divine felt himself impelled to "bend his prayers" against this pestilent adversary. The success of this expedient was all that the good man's heart could desire.

God (he says) gave me answer accordingly; for this malicious man, going hastily up to London, to exasperate my patron against me, was then and there swept away by the plague, and never returned to do any further mischief. Now the coast was clear before me; and I gained every day of the good opinion and favourable respects of that honourable gentleman and my worthy neighbours.—
P. 19.

Being once settled "in that sweet and civil county of Suffolk, near to St. Edmund's Bury," his first care was to build up his ruinous house; his next to find a wife to preside in it. This last important business, however, seems to have cost him as little trouble as it did the progenitor of mankind to find a help meet for him in Paradise. No sooner did he begin to feel himself weary of "the uncouth solitariness of his life, and the extreme incommodity of that single house-keeping," than, behold, "a comely and modest gentlewoman" is already bespoken for him, by the good offices of a grave and reverend minister, one Mr. Grandridge. He listened to the motion as sent from God, and enjoyed the comforts of this heaven-made match for nearly half a century!

About two years afterwards, he was prevailed on to attend Sir Edmund Bacon, on his travels to Spa, an excursion which he speaks of with great delight, and which gave him an opportunity of examining foreign lands with the eye of a divine. The condition of popish countries may well be described by his single sentence in which he speaks of the state of Liege:—"There you shall find in every corner a maumet [image]; at every door a beggar; in every dish a priest."—
P. 26.

In the year 1612, he was removed, unwillingly, from Halstead to the perpetual curacy or donative of Waltham Holy Cross;—a change which he ascribes to the illiberality of his patron, Sir R. Drury, in withholding a portion of his dues. Previous to his removal, however, he had become known to the court of Prince Henry; first, by his Meditations; and secondly, by an opportunity which offered of preaching before His Highness at Richmond, who placed him on the list of his chaplains. A short time previous to the Prince's death, he was made a Prebendary of Wolverhampton; a post which afforded him nothing but the toil and honour of recovering certain emoluments belonging to that Church; not without further signs of the never-failing,

Providence which attended him, and which caused him to exclaim, "O God, what a hand hadst thou in the carriage of that work?"

He remained minister of Waltham for two and twenty years; in the course of which period he was several times employed by King James, on public services. He attended the Earl of Carlisle on his embassy to France, and in his absence became Dean of Worcester. Before he could take possession of that dignity, he was summoned to attend the King on his journey into Scotland, and appointed to draw up an answer to Mr. W. Struthers, a divine of Edinburgh, who vehemently opposed the five points of discipline, urged on the Church of Scotland, as a step towards uniformity. In the year 1618, Hall was appointed by the King to attend the Synod of Dort, with three other divines, Carleton, Bishop of Llandaff; Davenant, Margaret Professor at Cambridge; and Ward, Master of Sydney College. Of all the providential *specialities* in the life of Hall, there is none for which he ought to have been so thankful, as for the seasonable indisposition (*febres optandæ*) which compelled him to retire, after an attendance of two months, from that most atrocious Inquisition. It was no fit scene for a man of his mild and catholic spirit. His theology, it is true, was, theoretically, of a Calvinistic complexion, but by no means of a deep and austere cast; and the whole tenor of his writings evinces that, if his creed was predestinarian, it was, practically, corrected by the soundness of his understanding, and the excellence of his temper. He was, therefore, grossly misplaced in an assembly which was, beyond all question, *packed* by the Anti-remonstrant party, for the purpose of heaping insult and persecution on men of more moderate sentiments and principles.

We are unable to perceive, very distinctly, what are the opinions of Mr. Jones respecting this *conspiracy*. It is evident, at all events, that his sensibilities are not very much alive to the abominations of that Mystery of Iniquity. He observes, with remarkable composure,—

It has been said that this Synod was not conducted with impartiality; and that its end and design was to condemn the Remonstrants. The majority certainly were Calvinists, or Anti-remonstrants, and on that account, *it may be said* the Remonstrants had *no fair play* to defend themselves, and were also not admitted to a free debate"—P. 79.

And what other symptoms of a total defiance of all impartial justice would Mr. Jones require? But then it has been asserted by Goodwin, in his *Redemption Redeemed* (p. 395), that the contra-remonstrants had taken a previous oath to condemn the opposite party on any terms whatever; and this charge has been repelled by a letter from Bishop Hall, in the year 1651, to Fuller, the church historian! And what then? Suppose the fullest credit to be given to this vindication; it amounts to nothing more than this; that the members of that Assembly

were not guilty of a proceeding too detestable to be endured among any but a society of the most desperate conspirators. But, nevertheless, it still remains true, that, oath or no oath, they acted throughout like men who saw their way very clearly to the conclusion to which they were to come; and were resolved that no obstacles—no sense of courtesy, or equity, or good faith, should impede their progress to it.

If any persons are desirous of arriving at a satisfactory conviction respecting the composition, temper, and conduct of this convention, they will find ample materials for forming their judgment in Vol. I. of Mr. Nichols' Translation of the Works of Arminius. We are quite sensible, that in referring our readers to this work, we are imposing a most tremendous task on their patience. The compilation of Mr. N. displays extraordinary industry, and an almost incredible perverseness of ingenuity in rendering the results of that industry as nearly useless as possible. We do verily believe, that the history of literature scarcely affords a parallel to the ruinous confusion and dislocation, into which a vast mass of very valuable materials are thrown, in that very laborious and very tiresome publication! Among other things, it contains a copious account of the Synod of Dort; not, however, in the form of one continuous and compact narrative,—but in a succession of detached notes, appended to the translation of the fifth oration of Arminius, by way of contrasting the proceedings of that cabal, with the more enlightened and just notions entertained, long before, by Arminius himself, respecting the duties and objects of a Synod. In directing our readers to Mr. Nichols' work, it is proper to add, that it is compiled in the temper of one, decidedly hostile to the spirit and doctrines of the Calvinists, and as decidedly favourable to those of the Arminians. But, with this guard upon their minds, they may very safely resort to it. It is collected from unquestionable authorities, many of them bitterly adverse to the cause of the Remonstrants. Let them, therefore, reject the colouring, and fix their attention solely on the facts and documents; and we cannot conceive it possible for them to rise from the perusal without imagining that the Protestant agitators of Dort were envious of the *Popish* fame of Constance and of Trent!

One of the most remarkable circumstances connected with that Synod, is the strange and anomalous character in which the English Divines made their appearance there. They did not attend as representatives of their respective churches, or of the Church of England generally; but rather, as a sort of theological agents on the part of King James.* And it is exceedingly curious, that these delegates of

* Nichols, pp. 417, 418.

the British Solomon were smuggled into the assembly by a notable contrivance, got up between their high mightinesses and the English ambassador, Sir Dudley Carleton. When the foreign divines, and the English among them, were called upon for their credentials, the lay-commissioners answered for them, that they had already presented them to the States General! With this answer the Synod were perfectly content; although it was quite notorious that, on no former occasion, were ecclesiastical deputies admitted to a Synod, without first producing, not merely a commission from the civil powers, but Synodical letters from their own particular churches. It had been ascertained, however, that the foreign divines were favourable to the Contra-remonstrants; a merit which abundantly compensated for the irregularity, or rather the absolute nullity of their appointment.

Of these anomalous delegates Doctor Joseph Hall was one! And miserably ill fitted he was for this work of darkness, whose real object was to crush the Remonstrant party, as dangerous to the interests and designs of the Prince of Orange, the near ally of the King of England! How poorly this single-hearted man was accomplished in the arts of diplomacy, appears by the almost ludicrous fact, that in his Latin sermon before the Venerable and Illustrious Synod, he blabbed out, with marvellous simplicity, a portion of the secret instructions which had been given to himself and his colleagues, by their royal and most irrefragable Doctor.* And for this very unstatesmanlike candour he had to endure a reprimand in the form of a caution from the King's Ambassador at the Hague! This shows how ill qualified he was to be trusted with the profounder secrets of this precious specimen of king-craft. That he was ignorant of its political mysteries we cannot but charitably judge, from his farewell address to the Synod, in which he says that "there is no place under heaven which so resembles heaven, and in which he would more gladly pitch his tent, or which he shall remember with so much delight." Happily the same watchful Providence, whose hand he is constantly acknowledging, never was so conspicuous, as in his deliverance from any further concern with the proceedings of this celestial assembly; although, on this occasion he appears to have been strangely blind to his own preservation. So unconscious does he seem to have been of the odious character of this Convention; that to the end of his days he gloried in wearing a gold medal, representing the Members of the Synod in

* Sed et Rex noster, Serenissimus noster Rex Jacobus, cujus nomine exultare mihi videtur tota Ecclesia Dei, regum quos sol unquam vidit, post Salomonem *θεοδιδάκτωρ*, Sapientissimus, in sua illa aurea Epistola, monuit, Illustrissimi Ordines, nobisque in mandatis dedit, illud totis viribus urgere, illud unum inculcare, ut receptæ hactenus fidei, communique et vestræ, et aliarum Ecclesiarum confessioni, adherere usque velitis omnes. Quod si feceritis, O felicem Belgium! O intemeratam Christi sponsam! O rempublicam *κλεινίστην*.

Session, with which he had been complimented on his retirement from it. The frontispiece to this work is an engraving of the Bishop, decorated with this appendage.

It is impossible to quit this subject without a melancholy recollection of the celebrated saying of Sir H. Wooton, *Disputandi pruritus Ecclesiarum Scabies!* And when this itch is inflamed and exasperated by political acrimony, how dreadfully does it tend to make the Church of Christ loathsome in the sight of the world!

The Church of England soon became sick of the *Belgic disease*—the quinquarticular plague, whose ravages had been so fatal in the Netherlands. Hall attempted to throw a little oil on the troubled waters, and accordingly published his *Via Media*, a treatise which shews the “excellent moderation” of his spirit, but which no one can peruse without grief and indignation at the thought, that human beings should tear each other to pieces for the sake of such slender and almost microscopic differences of opinion. The Calvinist shudders, and almost foams at the mouth, when he hears that the decrees of God have respect to the foreseen faith and obedience of the Elect. In vain the Arminian protests that he considers this very faith,* as itself the pure gift of God, who therefore foresees nothing in us but a quality or property of his own giving. The statement is reprobated by the Supralapsarian as little better than treacherous, and almost blasphemous. And yet, what would be the astonishment and dismay of one who should hear, for the first time, that kingdoms were convulsed, and the milk of Christian charity turned to gall, because one set of ignorant mortals would have it that God first predestinates the elect to life, and then gives them faith as the means of accomplishing his purpose: while another presumes to surmise that, faith being his own gift, he cannot but foresee those who will possess it, and who therefore must be regarded as destined for the rewards laid up for the faithful! Well might Hall exclaim, “We are like quarrelous brethen, who, having agreed on the main division of their inheritance, fall out about some heaps of rubbish!” And well might he insist, that “never treatise could be more necessary, in that curious and quarrelous age, than, *De Paucitate Credendorum*”

In 1627, Hall was elevated to the see of Exeter, having three years before refused that of Gloucester. In the administration of his diocese, he was suspected by some of an imprudent degree of indulgence towards the practice of establishing lecturers in the market towns of his diocese. Into this question we cannot enter. The disposition of Hall undoubtedly leaned to moderation. The times were,

* Hoc dicit Arminius; qui fidem agnoscit purum putum Dei donum. Corvin. adv. Tilen. p. 32. See *Via Media* on Art. V.

however; such as rendered it next to impossible for any human being, invested with ecclesiastical authority, to be confident that he was doing right. The revolutionary spirits of the day seemed resolved, not only on the subversion of the Church, but on the destruction of its ablest champions. Neither the mildness of Hall, nor the intrepid and uncompromising zeal of Laud, could preserve them from the "vengeful talons of faction." Nothing can exhibit, in a stronger light, the extreme difficulty of steering a right course at that tempestuous season, than the fact, that Hall was, at one and the same time, suspected of a leaning towards popery, and charged with a laxity of discipline towards the puritanical preachers!

The admirable and conclusive writings of Hall about this period, in defence of episcopacy, are well known. They were alone sufficient to mark him out as a victim, at a time when there began to appear a disposition to tolerate every thing, but *atheism, popery, and prelacy!* His danger was greatly increased by the obnoxious nature, and dubious regularity, of the proceedings of the Convocation in 1640. The canons of this Synod propounded, openly and formally, the doctrine of the divine right of kings; and thus scattered abroad more of those dragon's teeth, which afterwards sprung up into armed men. In 1641, the Bishop was translated to Norwich; but (to use his own expression) *took the Tower in his way.* The occasion of his imprisonment there is well known. The bishops having been most ferociously insulted in their way to the House of Lords, Williams, Archbishop of York, persuaded eleven of them to join him in signing a paper, in which they not only set forth the imminent dangers which rendered it impossible for them to continue their attendance in Parliament, and protested against their absence from the House of Lords being construed into a surrender of their right to sit there,—but further protested against the legality of any thing that should thereafter pass "during the time of their forced and violent absence from that Honourable House!" This paper was presented to the King, and by him delivered to the Lord Keeper, who read it to the House of Peers. The consequence was a conference with the Commons, who, within half an hour, resolved that the bishops be impeached of high treason; in consequence of which, Hall, who had signed the protest, was committed to the Tower.

It is almost amusing to read the reflections of the good Bishop on this occurrence, as illustrating the remarkable simplicity of his character:—

We poor souls (he tells us in his "Hard Measure,") who little thought that we had done any thing that might deserve a chiding, are now called to our knees at the bar, and charged severally with *high treason*; being not a little astonished at the suddenness of this crimination, compared with the perfect innocence of

our own intentions, which were only to bring us to our due places in parliament with safety and speed, without the least purpose of any man's offence.—P. 279.

Done nothing to deserve a chiding! Bless his artless and innocent soul! He seems to have been wholly unconscious that he and his colleagues had done something very like rushing into the midst of a herd of mad bulls, and attempting to take them by the horns! To declare to the Parliament and the kingdom that they were disabled, by open menace and assault, from attending their duty, and to claim protection against such violence, might have been a wise and unexceptionable measure. But to declare the whole business of legislation suspended on account of their absence, and this in the existing temper of the public mind,—though it looked about as much like murder or adultery, as treason,—had certainly the appearance of something vastly like insanity. And it was accordingly said by some member, that the bishops assuredly were not traitors, but it might be doubted whether they were not madmen!

The Bishop was released from the Tower, after a confinement of upwards of four months, on the 5th of May 1642, and immediately withdrew to his diocese of Norwich. The narrative of Mr. Jones is here interrupted and encumbered by three very useless chapters, filled with details of the progress of the Revolution and the subversion of the church and monarchy. It is by no means fair, that readers anxious to become acquainted with the biography of Bishop Hall should be called upon to take, and to pay for, a long and needless historical episode of nearly one hundred pages, as part and parcel of the lot. If the work should reach another edition, these chapters ought certainly to be expunged, and the price of the book proportionably reduced. In their place should be substituted a very brief and rapid summary of these events, (which now occupies so large a portion of the volume,) as introductory to the last scenes of Bishop Hall's life; namely, his persecution at Norwich, his ejection from his palace, and his retirement to Heigham, where he ended his pious and exemplary life.

To these last interesting particulars Mr. Jones devotes his eleventh chapter. It begins with a reprint of Bishop Hall's well-known "*Hard Measure*," which must be read with ungovernable indignation by every one, whose nature revolts at the triumphs of cowardly and ruffianlike malignity. The following passage contains Mr. Jones' recapitulation of the sufferings, more fully described by the Bishop himself:—

If it may be asked, What crime or offence could have induced them to treat a christian bishop in so oppressive and cruel a manner? The answer is, he had been a strenuous advocate of episcopacy, and of the Church of England; he had

been loyal to the king, and a faithful friend of the constitution; and had exposed by his excellent writings the evils and mischiefs of factious parties.

He was therefore harassed, sequestered, and abused most cruelly. Half a year's rents, and arrears of rents, which in compassion to his tenants he had given them time to pay, were taken from him. An inventory of all his goods in and out of the palace was taken, even to a dozen of trenchers, and his children's pictures, even the wearing apparel of himself and family would have been appraised, had not two of the sequestrators, to whom he appealed, forbidden it. All his furniture, library, and goods would have been publicly sold, had not some friends bought them at a valuation, and so kindly left them to him, till he should have been able to repurchase them. A bond was given to the sequestrators to the full value of the books, which they were appraised at; and it was paid out of that poor pittance of *fifths* allowed to his family. His synodals were for some time kept from him, and afterwards all the profits of the bishopric. He was several times insulted in his palace at unseasonable hours. Once, a London trooper, and others with him, came very early to the palace before the family were up, and threatened to break the gates, if they were not admitted. When he got entrance, he ransacked the whole house, under the pretence of searching for arms and ammunition. After having examined the chests, trunks, and vessels in the cellar, and finding only two muskets, he took away with him one of the bishop's two horses, when the venerable and aged prelate told him, "that his age would not allow him to travel on foot." When this trooper afterwards understood that the bishop sold the other horse, he highly expostulated with him for so doing. At another time the palace was beset by a mob, because he ordained some persons in his chapel contrary to the covenant, and so insolently summoned him to appear before the mayor. One while a whole rabble of volunteers came to his gates at a late hour, when they were locked up, demanding admittance, and threatening to break the gates. Some of them clambered over the walls, and wanted to go into the palace to search for delinquents. These insolences, affronts, and many other hardships almost impossible to be enumerated, Bishop Hall endured with astonishing patience and resignation.—P. 410—412.

When he was driven from his palace, he retired with his family to a small estate which he rented at Heigham, a hamlet in the western suburbs of Norwich. During his retirement he was ready, on all occasions, to preach in any of the neighbouring churches, "until he was first forbidden by men, and at last disabled by God." In the 82d and last year of his life, he preached at Heigham church a sermon still extant, viz. the 42d, in the fifth volume of his works. Under all his sufferings and privations, he distributed a weekly charity to a certain number of poor widows. He observed a weekly fast with his whole family, for the safety and preservation of the King's person, until the day of his murder. Under the acutest pains of stone and strangury, he manifested the meekest submission to the divine will. And thus did his aims and his devotions continue to go up for a memorial to heaven, until he fell asleep in the Lord. His remains were deposited, with a short and simple Latin inscription, in the chancel of Heigham church. His name is enrolled for ever among that *cloud of witnesses*, which ever encompasses the faithful sons of the English Church, and whose memories may be said to form the most precious treasury of a Christian and Protestant empire.

Perhaps the best executed chapter in the book is that which gives a view of the character and writings of the Bishop. Both are too well known to make a copious examination at all necessary, or seasonable, in these pages. His character was more remarkable for moderation, gentleness, and simplicity, than for stern and inflexible energy. He has been thought by some rather too deeply infected with a spirit of courtly suppleness, with an habitual admiration of Royalty, and an immoderate veneration for prerogative. These, however, may fairly be said to be rather the faults of the age than of the man. It must have required almost superhuman force of character to cast away those integuments of unseemly prejudice, which were worn by many of the mightiest minds of the day, and which often exhibit to our eyes the giants of learning and intellect under a servile and degrading aspect. For instance, we should undoubtedly have regarded Hall with deeper reverence had he given a more decided discountenance to the celebrated *Book of Sports*. It is probable, indeed, that he did not compel the Clergy of his diocese of Exeter to read it when it was published the second time. But it is very remarkable that his works contain no allusion whatever to a subject, which raised so much discussion, and which assuredly called for pointed condemnation. To ascribe this unhappy proclamation to a positive disregard for religion, on the part of the government, would indeed be stupid and uncharitable in the extreme. It is rather to be censured as originating in a very gross and culpable ignorance of human nature. To give the express stamp of civil and ecclesiastical authority to any particular class of recreations or secular employments on the Christian Sabbath, is, in effect, to invite the public to step far beyond the line prescribed. The licence proclaimed to certain specified practices, will soon be extended, by the application of a convenient and self-indulgent analogy, to others, which individuals may deem equally innocent and salutary; and thus the voice of power may, without any such intention, gradually effect an authoritative desecration of the Lord's day. This would be true even if the line were much more rigorously drawn than it is in the *Book of Sports*; which, unquestionably, sanctions and encourages a laxity respecting these matters which no Christian can seriously approve. By the way, the infamous *Book of Sports* is always a subject of deep and unsparing reprobation with Mr. Jones. This, however, we should pass over without remark, if it were not that he appears to have no adequate sense of the unspeakable mischiefs produced by the opposite extreme, during the joint reign of fanaticism and hypocrisy. By the operation of these two pernicious agents, the most blameless propensities were then kept in a state of violent and unnatural restraint, which soon afterwards produced a tremendous reaction against all virtue and

religion, from the miserable effects of which the country has scarcely recovered to this very hour!

The writings of Bishop Hall have long placed him among the most eminent names in British literature and theology. His theoretical or scholastic divinity was undoubtedly tinged with Calvinism. His practical divinity was sweetened with the mildest infusions of genuine Christian benevolence. In controversy, he stood calm, courteous, sometimes sportive, and generally victorious against the grim, ferocious, and arrogant Philistines of the puritanical faction. His moral writings have procured for him the name of the English Seneca; his religious compositions, in the opinion of Mr. Jones, have entitled him to that of the English Chrysostom; though we confess ourselves unable to discern much resemblance between the style of our Bishop, and the diffuse, gorgeous, and sometimes extravagant and Asiatic eloquence of the great Prelate of Constantinople. He may almost be styled the Father of English Satire. But perhaps, after all, he appears to most advantage in his Meditations. There are few reliques of great minds which are so interesting, or bear so deeply the impress of an author's genius, as short and detached fragments of this nature. They are thrown off, not when the powers are yoked and harnessed to an appointed task, but when their action is free and elastic, and prompted by some sudden irruption of light, or some potent and spirit-stirring impulse.

The work of Mr. Jones concludes with a superfluous and hyper-catalectic chapter on Puritanism, the object of which is "to shew that all who were denominated Puritans, from the time of Queen Elizabeth to the Usurpation, were not separatists or dissenters from the Church of England, but, in many instances, true and attached friends of the Church." That the term Puritan has been often very stupidly and very wickedly misapplied cannot, of course, be questioned. Every one, not wholly ignorant of the nature and history of man, knows that this must always be more or less the case with appellations used to designate large classes of men, or peculiar sets of principles and opinions. They will always be liable to be abused, for the purpose of inflaming the passions, or keeping alive the spirit of party. No doubt the terms Cavalier and Roundhead, and in later days those of Whig and Tory, have experienced the same misuse and the same impressment into the service of violent and bitter feelings. Within our own memory the brainless outcry of *Methodist* has been often raised against men, merely for believing that their salvation was rather a serious matter than otherwise! But we know not that the word Puritan has been more violently abused than many others; and, at all events, we hardly think that, at this time of day, it required a

whole chapter to set the matter right. We know that the ruin of the Church and State was the joint work of fanatical religionists, and unprincipled hypocrites; and it matters little by what name the destroyers are exposed for the instruction of after ages.

We cannot forbear to insert for the amusement of our readers the following humorous and laughable account of the visitation of Oxford in the year 1648, which is printed by Mr. Jones in his Appendix, No. VIII. p. 493.

Rustica Academiæ Oxoniensis nuper reformatæ descriptio, in visitatione fanatica Octobris sexto, &c. A. D. 1648, cum Comitibus ibidem Anno sequente: et aliis notatu non indignis. Doctore Albone nuper Lincolnie Oxon. Authore.

- | | |
|---|--|
| 1. Rumore nuper est delatum,
Dum agebamus ruri,
<i>Oxoniam iri reformatam</i>
Ab iis qui dicti puri. | 9. Calcavi Atrium Quadratum,
Quo juvenum examen
Confluxit olim: video pratum
Quod densum tegit gramen. |
| 2. Decevi itaque, confestim,
(Obstaculis sublatis)
Me oculatum dare testem
Hujusce novitatis. | 10. Adibam lubens Scholam Musices,
Quam Fœminæ et Joci
Ornassent pridem, sed Tibicines.
Jam nusquam erant loci. |
| 3. Ingressus urbem, juxta morem
Scrutandi desiderio,
Nil præter maciem, et squalorem,
Fœdissimum comperio. | 11. Consendo Orbis illud decus,
Bodleio fundatore;
Sed intus erat nullum pecus,
Excepto Janitore. |
| 4. A Decio in specun jacti,
Qui tantum dormierunt,
Post seculum expergefacti,
Tot mira non viderunt. | 12. Neglectos vidi Libros multos,
Quod minimè mirandum;
• Nam inter Bardos tot et Stultos
• There's few cou'd understand 'em. |
| 5. Erectas illi crebras cruces,
Et templa conspexere,
Quæ prisci pietatis duces
Tunc primum construxere. | 13. Dominico sequente die,
Ad sacra celebranda,
Ad ædes propero Mariæ
Nam diæ vox nefanda. |
| 6. Nos autem sanctiora nuper
Incidimus in secula,
• Qui tollunt ista tanquam Super-
• Stitionis symbola. | 14. Tenebar mox intrandi metu,
• Sollicitus ut ante;
Sed frustra prorsus, nullo cætu
Introitum negante. |
| 7. Ad Scholas primum me trahebat
• Comitiorum norma,
Quois olim quisq. peragebat
Solenniter pro formâ. | 15. Ingressus sedes senioribus
Togatis destinatas,
Videbam Cocis et Sartoribus
Et Lixis, usurpatas. |
| 8. Expecto Regis Professores,
• Comparuere nulli:
Nec illic adsunt Inceptores,
Nec Togæ, nec cuculli. | 16. Procancellarius* recens prodit,
• Cui satis literarum
Quod vero quisque probus odit,
Est Conscientiæ parum. |

17. *Procuratores sine clavibus,*
Quærentibus ostendas;
Bedellos noyos sine *Stavibus*;
Res protinus ridendas.
18. *Suggestum conscendebat fungus**
Insulsa quæq. fundens;
So dull a fool was ne'er among us,
Pulvinar sic conturdens.
19. Quicquid in buccam evenivit,
Minaci utens dextrâ,
Boatu magno effutivit
Et nunquam fuit *EXTRA.*
20. Defessus hac *Dulmanitate,*
Decevi venerandos
Non adhuc pulsos civitate
Amicos visitandos.
21. *Collegium petii Animarum*
Nunc proprie sic dictum;
Nam rerum hic corporearum
Vix quicquam est relictum.
22. Hic quæro virum † suavitate
Omnimodo politum:
Responsum alibi ingrâte,
CUSTODEM custoditum.
23. Ad *Corpus Christi* flecto gressum
Qua brevitate possum:
Jurares novis probris pressum
Et *furibus* confossum.
24. *Ecclesiam Christi* susque deque,,
Jactatam mox et versam,
Et sobolem, heu! longe lateque
Percipimus dispersam.
25. Rogavi ubi sit *Orator* †
Divinæ plane mentis:
Pro facinus! incarceratur
Facundæ decus gentis.
26. Hinc domum peto *Præcursoris,*
Quem triste passum fatum,
Recenti narrant vi tortoris
Secundò *decollatum.*
27. Tam Sancto *præsides* cadente
Discipuli recedunt,
Et *Cæcodemon* ‖ regente,
Nec bibunt jam, nec edunt.
28. Heu! pulchra domus, nuper lacta
Dulcissimis fluentis,
Nunc *cæno* penitus oppleta
Canalis putrescentis.
29. Adire nolui *Trinitatem,*
Quam nôstis prope stare,
Hæreticam societatem
Ne videar damnare.
30. Nam tanta desolatione,
Quam quis nefandam dicet,
Occurrunt nusquam tres personæ
Scruteris usque licet.
31. Reverso, tristis fertur casus
Et miserandum omen *
Collegii cui *Rubens Nasus*
Præ foribus dat nomen.
32. Dederunt illi Principalem ¶
Rectores hi severi,
Distortis oculis, et qualem
Natura vult caveri.
33. Mox *Ædes* ingredi conatus
Non unquam senescentes,
Stupescens audio ejulatus
Horrenda sustinentis.**
34. Quod dulce nuper domicilium
Ingenuis alendis,
Nunc merum est erga alulum
Innocuis torquendis.
35. Ad flentem me recipio tandem
Fleis ipse *Magdalenam*;
Et gemens video eandem
Vacuitate plenam.
36. Quæ felix dudum ornabatur
Frequentibus Alumnis,
Quæ suaviter innitebatur
Doctissimis columnis.

* Dr. Stanton. † Dr. Speldon, postea Cant. Arch. Episc. ‡ Dr. Hammond.
§ Dr. Bayly. || Mr. Channel. ¶ Dr. Greenwood Lippus.
** Mr. Collier, postea Bedellus qui tortus fuerat per Chilliarch: *Kelley.*

37. Num lapsis fulcris queis vige-
bat
Videres humi stratam;
Et prole densâ quâ gaudebat,
En miserè orbatam.
38. Ilæ sedes comptiores musæ,
Quas habuere sibi
Nunc densis tenebris offusæ
Et *Zim* et *Ozim* ibi.*
39. Pro† præside (cui quemquam parem
Vix ætas nostra dedit)
En vobis stultum *Capularent*
Ad clavum jam qui sedet.
40. Quam vereor ne diro omine
Septem regrediantur
Dæmonia, divino numine
Quæ quondam pellebantur.
41. Quocunque, breviter, flectebam,
Aut dirigebam Visum,
Id totum induit quod videbam
Aut lachrymas aut risum.
42. Ingemui, dum viros video
Doctissimos *ejectos*;
Et contra, alternatim rideo,
Stolidulos *affectedos*.
43. O probam reformandi Artem!
Quæ medicina datur?
Quæ curat, ut curamus *partem*
Cum *totum* exscindatur.
44. *Quadratos* homines quæ jubet
Et doctos extirpandos;
- Et *nebulones* prout lubet
Rotandos surrogandos.
45. *Collegia* petis? *Leges* duras
Habes, nil fas videri,
Præter ædes et structuras;
• *Scholares* abiære.
46. *Culinas* illic frigescentes,
Capellas sine precibus
In Cellis cernas sitientes,
Et Aulas sine *Messibus*.
47. In templis quæris Conciones,
Aut quicquid est decorum?
Habebis hæsitaciones
Extemporaneorum.
48. Interea quid oppidani
With all their quaint devices,
Qui novas hasce (male sani)
Exoptavere vices?
49. Erecta *cornua* gerebant,
Dum montes hi parturiunt:
Et nunc fastidiunt, quæ volebant
Et fortiter esuriunt.
50. Heu! ingens rerum ornamentum
Et ævi decus pridem;
• Quo tandem pacto hoc perventum,
Ut *idem* non sit *idem*?
51. Nam vix, a quoquam quod narratur
Obventum olim somnio,
• Compertum erit, si quærat,ur,
Oxonium in *Oxonio*.

ART. II.—A Charge delivered to the Clergy of the Diocese of Llandaff, in September, 1827, at the primary Visitation. By CHARLES RICHARD, Bishop of Llandaff. Hatchard, London, 1827. pp. 28.

THE periodical addresses of our Bishops to their assembled Clergy are publications which we never regard with indifference; but we took up the Charge before us with a more than ordinary degree of interest from the peculiar circumstances of its author. Raised as the present Bishop of Winchester has been, with a rapidity almost unexampled,

* Vide Isa. xlii. 21.

† Dr. Oliver.

‡ Dr. Goodwin, vulgo vocatus Dr. Nine Caps.

and at an age unusually early, to one of the very highest stations in the Establishment, it cannot but be, that many an inquiring eye will be fixed upon him; that those in particular, who have the welfare of the Church deeply at heart, will turn their views to this quarter, not with suspicion and distrust, (for the well-known character of Mr. Sumner is amply sufficient to preclude the entertainment of such feelings as these,) but with a generous and reasonable confidence that they shall see extraordinary advancement justified by extraordinary merit. And as far as the publication which we are now about to notice can be considered as a criterion of the past, or an earnest of the future, we have no hesitation in saying that they will not be disappointed. We do not of course mean to refer to it as any thing like a *perfect* test; but we are persuaded, that in a production like this, when closely examined, we may in general trace pretty plainly the lineaments of the author's *mind*, and (what is of infinitely more importance) judge from it, with sufficient accuracy, "of what manner of *spirit* he is." It has been, therefore, with no common satisfaction that we have read the Charge before us—a satisfaction which a second and more attentive perusal has only had the effect of increasing. It is an address every way worthy of a chief minister of Christ. Talent, hallowed by piety, characterizes it throughout. There is much in it of zeal, and much also of judgment. It beautifully exemplifies that gentle spirit prescribed by St. Paul to a youthful Bishop;* and yet exhibits, when occasion requires, that dignified assumption of authority, which was enjoined no less expressly by the same inspired teacher; and which is always of power to provide that "no man despise" him who assumes it worthily. This Charge has also another recommendation, which is in our eyes no slight one—it is eminently practical. Bishop Sumner does not think it enough to dwell upon vague generalities, or mere common places of the pastoral care; but enters minutely into the particulars of the actual state of the diocese, and into the ministerial duties consequent thereupon; thus shewing that he knows how to estimate those "*veræ numerosque modosque vitæ*," without the *ordering* of which there cannot be harmony in the moral or the spiritual life. In reading the Epistles to Timothy and Titus, (the great prototypes and patterns of such addresses as that now under our notice,) we have always been much struck with the prominence of this practical character; so different from what might have been expected from either an enthusiast or an impostor. We have, indeed, been at a loss which most to admire in them—the high tone and bearing which mark the writer's consciousness of apostolical authority; the comprehensive brevity with which he sums up the leading and peculiar

doctrines of the gospel; or the condescending care with which he pursues the course of Christian duty through its various details, for the direction of his two "sons in the faith," in their government of the churches, severally committed to them by their spiritual father.

But we are detaining our readers too long from the Charge itself.

After an exordium full of affection and brotherly kindness, the Bishop adverts to the declension of visitations from their original use and benefit—a regret in which we deeply participate. It does, indeed, we fear, but too often happen, that these solemn meetings are far from being occasions of that free and kindly and religious intercourse between the Clergy and their superiors, which is absolutely necessary to make them fully available to the purposes of instruction and edification for which they were instituted. And it is notorious, that some visitations of the Clergy, held by laymen invested with certain offices in our ecclesiastical courts, are little else than matters of frigid and unprofitable form, tending only to bring into contempt the system of which they are a part. The advantages which might be derived from these meetings, those especially of the Bishops and their Clergy, are, we think, by no means overstated in the following passage :

The relaxation of discipline into which our Church has gradually fallen, tends in some degree to weaken those feelings of interest with which the stated seasons of visitation were anciently regarded. If the original purposes of this solemn meeting were more strictly kept in view, if all the parties concerned in its duties were more intent on converting it into a season of ministerial improvement and friendly conference, much that is now merely formal might become instructive—much that is deemed repulsive might be rendered interesting; what is at present tolerated in compliance with custom or in deference to authority, might be welcomed with delight, and regarded as a privilege. Visitations were designed, not more for the convenience of the Bishop than for that of the Clergy. The Church doubtless expects that he to whom a certain portion of ecclesiastical authority is delegated, for the due administration of her important interests, should avail himself of these occasional meetings to inquire into the actual state of his charge; to provide that all things be done decently and in order; in a spirit of purity as to doctrine, of unity as to external forms, of conscientious and unfeigned zeal as to the general functions of the ministry. But, on the other hand, the Church expects from her clergy, not a mere passive attendance, not a bodily appearance only, at a stated time and place, but intelligent participation in the business of the day, and a readiness to promote its useful objects; she requires them to meet, not as men having no calling or pursuit in common, but as brethren of one large Christian family, conferring with each other, and with their Diocesan, respecting the state of their parishes, and taking sweet counsel together in whatever concerns the fulfilment of their pastoral office.—
P. 2.

In the diocese to which Bishop Sumner has just been translated, it is, we understand, the custom (whence derived, or of what date, we know not) that the Diocesan should visit his Clergy only once during the whole period of his Episcopate; a custom which—we trust we do not presume too much in saying—would be "more honoured in the breach than the observance;" and which we venture to hope may pass

away, unless there be some reason for its continuance of which we are not aware. In this indeed, and many other respects, we would willingly persuade ourselves that we see the dawn, and more than the dawn, of better days for the Church.

From reminding his brethren (in the words of Secker, whose Charges are a perpetual monument of his earnest and judicious piety) of the unalterable obligations of their profession, the measure of which no human authority can either enlarge or diminish, the Bishop proceeds to notice those which are "superadded, in our own times, from the increased and increasing force of public opinion." Speaking of the decay, or rather dissolution, of that "reverential regard which was once paid to the ministers of the Church, in virtue of their pious office," and contrasting with it "those jealous eyes which are now ever watching with an Argus-like vigilance to detect in the pastor of the flock the absence of those qualities by which the Chief Shepherd was distinguished;" he is so far from complaining of, that he rejoices in the change. Well do we know the high and pure principle which has given birth to this expression of feeling, and cordially do we agree with the Bishop in deprecating the idea, that any one among the Clergy should be found willing to rest his claims to *personal* respect upon any other foundation than that of *personal* merit. But surely there is a broad and indelible line of distinction between *this* respect, which (as the Bishop observes) "must be deserved before it can be won," and *that*, which the whole tenor of apostolical precept and practice warrants us in assigning to the duly constituted minister, not on his own account, but on that of the divine commission with which he is invested. Surely the indisposition, now so general, to pay this tribute, within reasonable and proper limits, to the sacredness of *office*, is no subject for congratulation, no symptom of religious health; for the same authority which requires, absolutely and indispensably, that the dispensers of God's spiritual treasures "be found faithful," enjoins first, that "a man so account of them as of the ministers of Christ, and stewards of the mysteries of God;" and there is much reason to fear, that a ministry will fail of its due effect, which is received only in proportion to the receiver's estimate of the *personal* worthiness of him by whom it is exercised. It is, however, a most gratifying consideration, that whatever impediments may thus be cast in the way of ministerial success, (and no one can think more seriously of them than we do,) they are daily becoming less and less. That they will cease altogether, we know, alas, too much of human nature to expect. But we have more than once heard an aged prelate, who has borne long an honoured and beneficial rule in our Establishment, express his unfeigned satisfaction and thankfulness at the very great advancement made, since he first entered upon his course by the Clergy, in every qualification which

can adorn their ministry, and give the Church to which they belong increased power to "commend itself to every man's conscience." "*Lateritiam invenit, marmoream relinquet.*"

To the diligent and successful attention of his two immediate predecessors in the see of Llandaff to the dilapidated state of many of its churches, and to the zealous and able exertions of the present chancellor of the diocese for the remedy of the same grievous evil, the Bishop bears cordial and honourable testimony. But it is not our intention to advert to more than a few of the many important points upon which this excellent Charge touches; for we by no means wish to anticipate that acquaintance with the whole of it which we are anxious that our readers, especially those who are more immediately interested in the subjects to which it relates, should make for themselves.

On the want of church accommodation, which at present prevails to a lamentable "extent in some parts of the diocese" of Llandaff, we have the following weighty observations:

This evil, long experienced so sensibly in other parts of the kingdom, seems to have been unfelt in these counties, until the mineral wealth of their mountains began, at a comparatively late period, to employ a large capital in its acquisition. It is impossible to contemplate, without feelings of the deepest compassion, those dense masses of population which since that time have been so rapidly collected on our hills. In the midst of a Christian country they seem, by a concurrence of unfortunate causes, to have been cut off from some of its dearest privileges. Exposed to all the disadvantages of temptation attendant on populous neighbourhoods, they are restrained by few of those checks which impose elsewhere a salutary restraint on the human passions, and are influenced by little of that example which, in the absence of higher motives, is often a good preservative against open vice. If, under these circumstances, instances of gross and flagrant crime are, as I am informed, of extremely rare occurrence, the credit of this morality, so far as it is founded at all on religious principles, can scarcely be imputed to the influence of the doctrine of Christ through the teaching of the Established Church. For, "how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" Nor is the shame of this desertion to be hastily imputed to those alone who have a principal interest in this property. That it is incumbent on them to make provision for the better instruction of those numerous families who have been brought together by their means, is as certain as that parents are required to attend to the religious belief of their children, or masters of their servants. But they have a right to expect that facilities should be afforded for this purpose—facilities greater perhaps than the constitution of our church, or the laws of the land at present offer. The Church of England has apparently never contemplated a case analogous to the present. It has made no provision for the religious instruction of a population which ebbs and flows, collected suddenly in a given spot, to be dispersed as suddenly, after a lapse of a few years, or a few centuries, when the hidden riches which first caused the influx shall have been exhausted. To the wants of a body of men who, like the inhabitants of a mining district, from the very nature of their work are so fluctuating in their number, and so shifting in their dwellings, those Perpetual Endowments which, generally speaking, our ecclesiastical forms most wisely require, are in a great measure inapplicable. But it is fitting that the Church should therefore reject them as outcasts from her fellowship, or deny them the liberty of entering that pale, within which, as her members believe, the purest form of communion is found, and the best external means are provided for

worshipping the Father in spirit and in truth? Is it consistent with her profession that they should be as sheep having no shepherd, or abandoned to every blast of vain doctrine to which, in the absence of other teachers, they may chance to be exposed? If it be true, as we have been lately told, that the number of Dissenters from the Established Church is increased, even to the half of the population of the kingdom, can we wonder at this accession to their ranks, so long as we close the door against our own friends, and compel them to take refuge in other asylums? Is it extraordinary that men should be willing to accept from the policy or zeal of others, what we are too tardy in giving, or are unable to give ourselves? Something perhaps might be done to remedy this evil, if ~~we~~ had were created for the support of clergy of our own establishment, who might be stationed from time to time, as occasion required, in places where the excess of population had arisen from causes of a temporary nature, and was not likely to be permanent. An expanding and contracting power would thus be provided, which, if used discreetly, and employed under proper sanction, might preserve within the bosom of our own communion thousands to whom the comforts of religion are now inaccessible through the portals of the Established Church. This, however, is not the proper time or place for such a suggestion. It is sufficient for my present purpose to have called your attention to the existence of the evil, and the consequences which must inevitably result from it. Meanwhile it may be convenient for some of my clergy to know, that in parishes where the present accommodation is insufficient, and a large proportion of the population is situated at a distance from the church, I shall not decline to license suitable buildings, under certain provisions, for the temporary performance of divine service, if no more unobjectionable means can be devised for administering to the spiritual wants of the people. I may also add, for the information of those who are disposed to avail themselves of this privilege, that by an important clause in an Act of Parliament, passed in the last Session, it is enacted, that persons building and permanently endowing churches or chapels, have now the perpetual right of presentation, without making compensation to the minister of the church or parish wherein such new church or chapel be situated; whereas, under the former act, the right of presentation was conceded for forty years, or the first two turns only.*—P. 8—10.

The suggestions contained in this passage are well deserving of attention; but we must confine our remarks to the clause cited in the concluding sentence of it. The Act to which the Bishop refers was passed at the close of the last session of Parliament, for the necessary purpose of prolonging the duration of the powers intrusted to the Commissioners for building New Churches. Two other provisions, however, were added, of which the clause in question is one. It enacts,

That when any person or persons shall, to the satisfaction of the said Commissioners, endow any chapel built, or hereafter to be built, by such person or persons, with some permanent provision in land, or monies in the funds exclusively, or in addition to the pew rents or other profits arising from the said chapel, such endowment to be settled and assured as the said Commissioners shall authorize and direct, it shall be lawful for the said Commissioners to declare that the right of nominating a minister to the said chapel, shall for ever thereafter be in the person or persons building and endowing the said chapel, his, her, or their heirs and assigns, or in such person or persons as he, she, or they shall appoint, and notwithstanding no compensation or endowment may be made to, or for the benefit of the minister of the church of the parish within which such chapel may be built.

* 7 and 8 Geo. IV. cap. 72, § 3.

Now that every possible encouragement should be held out to those whose munificent piety is disposed to contribute towards the supply of that miserable want of means for the public worship of God, under which the Church of England, in the present state of vastly increased population, labours, we are entirely of opinion. But there is an omission in the clause just cited, which, it appears to us, could never have been intended by the framers of the Act, and must have passed unnoticed by the legislature,—we mean the absence of any provision for *pastoral care*. This is the more surprising, as the attention to this great point throughout the Acts which regulate the proceedings of the Church-building Commissioners, is uniformly solicitous: constant provision being made in them for the attachment of districts, of one kind or another, to the places of worship to be built under their authority. That a Chapel, if it be but adequately endowed, (for this is all that the clause before us secures,) may be placed in any part of any parish, no definite field for pastoral labour being assigned to its minister, nor any superintendence from the incumbent of the parish provided for; nothing in short being aimed at beyond the assembling of a congregation from whencesoever it may happen, is, in our judgment, as contrary to the tenor of the particular Acts, to which we have referred, as it is to the general spirit of the Church of England. That such chapels already exist, we are well aware; but this, we conceive, has been the effect rather of accident than choice. The formal recognition of such a principle we deprecate; and we earnestly hope that the defect to which we have thus freely adverted, will not be long permitted to prevent the salutary effects which the clause in question is otherwise calculated to produce.

It is impossible to read without great pain the Bishop's statements, (p. 11.) with regard to the grievous want of glebe-houses in the diocese, and to the consequent non-residence of the clergy: out of two hundred and thirty-four parishes, only one hundred having glebe-houses, and many even of this number being unfit for residence, and no fewer than one hundred and thirty-seven cures being without "the advantage of clergy, incumbents, or *curates*, actually resident." Still more painful is the account which we now transcribe, together with the impressive and heart-stirring admonition by which it is accompanied.

The returns with which I have been furnished, (observes the Bishop) present, in too many instances, painful reports of the smallness of the congregations in this diocese. The examples I am about to give are not taken from the mining districts, but from places where the church accommodation is confessedly adequate to the extent of the population. In three parishes, whose united population amounted, at the census in 1821, to nine hundred and thirty-six souls, there are in all only twenty-two communicants, and fifty attendants at church, or about one in twenty on the whole population. In two other parishes, containing one thousand six hundred and forty-six souls, there are only fourteen communicants, and sixty attendants at church, being about one twenty-seventh of the whole population. In five parishes of larger size, containing together above ten thousand individuals, the

deficiency is still more deplorable; the united number of communicants averaging only eighty-two, and of attendants at church two hundred and sixty; or about one in thirty-eight on the whole population. In the whole diocese, the gross number of communicants is stated to amount to four thousand one hundred and thirty-four, and of attendants at church to nineteen thousand one hundred and sixty-nine, on a population exceeding, in 1821, one hundred and fifty thousand individuals of all ages.

Of the accuracy of the returns on which these calculations are founded, the clergy who have transmitted them are the best judges; but, on the supposition that any thing like this statement be a true representation of the condition of the Established Church in these parts, it is indeed a subject calling for serious reflection on the causes which have led to it, for deep humiliation on account of this spiritual desert, and for unceasing and fervent prayer for a more abundant measure of divine favour on the parochial ministry. In reply to the circular query respecting the probable cause of the deficiency, it is attributed, in some few instances, to the want of a resident clergyman, to the negligence of a former pastor, &c. to the distance of the church from the bulk of the population; but in the greater number of answers, it is ascribed either to the activity of the dissenters, or to the indifference of the people to all religion. If it be meant that the dissenters are more active than the Established Church, in promoting the cause of religious truth, according to their own view of it, it follows, that we have been unmindful of our solemn promise to "be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's word," and have not done all that lieth in us, according to our bounden duty, to bring all such as are committed to our charge "unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among us, either for error in religion, or for viciousness in life." In such case, it behoves us to call to mind the solemn admonition of our church—"If it shall happen the same church, or any member thereof, to take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue." Nay, if it could be indeed believed that the examples of ministerial activity were to be found only in the ranks of dissent, the friends of religion might well be excused for adopting the words of the apostle, until a portion of the same zealous and energetic spirit were infused into the ministrations of the members of our own communion. "What then, notwithstanding every way, whether in pretence or in truth, Christ is preached; and I therein do rejoice, yea and will rejoice.* If, on the other hand, the true source of the evil be the indifference of the people to all religion, has their apathy led to a corresponding exertion of zeal on our part, that if they perish for lack of knowledge, their souls be not required of us at least, as unfaithful watchmen over the sheep of Christ, "bought with his death, and for whom he shed his blood?" Like the apostle, whose labours in season and out of season should be the pattern of our ministry, can we protest, as in the presence of God, that we "have not ceased to warn every one," whether he would hear, or whether he would forbear, "both night and day, with tears," and have taught them "publicly, and from house to house;" calling them all to witness, that we are "pure from the blood of all men?"

My reverend brethren—God alone, who is the searcher of hearts, is conscious of the truth or falsehood, of the integrity or infidelity manifested in our observance of those solemn vows which are upon us as ministers and stewards of Christ's mysteries. It may be that he has not yet seen fit, in trial of our faith, to set his seal to our ministry; or he may withhold his blessing for a time, lest men should attribute their success to a wrong cause, should "sacrifice unto their own net," and "burn incense unto their own drag." Or it may be that our usefulness has been counteracted by the operation of other causes more dependent on ourselves; by a deficiency of zeal; by a wrong direction of

labour; by a partial or imperfect distribution of the divine word; by remissness in securing the affection of our people; or by other still more obvious reasons, to which I am unwilling so much as to allude. But, however these things may be, our future duty is plain. We are to humble ourselves before Him who alone giveth the increase, that he may be pleased to make us more fruitful labourers in his vineyard, and to multiply our "crowns of rejoicing." And, whether he bless or not, we are still to continue to "cast our bread upon the waters" without ceasing, in a spirit of fervent prayer, of redoubled earnestness, of unwearied and patient vigilance, like those who wait the stirring of the waters, and watch over the souls of others, as men who must give account.—P. 14—17.

We can do no more than refer our readers to the remedies, which the Bishop, with great force and feeling, recommends to be applied to "this sad deficiency." And, as we have said before, we must pass over in silence many other interesting and important observations (particularly on the subject of education) which have struck us in the Charge. We now take our leave of its author, heartily thanking him for his labours, and earnestly begging a blessing upon them in the new field which is about to call them forth. That he should have quitted the diocese of Llandaff almost in the outset of his course of doing good, cannot but be a matter of regret; but we rejoice that he has not quitted it, without leaving behind him, in the Charge which we have been reviewing, a lasting memorial of his zeal, and ability, and usefulness. We rejoice too in the assurance, which we derive from the known talents and tried worth of his successor, that though the worker be changed, the work of piety will, under the divine blessing, still go on and prosper.

ART. III.—*Roman Catholic Directories for Clergy and Laity, for the Year 1828.* Keating and Brown, London.

WE have now before us two curious publications; the one entitled *Ordo Recitandi officii divini et Missæ celebrandæ*; the other, *The Laity's Directory to the Church Service*. They form a kind of universal almanack and register of information relating to Roman Catholic affairs in this country. On the cover is printed the formal sanction of the late William Poynter, Bishop of Halia, Vic. ap. Lond. The former contains also a patent from the same authority to E. Collison for making and selling wafers for the mass, "qui solus in hoc districtu, ad panes pro altari conficiendos, post diligens examen, a nobis approbatus est, et approbatur." Then follows, in Latin, the order for divine service throughout the year; with an account of the beginning and end of each period of Indulgences, and of the colour of the vestments to be worn on each particular day;—occupying in all twenty-four pages.

The Laity's Directory is little more than a translation of so much of this as it concerns the laity to be acquainted with; to which is added

a statement of the conditions attached to each Indulgence, and a sermon on Rom. v. 1, 2; entitled, "A New Year's Gift."

The rest of the matter is the same in both works, consisting of the following particulars :

1. A list of 126 French clergymen, who have authority from the Vic. Apost. Lond. to officiate in the London district.
2. A report of the "London Mission Fund."
3. An enumeration of the chapels existing in England, Wales, and Scotland.
4. An account of different charitable institutions.
5. Of the colleges.
6. Of the schools for young gentlemen.
7. Of ladies' schools and communities.
8. The concordat between the Pope and the King of the Netherlands.
9. An obituary.
10. A variety of advertisements from Roman Catholic tradesmen.

Thus, for the small sum of one shilling, may be procured an account very carefully got up of the Roman Catholic establishments in Great Britain.

We proceed to make a few extracts from some of these several heads, by way of illustrating the style, state, and condition of their institutions, their religion, and themselves.

London Mission Fund. This is expended in the education of future priests, the erection of chapels, and "any work that might promote the interests of religion."—P. 3.

As an inducement to contribute to it, the following motive is held out :—

Each person becoming a member, enjoys the benefit of having the holy sacrifice offered up for him, the first Sunday in every month, at Virginia-street chapel; and he also participates in the benefit of four masses that are celebrated every week in the Bishop's college, for its members and benefactors. Such are the advantages, and such are the objects that are aimed at by this institution; objects that should induce every Catholic, who is sincerely attached to the faith of his ancestors, to seize with gladness this opportunity of propitiating the favour of the Almighty, and laying up for himself immortal treasures in heaven.

In the same strain we have the following recommendation of the chapel of St. Mary's, Moorfields:

N.B. There are spacious vaults under the chapel, and a burial ground well secured adjoining it. Annually, on the 5th of November, a solemn high mass is offered up for the repose of the souls of all those whose remains are interred in the vaults, or in the burial ground; and on the Sunday within the octave of the assumption of the B. V. Mary, for the benefactors to the chapel.—P. 5.

Here we are also reminded that

The charitable subscriptions and donations of the faithful, are earnestly requested towards liquidating the heavy debt which has been incurred by the building, and by its expensive decorations. A person will be daily in attendance in the entrance room of the chapel house to receive contributions.

The same humiliating system of mendicity is pursued in behalf of very many of the chapels recounted in this volume; and it appears

from the whole, that the Roman Catholics have fallen into the practice too common with some bodies of our dissenters, to build their chapels before they know how they shall pay for them. See page 13, where those who have helped in building a chapel at Manchester, are assured that they "have a share in the prayers offered in the holy sacrifice of the mass," the building being still unfinished, and a heavy debt incurred. In the same page, occurs a similar statement and corresponding motive in behalf of Carlisle chapel. See also pages, 14, 16, 17, 18, 22, 24, 29.

In support of the urgent claims of Tottenham chapel on the alms of "the Catholic public," it is added, p. 10,

Tottenham is extremely airy and healthful, and is a convenient place where respectable families might reside with advantage.

This species of invitation seems rather unfair to the pastors of other congregations.

Of Chepstow, we are told in the same tone, that a handsome and commodious chapel has been built,

Which will not only prove a great convenience to the congregation, but an accommodation to the numerous visitors to Tintern Abbey, and the splendid scenery of the banks of the Wye.

Under the head of Bloxwich, Staffordshire, occurs the following mysterious advertisement :

N. B. At this chapel there is a society for the dead, with a perpetual obligation mass each month for the members of the society, established with the approbation of the Vicar Apostolic of the Midland District. For particulars apply to the Chaplain at the chapel.—P. 24.

At the head of the chapter on Charitable Institutions, occurs the following motto from the Apocrypha :

Alms deliver from sin, and from death, and will not suffer the soul to go into darkness. Tobias iv. 11.

The Obituary is ornamented with a sentiment from the same source :

It is a holy and wholesome thought to pray for the dead.

We abstain from giving further extracts, having already sufficiently illustrated the character of these publications, and of the body whose condition they very faithfully represent. It is evident from the whole account, that their numbers are increasing, but whether in a greater ratio than the population in general, is more than can be easily ascertained. They have several very great aids in their favourite work of proselytism. Their system contains within itself the most perfect power of adaptation to existing circumstances. Doctrines which are independent of a written record, may be represented in any light which the church thinks most serviceable for the time being. In their present state of depression, every thing monstrous is extenuated, every

thing offensive veiled. The community endeavour to obtain respect by decent outward demeanour, and the priests inculcate with diligence the true doctrines of Christianity, dwelling with less conspicuous zeal on those additional inventions of man which encumber the superstructure of their faith. These false doctrines, as far as they are exhibited, are wonderfully adapted to the perverse inclination of mankind, offering to them the hope of salvation, on conditions of ceremonial observance, consistently with the indulgence of known offences. The ministers of their religion are themselves active and persevering. And above all, the whole body act with one impulse, are governed by one spirit, and press on continually to one and the same object. No wonder, then, if their numbers increase. Our only wonder is that they increase no faster.

Let Protestants learn the lesson of unity, and there will be no danger of their number being reduced. Let them unite, not in outward objects with divided minds, but in actual harmony of faith, in inward agreement of purpose. They would then not only obviate the reproach most frequently cast upon them by their avowed enemies, but might expect, with better-founded hope, a blessing on all their undertakings from Him who has prayed that we might be one, that the world might believe that He hath sent us.

ART. IV.—*The Amulet; or, Christian and Literary Remembrancer.*
London, Baynes and Son, 1828.

It is not, we believe, more than four or five years ago, since the literary *Annals* of this country were confined to the common Pocket-book, comprising the calendar of the current year, its accompanying ruled pages for memoranda, its folded print descriptive of the newest fashions, and an appendix of letter-press, containing the words of the most favourite songs at Vauxhall, and a collection of charades and rebuses. How great is the change! On the table of every bookseller we find a host of *Annals* vying with each other in the splendour of their decorations and the excellence of the miscellaneous essays which they contain. Among them our attention has been particularly attracted by the *Amulet, or Christian and Literary Remembrancer*; and a very elegant publication it is, not inferior in the taste and execution of the ornamental portion of its contents, to any of its fair compeers; and the celebrity of Coleridge, Daniel Wilson, Mrs. Hemans, Miss Mitford, Bernard Barton, Montgomery, Mrs. Oppen, Mrs. Hannah Moore, Miss Aikin, Bowles, and the late Mrs. Tighe, who are numbered among the contributors, is sufficient to guarantee that no inferiority should exist in the literary division of the volume.

Dr. Walsh's notice of some ancient coins and medals, illustrating

the progress of Christianity, is of a more learned character than we could have expected to find within the smooth and polished covers of a Christmas present. * It is as interesting as it is erudite. How striking is the fact declared in the 119th page! After the severest persecution the Christians ever suffered, and in which 750,000 disciples are said to have perished by various kinds of death in a single province, medals were struck by Diocletian, commemorative of the extirpation of Christianity, and the following inscription was set up:—"Diocletianus Jovius et Maximian Hercules Cæs. Aug. Amplificato per Orientem et Occidentem Imp. Rom. et nomine Christianorum deleti qui Remp. evertēbant."—Christianity extirpated! And so, if human malice could have been effective to that end, Christianity had been extirpated; but the hand of Providence was stretched out for its preservation. The Church was built upon a rock, and the inveteracy and the power of her enemies only served to manifest the super-human nature of her strength, and realise the truth of our Saviour's prediction, that the gates of hell should not prevail against her.

The lines of Mrs. Opie, on *Life a Pilgrimage*, and the *Death of Bishop Heber*, are worthy the early reputation of a poetess, of whose prose we have of late years seen somewhat too much, and of whose verse we have seen too little.—We were much pleased with a tale by the author of *May you like it*; and the following serious epigram by Bishop Hoadly, strikes us as being peculiarly sweet both in thought and expression:

Written on seeing a clear Spring near a Friend's in Hampshire, which supplied all the Neighbourhood with Water.

Gentle reader, see in me
An emblem of true charity:
That while my bounty I bestow,
I'm neither heard, nor seen to flow;
And I have fresh supplies from heaven
For every cup of water given.

What the story of *Amy Vernon* could have been written for, we have no conception. An exaggerated tale of martyrdom like this, whether related by Protestants or Roman Catholics, or by Roman Catholics of Protestants, can have but one consequence, whatever may be the intention of the author in relating it:—its effect must be that of perpetuating religious animosities, and preventing that peaceful and kindly feeling among the members of all communions, by which alone the cause of truth can be effectually and substantially promoted. With respect to this story, the view taken of Queen Mary's character is untrue to history. The manners are not those of the times; and the incidents are offensively horrible, without raising a greater degree of pity than is excited by any common every day newspaper description of an execution. The author possessed capital materials for pathos.

as a foundation to work upon, but he wanted the *skill*, the *tenderness*, and the *facility* which were requisite to raise the superstructure.

• We cannot but approve the benevolent spirit in which the Rev. D. Wilson's paper on slavery is written; but his quotations from scripture do not appear to us to substantiate the proposition he lays down. Can indeed a single text, either from the *Old* or the *New* Testament, be produced, which shews that slavery should not be permitted under any circumstances? Mr. Wilson's citations prove that the legislature is bound to be careful in the formation of the laws that regulate the relation subsisting between the master and his slave; and they also prove that the master himself is bound to consider the spiritual and the temporal interest and welfare of his slaves. These things Christianity demands. To effect these objects might not have been difficult, if the friends of our negro fellow-creatures had not exaggerated the claims of the Gospel, and excited, as all exaggeration of every description ever will excite, a proportionate counteraction to their benevolent intentions in the minds of more cautious, and timid, and less enthusiastic men. It is very fine to make tirades upon liberty; but the world cannot be governed by declamation, and there is a state of barbarism in which *liberty* is an evil and no good. The first state of civilization in every society is that of a master and a slave. There are many grades of improvement, moral and intellectual, to be passed through, before the animal, man, is capable of being submitted, without peril of self-injury, to the daily charge and sole direction of himself. An emancipation of the slaves in the Colonies would be the most destructive event to the slaves themselves that could possibly occur. Slavery is only an evil when the mind is educated to that state in which it pines for freedom. That state the government should endeavour to produce by wise and benevolent enactments,—by insisting on the religious instruction of the negro population of our Colonies,—by securing to every slave such a portion of leisure as may enable him to gain property for himself, and by affording the industrious and the prudent the means of purchasing their freedom; at a price fixed and determined by the inviolable authority of Parliament. This we believe to be the only scheme of emancipation that can be maintained, with justice to the planter and charity to the slave himself. As to Mr. Wilson's strong, but overcharged, account of the manner in which the negroes are obtained, it must be remembered that there is a *pendant* to his report of a very different description. The slave may sometimes be kidnapped, and most deadly is the sin in the villain who commits the act. It should be guarded against by every possible precaution, and punished with the utmost severity of justice, when detected; but the majority of the slaves brought to the slave-market, are either no better off in their own country, or are captives taken in war, who would be tortured to

death at some disgusting festival of savage victory, if avarice did not mediate between them and their conquerors, and redeem them from murder in their own land to slavery abroad. A traffic in slaves, for instance, opened with the Ashantees, would be a real blessing to mankind: it would be an act of mercy to the unhappy captives of that barbarous monarch, and would be the first step towards humanizing his subjects themselves, by discovering to them a more humane mode of disposing of their captives, and rendering them less accustomed to the brutalizing sight of bloodshed. In the case where a negro escapes murder by the loss of liberty, we must think, in spite of all declamation to the contrary, that he is benefited by the exchange: let the civil regulations for his well-being, which receive him in the Colonies, be rendered as salutary as the wit of man enlightened by the beams of the Gospel can devise; and the exchange of condition will prove most eminently to his advantage. He will have exchanged the precariousness of savage existence for the regularity of a civilized state; he will have exchanged a life of eternal warfare and never-ceasing danger, for moderate labour and perfect security; he will have exchanged idolatry for the religion of Jesus. To place a savage in the vicinity of the arts, and manners, and improvements of cultivated man, is advancing him to a higher rank in the scale of moral and intelligent beings. These are strong counterbalances to the evils effected by a few cases of wrong, which may, perhaps, be occasionally committed in obtaining possession of slaves. Kidnapping might very easily be prevented by legislative measures; and we think that the lives of negroes taken in war among themselves ought, if possible, to be saved. Christianity demands this. The slave-market affords the means; and as to slavery being opposite to the letter or spirit of the Gospel, the statement is untrue. By gradual amelioration, Christianity, equally operating on the master and the slave, will so raise the condition of the negro as to render him capable of purchasing and enjoying his own independence; but the act of possessing a fellow-creature in slavery is no where censured or reproved in the New Testament in any single passage. Wherever the word *servant*—*Δουλος*—occurs in Scripture, it invariably means *slave*; and the master is enjoined to treat him as a brother, but is no where called upon to dispense with his services. We have too great a reverence for every the slightest intimation of Christ and his apostles, whether afforded us explicitly or inferentially, to dare exceed, in a single iota, beyond what is written.

• The tale of *Sir Edgar Fitzallerton* and his good Hawk, *Elinore*, is of a description calculated to awaken a very lively interest in the mind of the reader. When the sports that intermingled with the fierce and bloody wars, which once desolated our now tranquil island, are

vividly depicted ; and when their sports too, are such as either no longer exist among us, or are only partially pursued ; who is there but lends an attentive ear, and eagerly enters into the enthusiasm of the narrative ? This story, which is replete with the spirit and gallantry of the days of chivalry, speaks of knights and ladies issuing from the frowning Castle in gay and glistening apparel, and going forth to the “royal sport of hawking.” The subject immediately presents to the imagination those brilliant groups that grace the pictures of Wouvermans. In the introduction to this tale, we have some general information tolerably correct, about the treatment and flying of hawks ; but there is one mistake, which we are obliged to notice, because it impairs the truth of the whole story, and to those who are partially acquainted with the sport, in a great measure destroys its interest. We are told that these feathered favourites of the high and noble are not only *intelligent*, as they undoubtedly are, but also *attached*. Unfortunately for the romantic feelings which such a statement is calculated to excite, as well as for the point on which the whole story turns, this is not the fact. The sportsman must be content with the fidelity of his hound ; for it is a charm in which his hawk will most assuredly be found deficient. It is contrary to the nature of the bird, and would even go far to render him unfit for the purpose on which he is employed. Fierceness and strength are the ungentle qualities required of them ; and the one must be sharpened, while the other is only called into existence by the excitation of hunger. When the hawk feeds, he gorges : supineness invariably follows the satisfying of his appetite ; nor can he be roused to renewed exertion but by privation from food. Such is the habit of the bird in its natural state ; and the great art of the falconer is to keep it carefully, in every respect but one, in its wild condition. He reconciles the bird to the approach of man, and this is the only particular in which the hawk of the mews differs from the hawk of the forest ; and even this natural fear of the human race the falconer never attempts to conquer, except towards himself, and *himself peculiarly habited*. This is effected by always feeding and hardling the bird in the same dress.—The hawk of this story wins an estate for her master, Sir Edgar, by the superiority of her flight : and a most wonderful flight she takes. None of her tribe in these degenerate days would attempt to leave her master’s fist to strike a quarry that had already soared, as had the heron she brought down. Sir Edgar, having acquired by this extraordinary feat the fair manor of Allerton, loses it by the treachery of his cousin ; and, after escaping the villain’s dagger, he flies the country, without any object for such a measure that we can perceive, except that of proving his favourite bird in possession of a quality, which if she possessed, would prove her to be no hawk.—After an absence of ten long years, the faithful Elinore

remembers her master; singles out a man in mean attire, who was standing unnoticed in the crowd; alights upon his wrist with a scream of joy; and, as all this takes place in the presence and to the great amazement of the sovereign, she becomes the means of restoring Sir Edgar to the fair possessions of which he had before been unjustly deprived.

But a word as to the complete desuetude of this "gentle craft," which the author of the tale states to be almost unknown except to the antiquarian. We can assure that gentleman, that the sport of hawking still exists; though we apprehend that the mysteries, as they are now practised, are by no means so perfect as in those times, when there were no other means of obtaining wild fowl; and the vocabulary is sadly straitened: but we happen to know, from very recent experience, that the difficulty, and certainly the tediousness, of training hawks, has been much over-rated. It is the province of professors in all arts to enhance the value of their own attainments by reporting them to be arduous. Sir John Sebright's pleasing sketch on the subject of Falconry, very recently published, is not altogether free from this sort of pedantry; but we recommend it to the attention of the author of "*London in the Olden Time*." He will there find that hawking is rather on the advance in Great Britain at present; and that in Norfolk, those birds of sport are kept and flown by a sort of club. He will there too find that falcons do not fly at the heron, or any other kind of game in *creances*, which are only used in teaching them to come to the lure; if the birds did so fly the skill exhibited in reclaiming them would be lost, and the interest of the sport most materially interfered with. Above all, he will find that his good falcon, Elinore, transgressed not only the laws of *good breeding*, but those of her real nature, in bringing the prey to Sir Edgar's feet, and quitting it to regain his fist: for no fault is so heinous or irremediable in a hawk as "*carrying*" her prey; and no part of the falconer's duty more trying to his skill and patience than the disengaging her from the quarry.

With this lecture on hawking,—for which, from the historical associations connected with the subject, we trust we shall be excused,—we conclude our remarks on the interesting volume before us. It contains, besides the papers we have mentioned, verses by Mrs. Hemans, Bernard Barton, and Henry Neale, that are fully worthy the high reputation which their authors so deservedly enjoy. Some lines also by Lucy Aikin are very spirited; it is pleasing to observe how gracefully this lady can unbend from her severer studies to trifle with less important branches of literature. The opening of Mrs. Hofland's *Essay on Good-Hearted People*, is deserving of attention; and the characters introduced to illustrate the subject are most skilfully designed. The publication which contains so much to praise can need no further recommendations; it is a volume which, from the beauty of its

illustrations, and typography may be admitted as an ornament to the table of the fairest Boudoir; and, during its year of favour, may often be returned to as the companion of a vacant hour, and fulfil the best office of a book of amusement—instruct by pleasing.

MISCELLANEOUS.

THE 'CHRISTIAN OBSERVER,' AND THE 'SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.'

AFTER noticing the meeting of the Society at Freemasons' Hall in May last, and giving the names of the speakers, the 'OBSERVER' proceeds—"The whole of the addresses evinced an earnest zeal for the promotion of Christian missions under the auspices of this venerable institution; and several of the right reverend and other speakers took especial occasion to advert, in terms of great candour and conciliation, to the kindred labours of other societies,—a sentiment which, we are happy to add, was warmly hailed by the whole meeting. Our limits do not allow of our attempting to give reports of the addresses delivered at the anniversary meetings of our numerous religious and charitable societies; but the publication of the interesting Report read at this meeting will enable us to lay before our readers an account of the proceedings of the institution during the past year. We cannot, however, withhold the expression of our regret, that no allusion was made to the Society's proceedings in Barbadoes. In ranging from North America to Southern India, the friends of the Society omitted to mention their own slaves, whose labours on their plantations augment their funds 'for propagating the Gospel in foreign parts.' We confess, however, that we gather a favourable presage from this silence: it is clear that the friends of this Society do not consider either the retention of slaves, or the appropriation of the produce of their extorted labour to purposes of general benevolence, as circumstances calculated to interest the British public in behalf of the institution. Let then the friends of the unhappy slave come forward manfully in the Society and plead his cause; and let them never relax their efforts till the Society can fairly expurgate itself from the guilt of being slave-holders, and from the incongruity of watering the tree of life planted in India or America, with the tears and the blood of unhappy Africa. We are aware that the Society has done something towards improving the temporal and the spiritual condition of their bondsmen; but bondsmen they still are; and, so far as any thing has yet been effected or proposed, in hopeless, perpetual, and interminable slavery. We trust that another Porteus will be found to advocate the cause of the Society's bondsmen, who cannot plead their own cause; and even should some pecuniary sacrifice arise from restoring them to the freedom which no individual or society has any just right to deprive them of, the Society will gain tenfold more by the benevolent zeal of the British public, to whom such an act of Christian philanthropy would be the strongest recommendation. We ourselves know of individuals zealously affected to the Society's object; but to whom it is absolutely a point of conscience, not to cast in their mite to a fund contaminated by the produce of extorted slave labour. We write frankly, it may be warmly, because we wish well not only to the slave, but to the Society; and we are doubly grieved that its members should incur the guilt of being willing slave-holders; or that their example should be pleaded by others, or rest as an incubus on the efforts of those enlightened and benevolent men who are seeking the best welfare, both for this world and that which is to come, of many hundreds of thousands of our oppressed fellow-subjects in our slave colonies."—*Christian Observer for May.*

The Reviewer of *Memoirs of a West India Planter*, observes—"We have several times had occasion to advert to the reserve of the conductors of the Society for the Propagation of the Gospel, in reference to the slaves on their plantations. We are glad to find that this subject also has arrested the attention of Mr. Riland; and we trust that the friends of the Society will be induced to institute a full inquiry into it. Mr. Riland furnishes the following statements:

"The Society for the Propagation of the Gospel hold plantations in Barbadoes under the devise of Colonel Codrington. On this very estate Mr. Coleridge found, in 1825, *a driver!* An extraordinary apology for the retention, by a Christian corporation, of an estate worked under the whip is offered by Edwards, who says—'They are induced, from the purest and best motives, to purchase occasionally a certain number of negroes, in order to divide the work, and keep up the stock. They well know that moderate labour, unaccompanied with that wretched anxiety to which the poor of England are subject, is a state of comparative felicity,' &c. &c. I doubt whether, in 1793, a single member of the Society had the slightest knowledge of the practice on the Codrington property. It is a question of some importance, how far an association, instituted for the express purpose of diffusing Christianity, is justified in putting into its treasury the fruits of slave labour. The Society, as might have been supposed, has always been under a cloud. Bishop Porteus made a vain effort, about fifty years ago, to stimulate this corporation to look into the concerns of their trust-estate, in order to some plan for the general instruction of slaves; but all to no purpose! His attempt was discussed at a committee-meeting, and in four hours rejected. 'Thus,' says the Bishop, 'was a final period put at once to a most interesting and important subject: and the spiritual condition of near half a million of negro slaves decided in four hours. That the particular plan offered to the Society might stand in need of improvement, and that a better might be substituted in its room, is very probable. I would have given my hearty vote for any wiser plan in preference to my own. It was not the *mode*, it was the *measure*, I had at heart. That no other plan should be adopted or proposed, nor any one effectual measure taken for the conversion and salvation of near 300 slaves, who were the immediate property of a *religious*'—the Bishop's own italics—'society, did, I own, a little surprise me.'—Hodgson's *Life of Porteus*, 1813, p. 88.—But the very last Report of this institution is very unsatisfactory. It contains no statement of what has been received from the toil of the Society's slaves, neither of any expenditure in their favour. We find, indeed, that Messrs. Daniel and Trattle (who are these?) have paid in 3542*l.*; but from what sources is not recorded. In the synopsis of the Society's missionaries, catechists, &c., the stations in Barbadoes are wholly omitted! There is in the payments an item—'Paid for a piece of plate voted to Mr. F. Clarke, 101*l.* 4*s.* 6*d.*.'"—*Christian Observer* for July.

MR. EDITOR.—A few days since, my attention was invited to the above notices of the proceedings of the Society for the Propagation of the Gospel, which have appeared in the pages of the *Christian Observer*; and I know not whether was greater my surprise at attacks upon the Society proceeding from such a quarter, or my grief at the uncharitable, I might almost say insidious, nature of the opinions therein expressed. Upon the subject of the meeting just mentioned, it may be allowable to state, that many warm friends of the Society indulged an ardent expectation, that the zeal displayed by the Society on that occasion would be met, on the part of what is termed the religious world, with a kindred feeling, and that if no pecuniary advantage accrued immediately to the Society, at least a more kindly spirit might be produced amongst those, whose bounty flowing in different channels is devoted to one common purpose—the propagation of the Gospel of Christ. The effect thus anticipated was actually produced, according to the very confession of the writer in the *Christian Observer*; for whilst he acknowledges "that the whole of the addresses evinced an earnest zeal for the promotion of Christian missions, under the auspices of this venerable Institution;" he also adds, "several of the right reverend and other speakers took especial occasion to advert in terms of great candour and conciliation to the kindred labours of other societies—a sentiment which, we are happy to add, was warmly hailed by the whole meeting." I would willingly believe that the writer was sincere when he recorded the impression thus produced upon the meeting,—an impression certainly very favourable to the

Society. But, Sir, when I find that throughout the remainder of the observations in the number for May upon this meeting, expressions are uttered, such as those which I shall presently quote, and insinuations made against the Society, of such a nature as are calculated to produce, in uninformed minds, feelings of as hostile a character towards the Society as those which mark the most violent opponents of West-India slavery, I reject as false the pretence of friendship to the Society which the writer of that article makes in the outset, and I look for his real opinions in the nature of his attack. What shall we say to the candour of one who first affects "to regret that no allusion was made in the public meeting to the Society's proceedings in Barbados," and then pretends to account for the silence, by insinuating that that is a part of the Society's work, of which it is ashamed and afraid to speak? The writer of that article fully explains the nature of his regret at the absence of all allusion to Barbados, for, lest any of the persons who are his readers, should be, as he fancies, deceived by that silence, he takes care to supply all the intelligence which he deems to be wanting, and to put the fact of the Society's being possessed of a West-India property, and consequently being owners of slaves, in the most unfavourable, I might add hateful, point of view. The exertions made by the Society for the benefit of its slaves are evidently not altogether unknown to the writer, but they are slightly mentioned "as a something done towards improving their temporal and spiritual condition," whilst the fact of the Society's possessing slaves is enlarged upon and represented in terms, such as any one educated in the school of Christ and St. Paul ought to have been ashamed to employ in any cause, much less when the object is to inject scruples of conscience into the minds of the many, so as to prevent their contributing their mite to the general designs of the Society.

Observe, Sir, what terms this writer employs:—he first talks of the Society's appropriating the produce of their (the slaves) *extorted* labour to purposes of *general benevolence*. I am not, Sir, here proposing to discuss the whole question of the duties of masters and slaves; nor to inquire whether the phrase *extorted*, may or may not be applied to that labour which, if St. Paul is any authority, it is the duty of every slave, who is a Christian, to devote to his master's use. I complain of the insinuation, which the word is intended to convey, that cruelty extorts from the slave his labour. If to compel the idle to work be extortion of labour, then I conceive the Society's agents do extort labour; here in England, either starvation or the tread-mill is the extortioner of labour from the idle or the profligate. What are the means taken upon the Society's estate to counteract the love of idleness to which human nature is prone, I know not: that it is not the whip, is certain, for corporal punishment is abolished on the estate; but even if it were the whip, surely it is but splitting hairs, to draw distinction between the tread-mill and the whip, or to say that it is cruel to give a man a stripe across the back for idleness in the West Indies, and that it is not cruel for the Chamberlain of London to send refractory apprentices to Bridewell, to endure the whipping of a jail, and to practise the Sisyphean labours of the tread-mill, from morn till night, for weeks together. But, Sir, if it is uncharitable and unjust to the Society, to

apply so insidious a term, as that of *extorted*, to the labour of those slaves, whom Providence has blessed above all their brethren in the West Indies, in placing them under the care of a Christian corporation, the statement is perfectly untrue which insinuates that the produce of the slave's labour is applied to the general purposes of the Society. The whole revenue arising from the West India property to the Society is expended in supporting the College upon the estate, and in ameliorating the condition of the slaves. The Society has not as yet been able to fulfil all those purposes of General Codrington's bequest, which have in view the benefit of the white inhabitants of the West Indies; but, in the mean time, they have not been neglectful of their duty to their slaves; they have done all in their power to advance their spiritual and temporal condition, and the surplus revenue, which amounted in 1826 to 34,000*l.* consols, is regularly invested, and kept by itself, as a separate fund, to be appropriated to the fulfilment of the intentions of the original testator, whose trustees the corporation is. There is, therefore, not the least foundation for the insinuation, that the produce of slave labour is expended in general benevolence; it is expended where it ought to be, in Barbados, in educating the whites, and civilizing the slaves. The husbandman is, in the fullest sense, partaker of the fruits of his labour. We shall advert presently to the evidence afforded by an impartial observer to the condition of the Society's West India estate; in the mean time, I cannot but notice, with heartfelt sorrow, that the Christian Observer should have appealed, in terms so calculated to injure the Society, to the passions of the multitude, and should have made the very discharge of the duty imposed upon the Society by General Codrington a source of crimination to the Society, and a hindrance to its usefulness in other quarters of the world. The Society is charged "*with the guilt of being slaveholders.*" Their fund is spoken of, "*as being contaminated by the produce of extorted slave labour;*" and whilst the writer pretends his knowledge of persons who are zealously affected to the Society's object, and to whom it is a point of conscience not to contribute to this contaminated fund, he produces the result of his knowledge, in such a manner as proves, that he fully concurs with these persons, and that he recommends their example for imitation. The writer would seem to advise the Society to set free their slaves, and to sacrifice at the altar of liberty all the power, which the present condition of the slaves affords, of making them disciples of Christ, and communicating to them the word of salvation. I know, Sir, that the sentiment which I am about to utter will be little in accordance with the writer's prejudices, but it is the result of much inquiry relative to the condition, both of the white inhabitants, and of the slaves in the West Indies; and therefore I hesitate not to assert, that if slavery in the West Indies be abolished, before the white inhabitants are brought back to the practice of the duties of Christianity, and before the coloured people are better instructed in the knowledge of the truth, the increased ignorance, barbarism, sensuality, and violence, of the freed slaves will present far greater obstacles to their conversion, than the most glaring examples of white men's profligacy now presents to the accomplishment of so benevolent, so glorious a design. Were the Society to emancipate

its negroes to-morrow, what would such a proceeding effect, but the scattering the flock which is guided under truly Christian shepherds ; what would it be but to expose the slave to all the temptations to apostacy from the faith, which bad examples would suggest ; to deprive him of the means of grace, which, through the care of the Society, he now enjoys ; to eject him, like the prodigal son, from his home, and to compel him to feed on husks, instead of having his soul nourished by the bread of life. The writer calls these slaves the Society's bondsmen, and the term is used in a Jacobin and not in a Christian sense. How different is the tendency of his writing, supposing it repeated to the slaves, from that consolation which the apostle Paul, (1 Cor. vii. 21.) and after his example every Christian, would afford to the slaves of such a Christian family, as that which is formed by the slaves of the Society's estate. "Let every man abide in his calling wherein he is called. Art thou called, being a servant, (δουλος,) care not for it ; but if thou mayest be free, use it rather, for he that is called in the Lord, being a slave, (κυλος,) is the Lord's freeman ; likewise also he that is called, being free, is Christ's servant, or slave.*

My animadversions have hitherto been confined solely to the remarks of the Christian Observer in May 1827. I proceed now to examine the particulars of an attack upon the Society for the Propagation of the Gospel of a more serious nature, which apparently proceeded from the same pen, and is contained in a Review of a work, which appeared in the July number of that Journal. The first charge against the Society is nothing more than a repetition of the insinuation, that the conductors of the Society observe "a reserve in reference to the slaves on their plantations." "We are glad to find," says the Reviewer, "that this subject also has arrested the attention of Mr. Riland, and we trust that the friends of the Society will be induced to institute a full inquiry into it." That this subject has arrested the attention of Mr. Riland and his Reviewer, I am more sincerely and heartily glad than I suspect either Mr. R. or his Reviewer will be, when I shall convict them both, if not of gross calumny, at least the most unpardonable ignorance of the proceedings of that Society, which they have ventured to censure. The object both of Mr. Riland and his Reviewer is, first to charge the Society with the crime of being owners of slaves ; secondly, with indifference to the condition of those slaves ; and, thirdly, to insinuate that the Society is so ashamed of its conduct as to practise concealment. Now, Sir, upon the first charge, I have yet to learn that slavery is a condition forbidden by Christianity. I find many passages in the Scriptures relating

* The apostle proceeds,—“Ye are bought with a price, be ye not the servants of men.” Some difference of opinion exists among the commentators upon the meaning of this passage. It is perfectly in accordance with the style of the apostle's writing, and with his phraseology, if we interpret these words, as forbidding the converts to become the slaves of men, i. e. of those Jewish teachers, who, forgetting the release from the Mosaic observances, purchased for his people by Christ, still would put the disciple under the bondage of the law, and compel them to be circumcised. But I should be very willing, for the sake of argument against a mere abolitionist, to accept the literal interpretation, as directing the converts not to sell themselves into slavery ; for surely that cannot be so horrible a state of existence into which it needed the apostle's advice to persuade men not to place themselves.

to the duties of slaves, but I find not any intimation that the master is bound to release his slaves from their duty, or that the institution was permitted only to the hardness of men's hearts, like some one or more customs of the Mosaic law. But whatever guilt the Society may, in the opinion of some persons, incur, for being the possessors of an estate in the West Indies cultivated by slaves, the Reports of the Society for five years successively, from 1822 to 1826, give the most convincing proof that the Society is not guilty of the second charge of indifference to the welfare of the slaves; and that the third charge of reserve and concealment is so unfounded, that Mr. Riland and his Reviewer must shelter themselves under the excuse of total ignorance of the Society's proceedings, if they will avoid the charge of calumny.

I shall examine presently Mr. Riland's attack upon the Society; but I shall best prepare the minds of my readers for the exposure of Mr. Riland's uncharitableness and ignorance, if I give an account of what has actually appeared in the Society's Reports, for the last five years, respecting the condition of their slaves. In 1822, I find the Society reporting, the having had many difficulties to encounter in lawsuits respecting the Codrington estate, in the erection of buildings, in losses from hurricanes,—that a minister has been provided for the negroes, whose whole attention is directed to their improvement in moral and religious knowledge,—that schools upon the National System have been formed, and regulations made to allow the negroes time during the week for the cultivation of their own provision grounds, so as to enable them to attend to the religious observance of the Sabbath without interruption. Report 1822, p. 50.

In 1823, the Society occupied seven pages of its Report with a statement of the plan observed in the treatment of the slaves on the Society's estates. So little appearance is there on the part of the Society of any reserve, that I must confess I was a little surprised at the unguarded manner in which the statement was made, that until the year 1818, no regular system of religious teaching was established, but that the young were under governesses, and the minister, who had the care of the scholars, of the college, occasionally instructed the slaves. The Report is drawn up under distinct heads, and details the method pursued in the religious instruction of the negroes in the education of the children. It also contains many interesting particulars relating to the habits of the slaves, in the observance of marriage, the pastoral care shewn them by their minister, and their general treatment; the latter head is so interesting, and so triumphantly refutes every insinuation made against the Society, that I cannot forbear to give it at length.

GENERAL TREATMENT OF THE NEGROES.—Previously to the commencement of their daily work, warm tea is handed round to every individual. Their scene of labour, from sun-rise to sun-set, is alleviated by two regular suspensions, of half an hour for their breakfast, and an hour and a half for their dinner. This latter meal is dressed for them against their return at noon; so that the interval is passed in refreshment, without care or fatigue. While occupied in the field, draughts of water are constantly supplied, by a person appointed for that purpose; and in more wearisome work, a refreshing beverage of punch is very frequently mixed, and sent out to them.

Their labour has been much lightened, by the introduction of the plough; and it has been, for years, the object of the Agricultural Society, to devise and encourage measures for diminishing manual toil.

Punishments of a severe nature are very rarely inflicted; and the general substitution of Confinement for corporal chastisement, has been found to answer all the ends of correction.

Every mother having *eight* children alive, has the undisputed enjoyment of the whole of Thursday: and the Saturday afternoon, throughout the year, is allotted to those who have *three* living. The alternate Saturday afternoon only, is granted to the other labourers, during the crop.

The Hospital is a new and very commodious building. There are five apartments, so constructed as to admit safe ventilation, opening into a gallery for the use of convalescents. There is another division—a lying-in room; but it is entirely at the option of the mother to occupy this or her own house, during the month. The visits of the Apothecary are daily, and a nurse attends constantly on the sick. In cases of dangerous illness, the very best medical or surgical aid is called in, without hesitation, and without regard to expense.

Very little labour is exacted from pregnant females; and great consideration shown them while nursing their children. Each child receives a supply of baby-linen, and when a month old, is presented with a dollar.

There is a neat nursery, with a superintendant, in which the young children are kept, while their mothers are engaged at their work. Here they remain during the day, accessible to their parents, till of an age fit to be employed in picking grass, sweeping the door, &c.

The portion of food allotted them, besides the meal daily cooked for them, is so abundant, that they are enabled, by the superfluity, to pay for making their clothes, to raise stock, and to sell a part at the town-market.

Their houses are generally of stone, with a thatched roof. Around them is a patch of land, under neat cultivation; and this little property they have permission to leave, at their decease, to any relative or friend, being a slave on the estate.

At the end of the crop, a day is given up entirely to rejoicing. They have a dance in the yard, which the Attorney, Chaplain, and others are invited to witness; and a comfortable dinner is provided for them on the occasion. On the death of any one, the near relatives have the intermediate time between the decease and the interment; and all on the estate leave their work one hour earlier, to attend the funeral.

These regulations being pursued, under the humane direction of Forster Clarke, Esq. Attorney, and Mr. Samuel Hinkson, Manager, there are now fifty-three more slaves on the estate than there were in the year 1815, though three Mulattoes have purchased their liberty, and no purchases been made.

A disposition on the side of the Proprietor to impart, and of the Slave to receive, religious instruction, is evident; nor can there be a doubt, but that an efficient system of religious tuition, interwoven with some judicious immunities, under the guidance of clergymen of the Established Church, through the subordinate agency of Catechists, will be readily embraced by most Proprietors, and will promote the gradual civilization and eternal good of the Slaves themselves.

—Report, 1823.

JOHN H. PINDER, Chaplain.

There are several points established in this extract, attested by the signature of the chaplain of the slaves, which I cannot but briefly notice as tending to convince persons, that whatever the slaves on other estates may be, the Society's slaves cannot be an unhappy people. 1. There is no corporal punishment allowed on the estate—*ergo*, the whip is abolished. 2. The quantity of food allowed so much exceeds what is consumed by the slave, that the savings from it is a source of the slave providing himself with many comforts. 3. The slave may bequeath his little plot of land, at his decease, to any relative or friend upon the estate who is a slave. 4. Three slaves had purchased their liberty.

In the Report of 1824, twelve pages are occupied in extracts of

correspondence, relative to the religious condition of the slaves—which, to use the words of Mr. Pinder, the chaplain, p. 195, “afford satisfactory evidence of numerous and attentive assemblies on the sabbath, of full and regular attendance on the day and Sunday school, as well as of increasing communicants. These are proofs of the means of grace being duly revered, and they prepare us for expecting the consequent influence on the lives of the recipients, manifesting itself in honesty, truth, quietness and exemplary conduct.”

In 1825, some very interesting particulars were communicated by Mr. Pinder, which tended to throw much light upon the moral and domestic habits of the slaves: and I should hope, that the handsome testimony given by the Governor of Barbados, and by the local governors of the Codrington College, to the services of Mr. Forster Clarke, the attorney of the estate, to his ability and integrity, will sufficiently justify the Society in having testified their gratitude to him for his care of the religious as well as temporal interests of their people, by voting a piece of plate to him of one hundred pounds value.

In 1826, the Report contains only one short letter from Mr. Pinder; but even this short letter, when united to all the information contained in the preceding reports, will be deemed by a candid reader as not uninteresting, from the incidental proofs which it contains of the continued exertions of Mr. Pinder. And again does the Society acknowledge its obligations to Mr. Clarke, for the continued improvement, not only of the resources of the trust, but of the condition and increase of the negro population. What then, I indignantly ask, becomes of all the insinuations of concealment of facts relative to the condition of the Society's slaves? Had Mr. Riland, or his Reviewer, read the Society's reports, they would never have dared to say one-twentieth part of what they have jointly uttered. A little more of Christian charity, and a little less of party zeal, would have made them pause awhile before they vented charges which, if true, affect the whole hierarchy of our Established Church, and no inconsiderable number of clergy and laity, as exemplary in their piety, as they are eminent in talent and in station.

I shall now proceed to Mr. Riland's charges against the Society, which have all the mischievous tendency commonly attendant upon statements containing only half the truth. He first states, that Mr. Coleridge found, in 1825, a driver upon the Society's estate, and not having troubled himself at all to inquire what the Society had done upon the estate, or what was the driver's business to do, he jumps at once to the conclusion, that the slaves on the estate are urged to labour by the cart-whip, and accordingly casts a slur upon the Society, calling it “a Christian corporation which retains an estate worked under the whip.” Had Mr. Riland read the Society's reports, or asked information of the friends of the Society, he might have learned, from Mr. Pinder's evidence, that corporal punishment is not, nor has been for some years, practised upon the estate; and a little further inquiry into the state of West India slavery, might perhaps inform him, that the whip is gradually falling into disuse, and that in most well-ordered estates, it is only used as a punishment for theft and other crimes. But with the cessation of the use of the whip in the hand of the person who

acts as foreman of the slaves in their work, the name of driver has not as yet expired; and even in estates where the driver is not allowed so much as to carry a stick, the name is still retained,—a monument indeed of the barbarism of former times, yet a clear testimony of the degree of improvement, which within so few years has been effected. The whipping-post and the stocks remain in many country parishes:—what should we think of a foreigner who should report, that the common people in England are redeemed from vagrancy by the use of the whip, and that drunkenness is punished by the stocks? Names and things often remain long after the use of them is exploded. Be it then that Mr. Coleridge found a driver—did he drive, I ask? Mr. Coleridge says no such thing—and I do not for my own part believe, that except to drive the cattle, a whip is ever employed upon the estate either as excitement or punishment, for it is, as above shewn, expressly contrary to the rules laid down to employ any corporal punishment. Mr. Riland was sharp-sighted enough, in page 132, of “Six Months in the West Indies,” second edition, to detect the existence of a person called a driver on the estate;—this is one of many instances which might be adduced, of persons reading and quoting only as much of a book as suits their purpose. Why, if in detriment to the Society, he quoted one passage from the work just mentioned, did not Mr. R. give the Society the advantage of the testimony, which the author of Six Months in the West Indies—he that found the driver—so willingly affords in favour of the Society's conduct towards our negro brethren;—a testimony the more valuable on this very account, that while Mr. Riland unjustly reproaches the Society with having done nothing for the benefit of the negroes, since Bishop Porteus made proposals to that effect fifty years ago, Mr. Coleridge rather finds fault with the Society for appropriating so much of its revenues to the benefit of the blacks, in hindrance of the designs of the founder, who contemplated chiefly the advantage of the whites.

“The trustees of Codrington College comprise (says Mr. Coleridge) a large portion of the learning and virtue of England—their *disinterestedness is perfect, their intentions excellent, their care commendable*. Their disposable funds are ample, and the trust estates remarkably flourishing. They deserve their prosperity; their zeal for the welfare of their slaves is most exemplary, and they have gone to the utmost bounds of prudence in advancing the condition of those negroes whose happiness and salvation have been committed to them. A chapel and a school have been erected almost exclusively for their use; and a clergyman fixed among them, whose talents, kindness, and simplicity of manners are not more remarkable than his judgment and his piety. The attorney and manager are both of established character; the buildings, especially the hospital, in good order, and the negro huts comfortable. Under these circumstances, and with these means in their possession, the trustees incur a heavy responsibility. They have indeed a perfect right to assume the power of providing in a Christian manner for slaves in a Christian land, and they should treat all malignant insinuations of breach of trust with a righteous scorn; but they must at the same time remember, that the object of the charity is to educate the whites, and let not them or the public think this object exclusive of the other; so far from it, I am convinced that one of the most effectual measures for bettering the slaves, would be a thorough and humanizing education of the masters themselves.”—Page 56.

But one of the most serious charges brought by Mr. Riland, and fostered by his Reviewer in the Christian Observer, is founded upon

some proceedings of Bishop Porteus fifty years ago. What those proceedings were I have not had the means of ascertaining; but if I admit, for the sake of argument, that all that Bishop Porteus proposed to the Society was right and possible to be done, but that he could not, in 1783, persuade the Committee of the Society, after four hours' debate, to concur with him—what, I ask, has this to do with the present management of the Society's trust estate? Mr. R. may if he pleases, and if he thinks it just, abuse men who are no longer alive to defend their motives and conduct;—if he and the Christian Observer choose to wage war with the dead, they may for the present have the field to themselves; they may charge the Committee of 1783 with supineness, with ignorance, with stupidity, but let them beware how they entangle in their operations the living worthies of our time; let them not dare to insinuate, that all that Bishop Porteus attempted has not been more than achieved by his successors. For ought that I know, the present flourishing condition of the estate may be the result of those very efforts, which the good Bishop deemed to have been made in vain. Few men, who sow the seed of great designs, live themselves to reap the fruit of their hallowed toils. Little more now remains to be said. I trust I have proved the Christian Observer to have been guilty of ignorance and partiality of no ordinary character, and that I have vindicated the Society from the charge, either of mismanaging their property or being ashamed of their proceedings. Annual Reports of Societies must always be unsatisfactory if the reader expects, from a single Report, to know all that a Society has done during a long and diversified scene of operation. Mr. Riland ought, however, in justice to have made himself better informed; and the Observer ought not to have taken advantage of Mr. Riland's ignorance, to attack, in one of the most popular religious journals, a Society like that for the Propagation of the Gospel, and to implicate the Archbishops and Bishops of our Church in what he is pleased to term "the guilt of being slaveholders." Mr. Riland, however, is not so ignorant as he pretends to be when he mildly observes, that the sources from which Messrs. Daniel and Trattle have paid in 3,542*l.* to the Society's account, is not recorded. From what does the value of a sugar estate arise but the sale of sugar? Mr. R. knows well enough that the produce of an estate arises from the toil of slaves, and he might have seen on the other side of the account, if he had pleased, the amount of bills drawn for the expenses of the estate; how large a portion of which is actually expended upon the slaves, he must be well enough versed in West India transactions to know; or if he does not, he has no pretension to write a novel founded upon fact, and to give to it the title of "*Memoirs of a West India Planter.*" Mr. Riland, and with him the Christian Observer, in an affected tone of pity, which has the appearance of contempt, remarks that "the Society has been always under a cloud." What the cloud is they do not inform us; but the real case is, that it is not the Society, but Mr. R. and his friends, who are under the cloud—the cloud of ignorance and of prejudice—that cloud which the friends of the Society are now labouring so earnestly to dissipate, by making the public at large fully acquainted with their proceedings and designs. He must be ignorant of the world who perceives not the value of being abused. The schism which now

divides the Bible Society would have broke out years ago but for the perpetual attacks of its opponents, which kept its forces united and on the alert. If the writer in the *Observer* would but repeat for the next six months a series of attacks similar to that which I have endeavoured to repel, I am verily persuaded, that his very charges would give such publicity to the exertions of the Society, as would raise up many friends and cause the funds of the Society to go on increasing more than in proportion to the frequency of the attacks. The Society for the Propagation of the Gospel courts investigation into all her proceedings and conduct; and why?—because she has nothing to fear, and every thing to gain by the scrutiny; she has nothing to conceal; for whatever faults she may have, these she is willing to mend. Her Reports are artless—too much so for this wily generation, but here is not a line in them that is not believed to be true; nor is any attempt made to put a false colouring upon transactions, or to represent her labours as more successful than they really are. Her cause is the cause of the Episcopal Church of England; and, like that Church, if she be not wanting to herself, she will, by God's blessing, triumph over opposition both at home and abroad, and spread her tents over the isles of the Gentiles, and fill the "earth with the knowledge of the Lord, as the waters cover the sea."

Dec. 1827.

I remain, yours, &c.

S. H. P.

MR. HARTE AND THE PARISH OF ST. LUCY, BARBADOS.

Mr. Editor.—It is with a feeling of deep and very painful interest, that in common, I believe, with every Christian Englishman who has read your last Number, I have perused the narrative of certain recent occurrences in the Island of Barbados. The statements contained in that melancholy detail appeared to me at first sight to carry with them so little the air of probability, that I was disposed to consider myself as under some misconception. I sat down therefore to a second examination of them, and, I say it with unfeigned sorrow, my last impression is even worse than the first: I question whether the warmest opponent of the West India system has ever made out a case, which, in all its bearings is less creditable to the holders of slaves, than those persons have in this instance furnished against themselves.

The charges against Mr. Harte are, chiefly at least, of a nature so distinct as to admit, if true, of the most conclusive evidence; and they are at the same time of so grave a description, that without something like proof, no man, who cares for the interests of truth, and justice, and religion, would in common life venture to make them against any Christian minister. Of these charges, however, not only has no proof been adduced, but it is quite clear, from the whole statement, that they have not the shadow of a foundation. The principal grievances, as urged by the Vestry Meeting of April 21, 1827, are, the "offensive sermon on Easter Sunday," a sermon which, having been since read verbatim by the Bishop, has received his Lordship's entire approbation;—and Mr. Harte's "disgraceful conduct, whilst administering the Holy Sacrament of the Lord's Supper, thereby endeavouring to alienate their slaves from a sense of their duty, by inculcating doctrines of

equality inconsistent with their (i. e. the slaves) obedience to their masters, and with the policy of this island." (C. R. p. 766.) The history of which inculcation, &c. is simply this: "At the last table," says Mr. H. "which was not filled with the whites, I took care that the vacant space should be occupied by the coloured people; but the consecrated elements were administered in no instance to the coloured before the whites." (C. R. p. 770.) What would the vestry have done if a coloured or black Christian brother had presumed to appear at one of the earlier tables, and to have kneeled down between a couple of worthies with a whiter complexion? What, I ask with concern, would even Mr. Harte himself, a clergyman though he be of the Church of England, have in such a case ventured to do? As to the additional Articles of Accusation preferred by the parish vestry, (C. R. p. 772, &c.), if any intelligent person can read them without a strong suspicion that they were concerted merely to support a cause, which the advocates of it felt not to be the best in the world, I would recommend to him the otherwise superfluous labour of looking at Mr. Harte's reply. He will then be satisfied, that the charges are not only unsupported by evidence, but that they have no foundation in fact; and that, however prejudice and passion might have brought the worthy members of the vestry to a sort of belief in the truth of these allegations, their original hostility to Mr. H. must undoubtedly be referred to some other cause.

I profess myself to be as little satisfied with the *manner* in which this affair has been conducted, as with the charges themselves.

We will suppose, for the sake of argument, that Mr. H. had acted throughout in the way represented by his accusers; what is the course which members of the Church of England, who were anxious only for redress, would naturally adopt? They would meet as quietly as possible, and would draw up a plain statement of their grievances, and present it to the Bishop; having done this, they would wait a short time at least for his Lordship's decision. But what is the course which these persons pursue? In the first place, forth comes the Churchwarden with an advertisement in the Barbados Mercury, earnestly requesting a public meeting of the inhabitants, &c. in four days, and drawn up in terms exceedingly offensive and insulting. (C. R. p. 766.) Among the resolutions passed at this meeting is one which orders that copies of them be sent to his Excellency the Governor, and the Lord Bishop of the diocese, stating moreover, "that the inhabitants of this parish venture to hope that his Lordship" (we suppose the Bishop is meant, not Lord Combermere) "will restore the peace and tranquillity of the parish, by adopting such measures as may in his wisdom seem expedient to relieve them from those insults and injuries of which they complain." (C. R. p. 766.) But what says the previous resolution? It declares, that in a most important particular they have taken the matter into their own hands, expressing "unequivocally their determination to refuse the Rev. W. M. Harte admission into their estates, and to prevent as much as possible all intercourse between him and their slaves:" and what is the concluding clause of the very resolution which professes to refer the case to the wisdom of the Bishop? "*a termination of which (viz. insults and injuries) can only be effected by the removal of Mr. Harte, the present incumbent, who has deservedly lost the confi-*

dence, respect and regard of every white inhabitant in the parish."—they are willing to defer to the wisdom of his Lordship, provided that the Bishop will adopt their own; but only with that condition. It is not unimportant to observe, that these resolutions were published in the three newspapers of the island. Well: the Bishop professed his readiness to institute an inquiry: had he at once dismissed Mr. Harte, all would have been right; but as to *inquiry*, that is quite another affair. Accordingly the churchwarden writes, under date of July 4, that the vestry, "after a full and mature consideration, &c. forbear appealing to the Ecclesiastical Court on the charges which they have to prefer against Mr. H. until he may be condemned or acquitted of certain charges which are intended to be exhibited against him at the next Court of Grand Sessions, and for which purpose the necessary proceedings will be immediately instituted against him." (p. 767.)

Next comes a copy of the warrant, dated July 5, and then a goodly array of nine charges, which were published in the Barbados Mercury of July 31, and most probably in the other papers of the island. The case has been heard before two magistrates, who concurred in dismissing it. You tell us, Sir, that the parish threaten to bring the question before two other magistrates; this then, I suppose, is West India law.

Now, Sir, that Mr. H. may have "lost the confidence, respect and regard of every white inhabitant of the parish," as the vestry affirm, appears to be highly probable; but if he had lost it on the grounds alleged, is this the course which the vestry would have pursued? I fear many who read this statement, will think that the charges in question do not supply the real cause of their hostility, but that they indicate a hostile spirit previously existing, and for which no public reason has been assigned. If I mistake not, the following observations will throw some light upon the subject.

Among other documents given in the C. R. of the last month, is a letter from an individual who is attorney, it seems, to the Rev. Mr. Brome, a clergyman, who is said to be now in England. In that letter I find the following passage: "Any one who reads your publication (Mr. Harte's), would imagine that I gave no encouragement to the religious instruction of the slaves. Now be it known, that upon every estate, for which I am attorney, religious instruction is daily afforded the young negroes, and the said estates are all open to the catechists, excepting those in your parish. The conversion of the slaves, is a measure on which all planters are now actively engaged: for although you would wish to make it appear we are knaves, we are not altogether fools, and we well know that a Christian slave is more docile, tractable and valuable, than a licentious heathen slave." (C. R. 777.) Very good words these!—but permit me to ask how far they are borne out by facts? and I will confine myself entirely to your last Number. Is it true then, that the various attempts on the part of the Rector to promote the religious instruction of the slaves, as stated in pp. 768, 769, 770, are correctly detailed? Is it true that these several plans were abandoned in succession on account of the discouragements, sometimes amounting to public insults, experienced from the whites? Is it true that the attempt to suppress Sunday dances, with the view

of promoting attention to religious instruction, was met in the manner described, and that the catechist was from that time refused admission into the plantation of the Rev. Mr. Brome himself, that same plantation of which the zealous letter-writer cited above is the attorney? Is it a fact that John Matthews, overseer of Bourbon Plantation, acting under the order of Mr. Hinds (p. 780), forbade the whole of the slaves on that property from going to church at all, and that too when neither Mr. Harte nor his catechist were allowed to attend the estate? Is Mr. Harte under some mental hallucination, when he speaks of the disrespect cast upon the ordinances of the church, as shown in the fact of his not being permitted, on the estate of the Rev. Mr. Brome, to perform the rites of interment over a Christian slave, and of his application being treated by the manager with contempt? or are we to attach no credit to the statement, that since the passing of the resolutions of April 21, not only has the Sunday schools for slaves been discontinued, but the negroes have, with very few exceptions, never been seen at church? I suppose that these questions admit of only such answers as must immediately occur to every reader of your pages. Mr. Harte appears to have been for a time sufficiently popular with his parishioners; to what date are we to refer the change in their sentiments and feelings? precisely to that, in which he entered with zeal upon the instruction of the slaves? I much fear that this is the impression which the statement before us must excite; that this is the conclusion to which a stranger would naturally come; most contrary I hope to fact, but that as the case is reported he can hardly avoid it. Must not, then, Mr. Brome's attorney be heard with some reservation, when he expatiates upon the ardour and activity of the planters for the religious instruction and conversion of their slaves? And must we not infer, that if Mr. Harte had shewn himself less earnest on these points, he would probably have been permitted to live in peace?

I am aware, Sir, that the conclusion at which I have arrived may seem to be deduced from the conduct of a few individual managers and attorneys: I confirm it, then, by a direct appeal to the recorded words of the parish vestry of St. Lucy, April 21, Resolution third. After declaring that any attempts proceeding from the ministers of religion, to destroy the distinctions, &c. must tend to endanger the safety of the white inhabitants, &c., what is the practical hint with which they conclude the resolution? that the designs and motives of such persons are to be viewed with jealousy? No: or "that unhappily such things tend to excite in the proprietors a jealousy, often perhaps unjust, against Christian teachers generally? No: but that these attempts are injurious in exciting . . . in the proprietors a just jealousy against the designs and motives of those who are appointed to the office of the religious instruction of the slaves!" The words necessarily apply to the clergymen of the Church of England, who are thus appointed, and to all of them without exception.

The question, therefore, Mr. Editor, is really what you have stated it to be; viz. whether a clergyman may or may not henceforward go on in the conscientious discharge of his duty, as laid down in the rubrics and liturgy of his church, and looking only to the Bishop as the legitimate judge of his conduct. If the system attempted by the

parish vestry, and by certain managers and attorneys in Barbados, is to be sanctioned and carried into effect, then farewell to the due religious instruction of the slaves, and to the honour and character of the Church of England in our West India possessions! But I will not anticipate an evil of such magnitude: I still indulge the hope, that by the exemplary conduct and wisdom of the Bishop, the breach may yet be healed, and even the vestrymen of St. Lucy may be brought to a better mind. Every friend to the planters and proprietors of those islands must wish most devoutly for such a result: had it been the intention of the planters, &c. of Barbados, to alienate from them all respectable men of all classes in this country, I am persuaded that measures more decisive in this view than those recently taken by them could not be devised, and no time should be lost in adopting a different system.

I am, &c.

A. B.

ON THE METHOD OF REASONING IN SERMONS.

There is no stronger excitement to accuracy in reasoning than the expectation of a reply to our arguments; no greater temptation to over-statement in our propositions, or incorrectness in our inferences, than the consciousness that no reply will be permitted. This temptation lies in the way of every preacher. We would therefore recommend those who are beginning to practise the composition of sermons to scrutinize their own arguments, as far as is in their power, with the watchfulness of an adversary; to consider with themselves how one who may differ in opinion on the point in hand, would be likely to reply to what they propose to advance. They would thus learn never to over-state their subject,—never to put it forward in a false degree of importance, or to assert it with a pretence of certainty, beyond what they can sufficiently establish. The gainsayer would cease to triumph in the refutation of unsound arguments, and finding no point on which he can exercise his skill in reply, will be more likely to listen with a disposition to receive the truth.

C. G.

SERMONS IN AID OF THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE & SOCIETY FOR PROPAGATING THE GOSPEL.

MR. EDITOR.—In your last number you have suggested “as an excellent means of benefiting the Societies, that the clergy should, soon after the appearance of the annual Reports, inform their congregations of what had been effected during the preceding year.” You will perhaps be gratified by learning that your advice is sanctioned by the opinion of the Maryland Convention, which has passed the following resolution:

RESOLVED, That this Convention being deeply impressed with the importance of missionary labours, both foreign and domestic, with a view to diffuse a proper understanding of the subject, and to awaken among the people a love and zeal for missions, do recommend to the Clergy of their diocese to read before their people at stated periods, at least once every three months, such an abstract of missionary information, as they may deem conducive to those objects.

M.

INSCRIPTION ON THE MONUMENT ERECTED IN MEMORY OF
BISHOP HEBER, AT MADRAS.

Composed by the Rev. THOMAS ROBINSON, M. A.

M.S.

VIRI ADMODUM REVERENDI, ET IN CHRISTO PATRIS
REGINALDI HEBER S.T.P.
PRIMO COLLEGII ÆNEI NASI IN ACADEMIA OXONIENSI ALUMNI
COLLEGII DEINDE OMNIUM ANIMARUM SOCII
PAROCHIE HODNET IN AGRO SUO NATALI SALOPIENSI RECTORIS
APUD SOCIETATEM HONORABILEM HOSPITH LINCOLNIENSIS PRÆDICATORIS
POSTREMO AUTEM EPISCOPI CALCUTTENSIS
QUI IN IPSO ADOLESCENTIE FLORE
INGENII FAMA
HUMANITATIS CULTU
OMNIGENÆQUE DOCTRINÆ LAUDE
ORNATISSIMUS
EA OMNIA IN COMMUNEM ECCLESIE FRUCTUM AFFERENS
SE SUAQUE DEO HUMILLIME CONSECRAVIT
IN SANCTISSIMUM EPISCOPATUS ORDINEM
BONIS OMNIBUS HORTANTIBUS ADSRIPTUS
ECCLESIE APUD INDOS ANGLICANÆ INFANTIAM
NON PRO VIRIBUS SED ULTRA VIREB
USQUE AD VITÆ IACTURAM
ALUIT FOVIT SUSTENTAVIT
ADMIRABILI INGENII CANDORE
SUAVISSIMA MORUM SIMPLICITATE
DIVINAE ANIMI BENEVOLENTIA
USQUE ADEO OMNES SIBI VINXERAT
UT MORTUUM
ECCLESIA UNIVERSA PATREM
ETIAM EXTERI PATRONUM CARISSIMUM
DESIDERARENT
NATUS DIE APRILIS XXI A.D. MDCCCLXXXIII
SUBITA MORTE PRÆREPTUS JUXTA URBEM TRICHINOPOLIM
MORTALES EXUVIAS DEPOSUIT APRILIS DIE III
ANNO SALUTIS MDCCCXXVI ETATIS SUÆ XLIII EPISCOPATUS III
MADRASENSES
NON SOLUM CHRISTIANI SED ET ETHNICI
PRINCIPES MAGNATES PAUPERES
AD HOC MARMOR EXSTRUENDUM
UNO CONSENSU ADFUERE.*

MEMOIR OF ARCHDEACON DAUBENY.

THE late Rev. CHARLES DAUBENY, D. C. L. Vicar of North Bradley, Wilts, and Archdeacon of Sarum, was the second son of George Daubeny, Esq. a highly respected merchant of the city of Bristol. This gentleman, descended from an ancient and noble family, was distinguished for his excellent understanding, exemplary piety, and zealous attachment to the Church of England; and to his early and affectionate care the subject of this memoir thankfully attributed the formation of those sound and virtuous principles of which he experienced the value in after life. At the age of eight years the Archdeacon was placed under the care of the Rev. Mr. Harris, of Phillips Norton, Somerset, and at thirteen years he was removed to Winchester: his talents and industry, which were manifested at an early age, were here rewarded by two of the College medals, and the peculiar patronage of the Head Master, the celebrated Dr. Warton. But his progress in this honourable course was retarded by a severe illness, the effects of which he felt for several years. At the age of eighteen he obtained a scholarship, and afterwards a fellowship, at New College, Oxford. About this time he lost his revered and excellent father, and his mother did not long survive; thus was he deprived at a critical period of life of parental control, and the comforts of a home, and obliged to seek the protection of distant relations or accidental friends. On attaining his majority he became possessed of an independent fortune; which, added to an elegant person and accomplished mind, made his society much courted, and frequently placed him in situations of temptation and danger. But the precarious state of his health obliged him to be careful amidst the gaieties of a College life;—a circumstance he always regarded as a merciful dispensation. In 1770 he quitted England, to travel for the recovery of his health; and after spending some time at Paris, he wintered at Lausanne. Here he cultivated an acquaintance with the celebrated physician Monsieur Tissot, who strongly recommended the waters of the German Spa: the Archdeacon passed a second winter abroad at this

fashionable place, which was crowded with foreigners of distinction and English travellers; amongst the former was the Princess Dashkoff, in whose suite the Archdeacon was introduced at the courts of Berlin and Petersburg in 1774; and returning to England in improved health, in the autumn of the same year he proceeded to his studies at New College. About two years afterwards he was ordained deacon by Dr. Lowth, Bishop of Oxford, and the week following admitted into priest's orders by Dr. Terrick, Bishop of London. In the course of the same year he succeeded to a fellowship of Winchester College. He had not resided more than two years at Winchester when the Vicarage of North Bradley was offered to him. The living had never been occupied by a Fellow of the College, and had fallen into a state of general dilapidation and disorder. Divine Service was performed only once on a Sunday, and was very thinly attended. The parish abounded in sectarians, and the population was wild and uncivilized. The income of the incumbent was reduced to about 50*l.* per annum. Nothing indeed could be more discouraging than the aspect of the place and its inhabitants; nor could any minister have undertaken such a charge, but one who, like the Archdeacon, was possessed of some fortune.

The Archdeacon married Miss Barnston, daughter of W. Grey Barnston, Esq. of Woodford in Essex, a lady of independent fortune, accomplished manners, and most amiable character, who proved the source of his greatest happiness for forty-seven years. They at first resided at Clifton, the vicarage at North Bradley not being habitable. Here he renewed an old intimacy with the Rev. Mr. Calcott, then vicar of Temple Church, Bristol; a man of primitive manners, great piety, and a divine of the old school, to whom the Archdeacon always expressed himself much indebted for the correct notions which, in the early days of his ministry, he had imbibed on the fundamental principles of his sacred profession. It was most fortunate for the Archdeacon that he

married a lady whose religious feelings and taste for retirement were in unison with his professional duties; they therefore quitted an elegant fashionable place without regret, to bury themselves in a remote country parish, totally devoid of society or local advantages, for the sole purpose of devoting themselves to the important charge which he had undertaken. The Vicar's first attention was directed to his church and vicarial premises, which were both in a miserable condition. The church was newly paved throughout; the east end, and beautiful window in the chancel built, and the whole completely repaired; the duty increased to full service, and the sacrament administered monthly: the vicarage house was chiefly rebuilt, with walls for the most part enclosing the gardens and premises:—several cottages with their gardens were purchased and pulled down to enlarge the premises. The accomplishment of all these objects cost, in the first instance, upwards of 3000*l.* while the Vicar could not possibly expect compensation for such expenditure, not having at any time raised the vicarial tithes so high as 180*l.* per annum. But the object which he desired was attained:—the vicarage of North Bradley was made worthy the acceptance and residence of the future Fellows of Winchester College. The ignorance and barbarous manners of the population at this time were such, that they opposed their worthy pastor in all his plans and improvements, and would often pull down his walls while building, and destroy the trees recently planted. But this zealous minister had evils of a still more disheartening nature to encounter in a place overrun with dissenters of the worst kind, who were alike unmoved by the friendly advice, unbounded charities, and personal exertions of their pastor. In 1785 he published a friendly and affectionate address, &c. to his parishioners, with prayers for families annexed: three years after he printed his *Lectures on the Church Catechism*, which, were originally delivered from the desk to the children of his Sunday School, as evening lectures; which, with evening prayers, formed a *third* service at the Church at six o'clock, an

hour which he hoped might bring some of the wandering sheep of his flock back to their church. Subsequently he delivered other lectures at the same hour; but alas! his meritorious exertions met with but partial success. Soon after their marriage the Archdeacon and his lady lost their first child; and afterwards they had to lament the lingering illness of their eldest boy, a child of great promise. On his account they spent the winter of 1788-9 at Hyeres, in the south of France. In the spring of 1789, they passed through Paris, then in a very disturbed state, and visited Versailles, shortly before the destruction of the Bastille. From Paris they proceeded to Spa, for the purpose of consulting a friend and eminent physician, by whose advice they spent the ensuing winter in Italy. After a residence of two years abroad, they returned home in the hope that their child had acquired health; but it pleased God to remove him shortly afterwards from their anxious cares. In consequence of suffering from the dampness of the country, the Archdeacon and his Lady usually passed the winter at Bath, the parish being left under the care of a resident curate. At a short distance from the vicarage the Archdeacon built, a parsonage house, which has always afforded most comfortable accommodation for his curates. For several years the Archdeacon was anxiously engaged in promoting a plan which he originated, to erect a *Free Church* in the city of Bath, where church accommodation for the lower classes was grievously wanted. After inviting the attention of the public by some letters in the Bath paper, he preached a sermon on this subject at Queen's Square Chapel, which so deeply interested his hearers, that 1200*l.* were immediately subscribed. He himself contributed about 500*l.*, and was indefatigable in promoting this pious work, drawing the plans himself, and closely superintending the structure of the Church. The first stone was laid in 1795; and in 1798 this handsome building, containing free sittings for 1360, exclusive of the galleries, was consecrated by Dr. Moss, Bishop of Bath and Wells, and called Christ Church. Thus this zealous

man had the satisfaction of laying the foundation stone, and completing the first free church that was ever erected in this country, and of officiating therein as minister for fifteen years. The success with which this example has been followed was always a high gratification to his mind. Dr. Douglass, Bishop of Sarum, frequently came to Bath for the benefit of his health, and was well acquainted with Mr. Daubeny. In 1805 he offered him the Archdeaconry of Sarum in terms highly flattering and gratifying to his feelings. In 1809-10 the Archdeacon built and endowed an almshouse and school in his own parish. The endowment for the pensioners in this asylum, together with a salary for the schoolmistress, is vested in the Warden and Fellows of Winchester College.

Towards the close of 1816, the Archdeacon had a paralytic stroke, which affected the left side, and also his articulation; but his intellects were not in the slightest degree impaired; he recovered from this attack in an extraordinary manner, and never afterwards appeared to suffer from its effects; retaining to the last the full vigour of his faculties, both of body and mind. The year following he built a Poorhouse, capable of containing twelve persons, which was completed and opened in the year 1818. The Archdeacon had, previous to this, given up his ministry at Christ Church, Bath, his health not permitting him to undertake the evening duty; but he continued to officiate in his parish at North Bradley throughout the summer. A considerable part of his parish called Southwick and Rode, being too distant to attend their parish church, the Archdeacon, in 1822, entered into a proposal for erecting a *Free Church*. The Warden and Fellows of Winchester College, several of the Bishops, and other friends to the Establishment, subscribed liberally to the undertaking; and the plans of the new church were all drawn, when the Archdeacon was taken so severely ill, that his life was for some time despaired of. During his illness his mind was dwelling constantly upon the intended new church. He requested to see his old and valued friend, the Rev. Samuel Hey, of

Steeple Ashton, to whom he gave very particular directions respecting it. He spoke of it with enthusiasm, as if a vision was before his eyes. Having settled all things relating to this object, so dear to his heart, he dismissed all earthly cares, and partook of the sacrament with his family. His mind was in a most happy state; he frequently spoke of his readiness to die, and his desire to quit the world. His sole anxiety appearing to be to reconcile his family to an event which he felt to be inevitable, and which they were hourly expecting. In this state he continued for several days; when early one morning he addressed his daughter, who was watching by his bed-side with undiminished fears, "*I believe now that I shall recover; I have been told that my work here is not yet done: God will raise me up to do his work, in completing the church which I have in hand.*" From that hour, to the astonishment of all, his spirits and strength gradually revived, and he seemed as firmly persuaded of his ultimate recovery, as he had before been of his death. About three months from this time, he was sufficiently strong to return to North Bradley, and shortly after the foundation stone of the new church was laid. The Archdeacon, although in his seventy-seventh year, rose before six in the summer, and about seven in winter. He usually passed the first half-hour in his garden, where he was wont to sing the Morning Hymn and other chaunts with great power and cheerfulness; he then went to his devotions and reading until breakfast; he afterwards retired to his study, from which, except when in the country, he seldom departed till summoned to join his family at dinner. In the evening his son-in-law generally read aloud for his amusement until he retired to his study, a short time previous to going to bed. Thus, amidst his children and grandchildren, passed the evening of this good man's life, their chief aim being to wean him as much as might be from his studies; but it was in vain; he always replied "that he could not be idle, and would not be useless; that he must work so long as he could, and wished to die in the harness."

The new church was completed

about the close of 1824. We extract the following account of the consecration from "The Living and the Dead."

To this hour I remember the effect—and I question whether aught but the chilling approach of death will efface it from my recollection—which the Archdeacon's air and manner produced upon me the last time I ever saw him officiate. It was at the consecration of his church at Rode. I call it *his* church, because to his influence—to his exertions—to his judicious and unbounded liberality, it owes its existence; because it was embellished by his taste; and completed under his constant and unwearied superintendence. The expression of countenance as he accompanied the bishop up the aisle, repeating the consecration service—those who witnessed, will ever remember, though they cannot describe. Joy—gratitude—humility—devotion—all were imaged forth in that dark and full beaming eye.—It told of difficulties surmounted—of obstacles overcome—of holy triumph—of heaven in view. Nor was the scene subsequently, at the altar, less imposing. There stood prominently before it three venerable figures, whose united ages could not fall short of two hundred and forty years. The Bishop of Salisbury, bending under the pressure of age and infirmity, occupied the foreground. On the right was Dr. Daubeny, on whose erect and manly form time seemed hardly to have dared to lay his withering hand; on the left, the Vicar of Steeple Ashton, whose tottering gait and silver locks bore out the assertion that he was verging on his ninetieth year. Around them were to be seen in clustering attendance, the junior clergy, with whose glowing countenances and youthful figures, these aged dignitaries formed an affecting contrast. They had nearly finished their course on time's eventful journey; with the others, it was just begun.

The church is a perfect picture. Built in the most beautiful style of Gothic architecture—on the summit of a hill—in the midst of the most enchanting landscape—looking down with an air of protection upon the hamlet that is scattered at irregular intervals below it—and completely isolated from every other object—it forms a feature on which the eye of the most fastidious critic may repose with transport. Its cost is reputed to have exceeded ten thousand pounds; of which the Archdeacon alone contributed three. "It is my legacy," he said to me at Bradley, after the consecration was over, "to the Church of England." The books for the reading desk are the gift of the Archdeacon's

grand-children! being, as I heard the little ones joyfully relate, "the savings of our pocket-money towards grandpapa's church." The plate for the communion was presented by the Archdeacon; and there is a fact connected with it so emblematic of his simplicity of heart, and to my mind so expressive of his character, that I cannot forbear recording it. Some months previous to the completion of Rode church, his indefatigable supporter was so severely attacked with illness that his recovery was deemed hopeless. Acquainted with the opinion of his medical men, and perfectly coinciding in it, he calmly and steadily betook himself to settle his affairs, and especially every particular relating to his church. "Let the communion vessels," said he to his old friend Mr. Hey, "be as handsome as can be made—but plated! I have always condemned those who have placed unnecessary temptations in the path of their fellow mortals; and I am earnest that the last act of my life should hold out to others no inducement to sin."

The Archdeacon afterwards built a manse for the minister, in the same Gothic style; expending altogether upon these pious works between 4 and 5000*l.* exclusive of about 3000*l.* which were subscribed towards it. The duty of this church seemed to be a fresh stimulus to his exertions, frequently officiating in it, although distant nearly four miles from Bradley. His health was of late much improved, and his mind actively employed in writing his Charge, and preparing his two last works for the press. The Archdeacon entered on his *last* visitation, accompanied by his son-in-law, with great alacrity and cheerfulness. The day after he delivered his Charge the following insertion appeared in the *Devizes Gazette*:—

The Venerable the Archdeacon of Sarum yesterday held his visitation at Salisbury. His charge was listened to with the warmest emotions of admiration; it embodied every thing relative to the times; it was decided but benevolent. "Mercy and truth met together, righteousness and peace embraced each other." When we beheld the man of fourscore years in the midst of his clergy, it recalled to our mind the day when the venerable patriarch, on the verge of eternity, was occupied in instructing and blessing his children. What a "crown of glory" is the hoary head, when moving in the paths of righteousness. May those to whom his admonitions were directed imi-

tates his apostolic example, and the Church will appear "fair as the morning,—bright as the sun, and terrible to her enemies as an army with banners."

The three following days the Archdeacon visited at Hindon, Warminster, and Melksham; and returned home in excellent health and spirits, and without experiencing the slightest fatigue. On the Sunday following he read the communion service at his parish church in the morning, and preached in the evening at Rode Church, with his accustomed energy. The next morning he said he had passed an unquiet night, and soon after breakfast he retired to his room. In a short time his daughter was summoned, when she found him sitting by the bed-side, apparently faint; but before she could call for assistance her venerable parent fell to the floor. Being raised in the arms of his children, he instantly recovered, and said, that he was seized with pain on his chest soon after he laid down, which he supposed had caused his faintness. The pain was relieved, and cheering hopes were entertained that he would soon be as usual. But, alas! the pain soon returned, and continued, with little intermission, through the day. When most severe he turned to his daughter and said, "I hope that I am not impatient, but this pain is hard to bear; I never felt any thing like it before." At another time he said, "My child, I am giving you all a great deal of trouble." His hands were frequently clasped and raised, and his lips moved. Once he was heard to say, in a subdued tone, "Oh! might it, or may it, please the Lord *now* to take me." No expression of impatience escaped him; he took every remedy which was prescribed, and at intervals conversed with his usual cheerfulness. His sufferings seemed considerably to abate, but still he appeared extremely restless. In the evening, his medical attendant coming in, he spoke to him cheerfully, but observed, that he thought the pain was increasing. Soon after he complained of sickness; and in a moment closed his eyes, and sunk gently into the arms of his attendant.

Thus died this good and venerable man; so imperceptibly, that not a single struggle or sigh escaped him. By those

who dearly loved him; by his family especially, who daily saw him in full possession of his faculties, alive to every call of duty and affection; by all those it is deeply felt as a sad, an irreparable bereavement. But when they recal the period of his former sickness; when his soul, at the expected approach of death, was full of resignation, of hope, and immortality; and know, that it was his own firm conviction, that he was then raised up to fulfil a blessed work, which has been most happily completed, to the comfort and joy of his heart; surely they ought to derive their highest consolation from the reflection, that this pious and upright man, like the "wise virgins," had long since "trimmed his lamp," he had nothing more to do than to obey the blessed call, and "go forth to meet the Bridegroom."

It is now proper that we should say a few words respecting the Archdeacon's character. We say much, but we speak safely when we affirm, that he was a truly honest man. Possessed of great firmness of mind, and the most ardent love of *truth*, he appeared to have a natural aversion to every thing mean or unworthy, and to despise all arts of flattery and obsequiousness. Perhaps few persons, possessed of his mental and personal advantages, ever sought so little the opinion or distinctions of the world. His reluctance to mix with the gay, and his reserve towards strangers, was often construed into pride, by those who knew little of his character; this, together with the natural firmness of his mind, rendered him unattracted to the world in general. It was the remark of the pious and learned Mr. Jones, of Nayland, "that *being quite right* stood more in a man's way than being a *good deal wrong*." Thus the Archdeacon was too orthodox, too upright, too rigid in his notions of right and wrong, to associate generally with the world. His feelings were of the most susceptible kind, which, added to a delicate and nervous frame of body, often painfully overpowered him, and caused him to suffer acutely under all domestic afflictions. His temper was quick, but free from the smallest tincture of bitterness and moroseness; so much so, that if he was conscious of

hasty expressions, there was a returning flow of kindness which more than atoned for the momentary ebullition. His disposition was open and generous; thinking *no evil*, he feared *none*; and his mind was so *incapable of suspicion*, as often to expose him to the arts of the designing. Casual observers sometimes thought that the Archdeacon was sparing in his expenses. True it is that he was frugal in his household and personal expenditure; but the charge of penuriousness can never be levelled against a father, who, during his *lifetime*, made all his children independent, providing most liberally for them; while the many monuments of his benevolence, especially within his own parish, (to which his contributions amounted to 15,000*l.*) and the constant flow of his charities, speak sufficiently to prove, that whatever might be gained by his virtuous self-denial, was bountifully dealt out towards the poor.

In his daily habits and conversation, there was no affectation of singularity, no austerity of manners; he loved and promoted innocent pleasure. He was a great lover of music—sacred music

forming one of his highest gratifications. His taste for drawing had been early cultivated, and was productive of much pleasure and interest during his travels abroad: he painted in oils as well as in crayons. These light and elegant pursuits were however resigned for the graver studies of his profession, and those pious labours which in after life wholly absorbed his time and thoughts. His piety was that of the *heart*, which seeks neither display nor observation. It is only by a perusal of his daily journals, *since his decease*, that even those who were daily in the habit of conversing with him have traced, to the full extent, the spiritual state of his affections, and his entire devotion of himself to the service of his blessed Master.

The Archdeacon was so long and so widely known to the world as an author, that we do not think it necessary to mention his literary merits here. It was our intention to have given a list of his publications, but we find the series so long, commencing in 1776, and continuing till 1827, with but short intervals, that we are compelled to deny ourselves that pleasure.

MONTHLY REGISTER.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

• [Bangor District Committee.—Extract from the Report.]

WELSH SCRIPTURES.—At the foot of this Report will be found a summary of the books sold during the last year. When compared with the summaries of former years it may appear small, and in fact it is so; the reason, however, is obvious. This circumstance then arises from a cause which is of all others the most gratifying, namely, that the wants of the lower orders, as they refer to books of the higher class, as Bibles, Testaments, and books of the Common Prayer, have been, in a very great measure, supplied. In reference to this subject, however, we must be allowed to lament, that the poor of the Principality, who can read the Scriptures only in their native language, have not yet been supplied with a body of notes, or with any commentary, upon the Word of God in their own tongue, to which the pastor of the Church of England can conscientiously

or consistently recommend them to apply for resolving of difficulties in doctrine, or for information on moral duties.

Steps have been taken by pious and active individuals in our Universities, and communications have passed between them and the respective Bishops of the Welsh sees, towards the effecting this most desirable work; and we are sanguine enough to hope, that another year will not pass before the Church of England in Wales shall possess a commentary upon the Holy Scriptures which she may call her own; and thus command an advantage which is now possessed by every sect of Christians not in communion with the Establishment. Great, however, is the gratitude which individuals of every religious denomination owe to the Church of England in this Principality. Through the pious exertions of the Society for

Promoting Christian Knowledge, the Scriptures were disseminated at a time when no other society existed for the dissemination of them. From the year 1748 down to the year 1809, this country received a supply of Bibles and Testaments, amounting in all to 80,000 copies; and from the year 1812, when this Diocesan Committee was formed, down to the present year 1827, this diocese alone has received a supply of Bibles, Testaments, Prayer Books, and Religious Tracts, amounting to 64,411 copies, which, added to those distributed in the other dioceses of North and South Wales, will make an amount of about 30,000 books received from the stores of the Society for Promoting Christian Knowledge.*

NATIONAL SCHOOLS. — The periodical examinations of the several national schools in this neighbourhood, and in the county of Anglesea, have taken place as usual. Eleven schools have been examined, which having been brought into competition with each other, have had the effect of shewing the advantages of the mode of national instruction, in those schools where due atten-

tion has been paid by the respective masters; and has proved that the want of due results in others, is solely to be ascribed to the indifference of the master to the interests of his poorer scholars, and to the selfish feeling, which induces him to forward the views only of those who are not instructed gratuitously. To the superintending care of the Clergy, the committee looks with confidence; without this, the master who would do his duty, loses his best earthly reward; without this, the master who wishes to neglect his duty, sins unrestrained against the rising members of his Church, weakens the efficiency of the national system of instruction, and injures society at large. It is presumed also, that the Clergy, who assemble in such numbers at the periodical examinations of the children of their parishes, would feel their zeal was rewarded, could they obtain the attendance of the resident laity, at the examinations, as they now obtain their kind and liberal co-operation, in the general support of these institutions.

J. H. COTTON,
Secretary.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE AND SOCIETY FOR PROPAGATING THE GOSPEL.

Newcastle-upon-Tyne District Committees.

WE have received, with much pleasure, an account of the *first* exertions which have been made in this large and important district in behalf of these venerable Societies. We believe, on a former occasion, we noticed this town, among many others, as being deficient in zeal in supporting the great and Christian cause of providing for the spiritual wants of their poorer brethren at home, and of converting the unenlightened heathen. Believing that this deficiency arose mainly from a want of knowledge—a proper conception of the nature and objects of the Societies,—we commend the mea-

sures which were adopted by the vicar and his clergy. They issued a brief but sufficient statement of the designs of these Institutions, and earnestly appealed to the hearts and consciences of their parishioners to discharge a plain and positive duty. The document was attested by the signatures of all the clergy of the town, that nothing might appear wanting to insure it proper attention. Soon after, on the 25th of November last, two Sermons were preached in two of the churches, one in the morning by the Rev. J. B. Sumner, and the other in the afternoon by the Rev. W. S. Gilly, names too well known to need any addition. The churches were crowded to excess, and it is calculated that not less than 5000 persons were present; so dense indeed was the mass, that the attempt to make a collection in the churches was much hindered, and the plan of holding plates at the doors appears not to have been adopted. On the following day a PUBLIC MEETING was held to establish a District Committee, and further

* "A translation of Bishop Blomfield's Manual of Family Prayers into *Welsh* has been adopted, upon the recommendation of some of the Prelates more immediately connected with the Principality; and in order to secure greater correctness in the printing, arrangements have been made for printing this and other *Welsh* Books in Wales."—*Extract from the Report of the Society for Promoting Christian Knowledge for 1827.*

to invite the attention and contributions of the public. The Vicar of Newcastle was called to the chair, and he stated that the Bishop of the Diocese was prevented filling that situation by numerous engagements. In addition to all the Clergy of the District, and the Rev. Messrs. Sumner and Gilly, the Rev. Thomas Gisborne, and the Rev. John Sandford lately preferred by the Bishop of the Diocese to the Vicarage of Chillingham, and a few laymen, took their stations on the platform.

Before we proceed to give an account of many excellent and interesting speeches which were delivered, we feel compelled to state the impression received by the perusal of some of them. The speakers appear to us not to have sufficiently considered the peculiar and distinctive character of the Societies whose cause they advocated. Do not the members of the Church of England believe, that within her pale "the purest form of communion is found, and the best external means are provided, for worshipping the Father in spirit and in truth?" (Bp. Sumner.) Should it not, then, be the endeavour of every honest churchman, by all the means in his power, yet in the spirit of love, to extend the influence of his church? Do not, therefore, the venerable Societies, we have mentioned, deserve especial praise, *because* such is their grand and leading object? Are they not to be commended, *because* they strive to disseminate the Gospel truth in all sincerity, yet with those forms and ordinances of grace which the Church of England deems highly expedient and of apostolic origin? Our church holds that the Bible, without note or comment, contains all that is necessary for man to believe and practise; yet being firmly persuaded, that her polity is well fitted to advance the glory of God and the salvation of sinners, that her comments explain and illustrate and enforce the sacred text, she honestly and fairly, through the medium of these institutions, invites others to walk in that way, which she knows to be safe. Hence she scruples not to send out with the Bible her most evangelical commentary, the Book of Common Prayer, and adds tracts and exhortations, written in conformity with her doctrines. Our church fully

admits the right of private judgment; but she knows also, that it is her duty to remind her people, "that they are morally accountable for the exercise of that right." (Bp. Kaye.)

We regret that we must now be more particular in our remarks, for we must advert to the following passage, which we find in the reported speech of the Rev. Thomas Gisborne:—

The doctrine of Christ was universal love; and for the sake of Christ *we ought to support all institutions* that have for their purpose the extension of his kingdom. It had been stated, early in the day, that the different religious societies all tended to the same result—to effect one common object, the knowledge of salvation by the Lord Jesus Christ. In corroboration of this unity of purpose, he was happy to state, that the two old Church of England Societies, and the Bible Society, and the Church Missionary Society, had each contributed 5000*l.* towards the erection and endowment of Bishop's College, in Calcutta, to instruct a Christian priesthood, and furnish native missionaries for our immense empire in India.

The inference that we draw from these words is this, that it is the duty of Christians to support alike all institutions which have a religious object; and to give an example, that it is the duty of churchmen to subscribe to both the Society for the Propagation of the Gospel and the Society for Missions to Africa and the East, commonly called the Church Missionary Society. If this be the meaning of the Rev. Gentleman, does it not involve a serious charge against those members of our church who give their support to one Society only? Viewing it in this light, we shall shortly state our reasons for thinking that a churchman may honestly confine his contributions to one. Suppose he can afford to give four guineas annually towards missionary objects. Mr. Gisborne would perhaps say, Give two to one, and the same to the other. Our advice would be, examine the constitution, enquire into the present state of each Society, and that which you judge the safest and the best, that support with all your means. It is not enough that a society has a religious object; with what success, and in what manner is that object pursued? We confess we prefer the Society for the Propagation

of the Gospel; its objects are co-extensive with those of its fellow labourer; its managers are the Bishops of our church, and the superior clergy resident in the metropolis. Here we have a sufficient pledge that its operations will be carried on with wisdom, and we know that its labours have, under the blessing of God, been successful. We know, indeed, that in the Committee of the other Society, there are excellent and pious men, but still the security, in our opinion, is not so ample: we doubt their judgment in formally recognising the ~~sermon~~ *sermon* preached before them at their last anniversary, and in annexing it to their annual Report; thus adopting a Calvinistic confession, and declaring, that in the pulpit of the Church of England, the gospel is not preached. In making these remarks, we fear not the charge of jealousy and aversion, for we feel *none*. May the heathen be converted! May the kingdom of God come! Whoever advance this cause, our prayers are with them. And we honestly and truly believe, that we best perform our part in this great work, by supporting the Society for the Propagation of the Gospel in Foreign Parts.

We are induced to give here a short statement respecting Bishop's College, and we beg to say, that our information is derived from a history of the establishment, read at the request of Bishop Heber, at a Meeting of the Bombay District Committee.

"The Society for the Propagation of the Gospel in Foreign Parts, is the body to whose influence and exertions this foundation is to be attributed." In 1818, the Society placed a sum of 5000*l.* in the hands of Bishop Middleton, to be appropriated in whatever manner might seem to him best for the propagation of the gospel in India. The Bishop suggested the establishment of a mission college near Calcutta; and this proposition was immediately adopted by the Society. A petition, accompanied by a memorial of the Society's past proceedings, was presented by the President the Archbishop of Canterbury, and the Archbishop of York, to the Prince Regent, who was graciously pleased to authorise a collection throughout England "in furtherance of the eastern operations

of the Society." The sum collected amounted to upwards of 50,000*l.*

"It was under these auspices, and with that confidence of a permanent endowment, which these new resources of the Society and the liberality of the British nation afforded, that the first Prelate of our Indian diocese commenced the foundation of Bishop's College." An appropriate piece of ground for the site of the College was granted by the Government of India to the Incorporated Society; and among several smaller gifts to the building fund, we must notice the splendid donation of 5000*l.* by the Society for Promoting Christian Knowledge, and of the *same sum* by the Church Missionary Society to Africa and the East. A draft of the proposed statutes was prepared by Bishop Middleton, and forwarded to England; and these, with a few alterations, were adopted and ordained by the Incorporated Society. We will give one extract:

THE COLLEGE PROPERTY.

The College Estate, granted to the Incorporated Society by the Supreme Government of British India, in the name and on the behalf of the Honourable the East India Company, together with any additions to the same already made, or which may hereafter be made, as also the fabric, with its appurtenances, and all funds destined to the support of the College, or to the carrying on of its designs, and all property, real or personal belonging to, or connected with the Society's Missions or Schools, are vested in the Incorporated Society for ever; *with whom also is the government, and the absolute and entire controul of the College, except so far as any power, jurisdiction, or authority, is or may be otherwise delegated by these Statutes, or by any other authentic act of the said Society.*

In these statutes, too, the Society declares, that it "endows 20 theological scholarships in the College for students, from any part of the continent and islands of Asia, under British protection and authority," to be employed as missionaries, schoolmasters, or catechists. The Society for Promoting Christian Knowledge has founded five scholarships at 50*l.* each per annum, for clerical students, to be denominated Bishop Middleton's Scholars, and has established one Tamul teacher at the same salary; and

it is with the highest gratification we state, that the Church Missionary Society in 1821, approving of the plan and reposing a generous confidence in the Incorporated Society, gave a further donation of 1000*l.* to the College, adding a confident expectation that the same grant would be annually repeated. In the same excellent spirit, a vote of 5000*l.* was made by the British and Foreign Bible Society, "in aid of that important branch of the proposed operations of the College, the translation of the Scriptures into the languages of India." As soon as the buildings were completed, the Incorporated Society sent out a collection of books to the value of about 1000*l.* for the use of the College. The annual expenditure of the Society, on behalf of the College, is at present above 1000*l.*

It is most satisfactory to record the following resolution agreed to by the Bombay Committee; for it gives the opinion of persons who were capable, by their own experience, of estimating the prospects and object of the College:

RESOLVED,—That this meeting, being impressed with a high sense of the principles and proceedings of the Society, is further persuaded that Bishop's Mission College, founded by the Society near Calcutta, presents a safe and practicable method of propagating the Gospel among the nations of this country, by the gradual diffusion of knowledge, the superintendence and publication of religious tracts, the Liturgy and versions of Scripture, and the education of persons qualified to act as preachers of the Gospel, and schoolmasters.

We will now give a few extracts from the proceedings of the meeting at Newcastle. The worthy Vicar read an excellent account of the Societies, for which we must observe the public are primarily indebted to a pamphlet, ascribed to the Rev. J. C. Wigram, the exemplary Secretary of the National School Society, and noticed in our number for June last, page 353: this publication cannot be too generally known and circulated. •

William Chapman, Esq. in conclusion, observed,

I am now reminded of the last words uttered but very lately by a faithful minister, and bright ornament of our church, on

taking leave of a Christian brother of the same devoted spirit with himself. He held his hand, while, with the eye of faith, he appeared to penetrate within the veil, and earnestly exclaimed, in reference to his service to his Master, "we are but half awake!!" I am certain nothing but the Spirit of Christ can awaken us to our spiritual duties—can alone give us any apprehension of the love of God, of the value of an immortal soul, and of the glory of redemption. He alone can impress His love on our hearts, of which we may easily speak, but not so easily feel; and until it be felt, we are very slow to appreciate his example, and obey his divine command, 'as I have loved you, love ye one another.'

The Rev. *J. B. Sumner*, after reading the names of the officers of the intended District Society, remarked,

We look abroad into the world, and see men engaged in pursuing their own advantage, often with very little attention to the interests of others. We see them following up the concerns of time, and too frequently losing sight of the far more important concerns of eternity. Looking on the surface of the community, this is the aspect it presents. But these Societies shew that there is another aspect; something below the surface: they shew us a voluntary association of persons united with no view to their own advantage, but solely for the benefit of their fellow-creatures: united with no view towards the present world, but solely towards the interests of another. May I not add, especially when I consider the persons of whom the committee now before me is composed, that we see the same persons who are actively employed in the needful duties of life, leaving, for a while, their business, and neglecting their pleasures, that they may serve the cause of God and mankind, and not without effect.

We are quite sure the advocates of the Societies never serve their cause so effectually, as when they give their hearers information respecting their past and present operations. General observations, however excellent, create not so permanent an interest as facts. Hence, on this account especially, we have read with much satisfaction the speech of the Rev. *Robert Green*. We regret we can only extract the concluding paragraph:

In England, certainly, there is no need of that question of St. Paul,—“How shall they believe in him of whom they have not heard, and how shall they hear without a preacher?” For in the terms of the

same apostle,—“The word is nigh you, even in your mouth, and in your hearts.” The gospel of Christ, thanks be to God, has gone over the whole of this blessed land; and the poorest man in the nation may, if he so pleases, hear it on every returning Sabbath-day, from the reading-desk and the pulpit. But it is not so in those countries in which the Society’s missionaries are labouring; and anxious as they are to render it so, anxious as they are to increase and extend their operations, that cannot be done unless we come forward and furnish them with the means of carrying their benevolent designs into execution; if we do not so, perhaps thousands of souls may perish for lack of knowledge, and then will not the sin lie at our door? I trust, however, that an appeal will never be made in vain to the British public; more especially, when the object of that appeal is to enable others to provide for the spiritual wants of our fellow-creatures. And I augur well for the success of the general designs of the Society, from the alacrity manifested by the laity throughout the empire, to co-operate with the clergy in spreading the knowledge of the gospel. We know enough, I think, to excite us to join heart and hand in this pious work, and to stimulate us to fervent prayer, that the Lord of the harvest, who alone can bless the increase, would send forth more labourers into his vineyard. With a boldness, then, which my station in this town can alone warrant, I would now venture to ask you to give your aid to this Society, not merely by donations, but also to come forward with annual subscriptions, and join us, your ministers, in forming and supporting a District Committee for this town and neighbourhood. By so doing, you will most effectually co-operate with this Society; by so doing, you will be the means, under Divine Providence, of giving to others, what I am persuaded you yourselves consider as the choicest of God’s gifts—the blessing of the everlasting gospel.

The Rev. W. S. Gilly observed, that public meetings and public appeals accorded with the manners, the tempers, and the wishes of the people of England; according first with the spirit of the constitution, the principle of them had intermingled itself with the concerns of religious and charitable bodies, which, if they desired the public to take an interest in them, must cheerfully and openly tell the public, at public meetings, what they had been about, what they had done, how it had been done, and what remained to be done.

The reverend gentleman proceeded to say, that, in turning over some of the former Reports of the Society for Pro-

moting Christian Knowledge, he had found the following lamentation over the inadequate success of that Society:—“It commenced its labours with firm, but unassuming confidence, trusting in the intrinsic excellence of its designs for success in a Christian land. But while, amidst its manifold exertions, it *refrained from display and parade, noiseless and unobtrusive, they attracted but little of public observation.* A knowledge of them was confined, for the most part, to the persons who were actively engaged in the cause; and thousands of those who were daily receiving their benefits, were ignorant of the source from which they were derived. Hence, though occupied in all that is grand in human projects, the advancement of the temporal and eternal happiness of man, it not only missed that fulness of patronage to which it reasonably looked, but has certainly, in proportion to the sphere of its operations, and the importance of its views, been less generally known to the public, than perhaps any other charitable institution in the kingdom.” This eloquent *exposé* spoke volumes. It shews why our two most ancient Church Societies have not received that fulness of patronage to which they may reasonably look; not because their sphere of operations is contracted, or their utility questionable, but because they have refrained from giving sufficient publicity to their proceedings. “*Refrained from parade and display—noiseless and unobtrusive,*” are the nicely chosen words in which that well-written Report signifies the Society’s abstinence from any appeal like that to which they were then having recourse. But if its want of success be attributable solely to its unobtrusiveness, to “the noiseless tenour of its way,” then, in the name of all that is stirring and active, let it keep silence no longer, but let its eulogists be “trumpet-tongued,” and make its name and praises resound at public meetings, from one end of the kingdom to another. They had been taught, by painful experience, not to trust entirely to the intrinsic excellence of any cause for success, but “after the manner of men,” to have recourse to such rational and ordinary means, as usually promote the ends we may have in view. An unanswerable argument in defence of giving the greatest publicity to their proceedings, was derived from the fact, that the Friends of the Society for Promoting Christian Knowledge had increased five-fold since the establishment of Diocesan and District Committees. Shall it be called parade and display, to tell the world, that two Church Societies had been

at work for 125 years, in doing all the good they could, *not to Churchmen only, but to all mankind?* There is nothing more in throwing themselves upon the public consideration, than saying, we will remain in darkness and in a corner no longer, because Charitable Societies, like tender plants, to which the utmost care is administered in doors, require to be brought to the light, or they languish and perish. Therefore, let it be said, our hearts have burned within us long enough, we have mused long enough; therefore, let us now speak out, and tell it abroad with our tongues, as well as our pens, that the Church has not been asleep, when others have been awake; that she, too, has been vigilant and active, if not in collecting money, yet in burnishing the arms of the spiritual panoply against the spiritual enemy, both at home and abroad.

S. P. G.—LIVERPOOL COMMITTEE.

Mr. Buddicom's Speech.

Everton, Liverpool, 11th Dec. 1827.

MR. EDITOR,—I have this day read the number of the Christian Remembrancer for September last, containing an account of the establishment of a Liverpool District Committee in aid of the Society for Propagating the Gospel in Foreign Parts. The meeting, at which our excellent Diocesan presided, was addressed by other clergymen much more competent than myself to inform and interest it; but as the few remarks which I was called upon to make have been noticed at some length, I shall feel greatly obliged if you will permit me to correct an error into which your reporter has fallen, and which I should not wish to remain without an amendment. I did not make use of the expression attributed to me, "that the sun never set upon the British flag, as certainly an old saying, about the time of Richard the Second." The very alphabet of history would have abundantly contradicted such an assertion. The remark, that the sun never set upon our nation's flag, was made by the Reverend Gentleman who preceded me; and in noticing it, I merely observed, that it held good with much greater propriety in reference to Britain at this time, than to the kingdom of Spain under Philip the Second, of whose extensive

dominions it had been averred. May I beg the favour of having this note, or its substance, inserted in your next number.

I remain, Sir,

Your very obedient servant,

R. P. BUDDICOM.

NATIONAL SCHOOL SOCIETY.

Vestry Room, St. Martin's in the Fields.

5th December, 1827.

At the monthly meeting of the General Committee of the above Society, the following grants were made for the usual purposes; viz. Shepton Mallet, Somerset, 100*l.* conditionally; Peckham, 70*l.*; St. Matthew's district, Manchester, 150*l.*; Burnley, Lancashire, 100*l.* in lieu of the former grant, the conditions of which could not be fulfilled; Helston, Cornwall, 60*l.* additional; Llanvrechva, Carnarvon, 25*l.*; Brighthelmstone, 500*l.*, the school in that town to which a former grant was made having been established without calling on the Society for the assistance which had been promised; Horsley, Derby, 60*l.* conditionally. Several cases were deferred till the meeting on the first Wednesday in January.

VAUDOIS FUND.

Report on the State of the Fund for the Relief of the Vaudois Protestants of Piedmont. London, June, 1828.

We are gratified in being able to call attention to the *results* of certain efforts which commenced about three years since in favour of the above interesting people. The Committee have at length published a report on the state of the funds of a most satisfactory nature. Before, however, we point out its leading features, we must express a hope that this is not *all* the Committee mean to give the public. A voice, loud and earnest, was lifted up in behalf of these people throughout the land. It was answered readily and liberally: 6456*l.* was placed at the disposal of the Committee. We admit they have rendered a faithful account of their stewardship: but we presume, meanwhile, some interesting correspondence has taken place; details have been brought to light; Vaudois practices and habits have been

elucidated; and, we doubt not, some accounts obtained of the manner in which our charitable efforts in their behalf have been witnessed. *All* these, we trust, are not to be kept in darkness. Therefore, while we thank the Committee for their prudent management of funds, we invite them to furnish us with something more palatable than a catalogue of names, a debtor and creditor account, and four meagre memoranda extracted from the minutes of the meeting. The Report is, however, highly satisfactory as to essentials. We have a full catalogue of contributors; and a good specimen of what may be effected by a little zeal in the separate list of Lichfield contributors. "The Lords Commissioners of his Majesty's Treasury have been pleased to issue 1000*l.* in aid of the Vaudois, being a sum equal in amount to the arrears due to such pastors as were actually in the exercise of their functions between 1801 and 1807; and this sum has been divided between such of the said pastors as are now living, and the descendants of such as were then living but are since deceased." "The treasurer has received from the same quarter 277*l.* being the net annual amount of the royal pension formerly paid to the Vaudois pastors of *Piemont*." Of the gross amount of contributions, about 300*l.* have been transmitted to the pastors; 4269*l.* invested in the stocks for the hospital fund; 1055*l.* similarly secured for a school fund; and 561*l.* for a fund for the education for the ministry. The gross expenses of management have

been about 3 per cent. which we consider small.

The following facts are important:

"The hospital at La Tour, in the valley of Lucerne, was opened in the month of May 1816. During the course of the first year the number of patients admitted was sixty-four; of which forty-three were cured, seven died, and fourteen remained in the house. For the support of this establishment, London and Berlin send each annually 120*l.*; Holland, 100*l.*; and land purchased with the contributions in the Swiss Cantons, Genoa, Turin, &c. brings a return of 80*l.* per annum.

"A house in Pomaret, at the junction of the valleys of Perouse and St. Martin, has been fitted up as a dispensary, to be considered as a branch of the hospital; to this also London and Berlin contribute equal sums of 30*l.* per annum.

"Hitherto children of both sexes have been assembled in the same school-room, and all such schools have been supported by Holland. On 1st August 1826, four schools for *girls only* were established by the London Committee in the most convenient points of the Vaudois territory. Some assistance has also been afforded for young persons intended for the ministry, and who pursue their studies at Lausanne and Geneva. The expense of these individuals, as well as that of the schools throughout the territory, has for some time been principally, if not entirely, defrayed by the liberality of the Dutch." W.

LITERARY REPORT.

BOOKS IN THE PRESS.

Illustrations of the University of Cambridge, being a series of Picturesque Views, representing the Colleges, Halls, and other Public Buildings, especially such portions of them as are of recent erection, &c. &c.; together with different Parochial Churches, and some specimens of the domestic architecture which formerly obtained in Cambridge, many curiosities, &c. deposited in the Museum, and in different Colleges, by Messrs. T. STORER.—An Historical and Biographical Atlas, for the use of Schools and Students in History, by JOHN BRUCE, author of an Introduction to Geography and Astronomy.—The Fourth and conclud-

ing Volume of the Rev. H. SOAMES' History of the Reformation of the Church of England.—A new and improved edition of Debrett's Peerage.—A new edition of the Christian Year, in one volume.—A new edition of the Tragedies of *Æschylus*, in 8vo., edited by Professor SCHOLEFIELD.—An Exposition of the Morning, Evening, and Communion Services in the Liturgy of the Church of England, in Thirteen Lectures, by the Rev. E. PATTESON.—A second edition of the Rev. GEORGE CROLY's New Interpretation of the Apocalypse of St. John.—An Essay on Marriage, by the Rev. H. C. O'Donnoghue, of St. John's, Cambridge.

PREPARING FOR PUBLICATION.

A History of the Roman Empire under Constantine the Great, by Mr. M. BRYDGES.—An 8vo. vol. of Biographical Notices of the Apostles, Evangelists, and other Saints, with Reflections adapted to the Minor Festivals of the Church, by the Lord Bishop of Down and Connor.—A Second Series of Selections from the Papers of Addison in the Spectator and Guardian, by the Rev. E. BERENS.—A volume of Parochial Sermons, by the Rev. R. DENN HAMPTDEN.—A Monthly (or Periodical) Work is, we are informed, now in progress, in which it is intended to comprise the whole of the Sacred Scriptures. In addition to Marginal Notes, Parallel Texts, Elucidations of Passages less obvious in their meaning, and Devotional Reflections, the apostate tenets of the modern Church of Rome, with the Socinian-Unitarian, Antinomian, and other Heresies, will be discussed and set forth wherever they come into collision with the Sacred Text. To which will be added, a Comparative View of the distorted texts of Scripture, adopted by Roman Catholics and Socinian-Unitarians, in support of their respective dogmas; arranged in the following order,—1. The Greek Version, 2. The authorised English Version; 3. The Roman Catholic Version; 4. The Unitarian Version. The whole

upon a plan which, it is believed, is entirely new.

NEW PUBLICATIONS.

BRASS'S Greek Gradus, 8vo. 1l. 4s.—STEWART'S Bible Gems, 12mo. 8s. bds.—KING'S Sermons, 8vo. 10s. 6d. bds.—Enigmatical Entertainer and Mathematical Associate for 1828; containing a number of Philosophical and Mathematical Inquiries.—PARRY'S Voyages, 5 vols. 18mo. 1l. bds.—WHATLEY'S Elements of Rhetoric, 8vo. 12s. bds.—TODD'S Historical Tablets and Medallions, royal 4to. 1l. 10s. bds.—SCOTT'S Seven Sermons, 18mo. 2s. bds.—BARLOW on Justification, by Bick-erstheth, 18mo. 3s. cloth.—BLOOMFIELD'S *Æschylus*, English Prose, 8vo. 8s. bds.—Dunbar's Inquiry into the Greek and Latin Languages, 8vo. 8s. bds.—SANDFORD'S Greek Exercises, 12mo. 6s. bds.—PORSON Vindicated, 8vo. 11s. bds.—CASSAN'S Sermons, 8vo. 12s. bds.—PUGIN and LE KEUX'S Architectural Antiquities of Normandy, No. IV.; the work complete: medium quarto, 6l. 6s.; imperial 4to. 10l. 10s.—ELMES on Architectural Jurisprudence, 8vo. 12s. bds.—MATTHEWS' Collection of Anthems, 8vo. 5s. bds.—Essays on Chronology, 12mo. 6s. bds.—Pitman's Second Course of Sermons, 2 vols. 8vo. 1l. 1s. bds.—Walker's *Corpus Poetarum*, 8vo. 2l. 2s. bds.

POLITICAL RETROSPECT.

PARLIAMENT is summoned to meet for the despatch of business on the 22d of this month, before which time it is understood Lord Goderich will have finally retired from office.

PENINSULA.—The British troops continue to occupy their cantonments in the neighbourhood of Lisbon, and remain healthy. The reports of the retreat of the French troops from Spain are revived, and particularly that Cadiz will very speedily be relieved of the garrison occupying that fortress. This measure is said to be very urgently recommended by the British Government.

The state of public affairs at Lisbon has undergone little change since our last. There seems to be a more tranquil feeling than ordinary prevailing in the city; not from the adoption of wiser or more decided measures by the Regent, or a less interesting state of the parties there, but from the expectation of the arrival of the new Regent, and the uncertainty of the mode of govern-

ment which he may wish to adopt. It is asserted that since his dismissal from Madrid, his political sentiments have undergone a very considerable change, and that he returns to Lisbon a more enlightened statesman than he left it. We wish it may be so, but the change might have been more reasonably expected had he resided in a less arbitrary and bigoted Court than that of Vienna. He is expected to pass through this country in his return, and preparations are made for his reception: the motives for this visit of course are unknown, but we are confident they must be weighty, or he could not be induced to lengthen his journey so greatly, and at a season so unfavourable for travelling, and especially to a Court that views and is viewed so jealously by the apostolical party of the Peninsula.

The activity of Ferdinand has been employed in a new direction. The Apostolicals are now freely partaking of that punishment which, a few

months since, they so gladly directed against the Constitutionalists. In Catalonia alone more than six hundred of the former have been arrested, most of whom had surrendered to Ferdinand upon the faith of his proclamation: a large proportion of these are priests and monks, and many have suffered capitally; others have been transported to Ceuta and the African fortresses. To an application from the prelates of Spain for the pardon of some of these, Ferdinand is said to have replied, that he had no mercy for the crime of high treason; a fact evident from the tenor of his previous conduct.

Their Catholic Majesties remain at Tarragona. The delay which is thus occasioned to the transaction of business connected with the foreign relations of Spain, has excited applications from the ambassadors resident in Madrid, but they have not received any satisfactory reply, nor does the inconvenience seem likely to be removed.

The arrest at Rome and delivery to the Spanish authorities of Don Almaraz, has excited a great sensation. This divine was confessor to the Prince of Peace, and afterwards to Charles the Seventh and his Queen Maria Louisa. He is described as a man of great talents, and his situation gave the best opportunities of acquiring correct information of the history of his own times. These he is reported to have digested in a work of great interest and merit, and this is his crime, for which he is now immured in the dungeons of Peniscola, unless, even whilst we are now writing, he should have been released by a shorter but severer punishment. As a means of reviving the manufactures in Catalonia, and particularly those of cotton, which have suffered so much from the disordered state of affairs in that province, Barcelona is to be made a free port, and the tax on the importation of raw cotton is to be almost, if not entirely, withdrawn.

The seizure of Monte Video from the Buenos Ayrean republic has become the subject of discussion between the courts of Madrid and Rio Janeiro: Ferdinand demands a large pecuniary compensation for the occupation of a Spanish possession. The Havanna affords another instance of his impo-

litic and unprincipled rapacity. Of all the foreign dependencies of the crown of Spain, none is so valuable nor has been so ably governed as that of Cuba. The insular government had taken measures for the establishment of a public bank, which it was presumed would very greatly facilitate the improvement of the Island; the arrangements were completed, the directors nominated, and a capital of one million of dollars provided, when a commissioner from Ferdinand made his appearance, and, producing an order, seized it in his master's name, conveyed it on board the frigate *La Perta*, and carried it away to Cadiz.

GREECE.—The continuation of peace between the Allied Powers and the Porte, it is feared, is very doubtful. The Sultan still persists in his determination not to yield to their demands, in favour of the persecuted Greeks, though, in other respects, he strictly adheres to the principle he seems to have laid down, as a rule for his own conduct, to be perfectly passive, and not active, in provoking hostilities; and in consequence has withdrawn the embargo laid upon all European vessels in the port of Constantinople, upon the representation of the Ambassadors, that the continuance of it could not be regarded by them in any other light than as a declaration of war. The principal object of the Porte, in adopting this line of conduct, is evidently to gain time for preparing the means of resistance, which are rapidly going forward in all parts of the Turkish dominions. The same motive will likewise account for the prolonged negotiations with the Ministers from the Allied Courts, and the temporising policy, which professes a wish to accept of the mediation of Austria, whilst, in reality, careful to throw every obstacle in the way of such an accommodation. The Sultan intends to undertake the command of his army in person, and will proceed to join it, as soon as the Ambassadors shall have quitted Constantinople.

The Pacha of Egypt is deeply mortified at the total destruction of a fleet on which he had expended so much care and treasure, and is represented in the first moments of his disappointment, to have forwarded a communi-

cation to the Sultan, pressing him to accede to the propositions of the European powers, and acknowledging his utter inability to render him further assistance in the prosecution of the contest.

RUSSIA AND PERSIA.—Intelligence has been received, that the Persian court, alarmed at the near approach and manifest superiority of the Russian army, has hastened to conclude a peace with her formidable opponent: the particulars have not yet reached this country. This circumstance leaves Russia at full liberty to turn the whole of her immense strength against the Ottoman empire, a gigantic enemy that it must feel some dread of rousing into exertion.

SOUTH AMERICA.—No particulars of decisive importance have taken place in this quarter since our last. Many of smaller interest, and such as must be expected to arise in countries, the inhabitants of which have not been

accustomed to govern themselves, and where the path of political science is as yet but little known. In Mexico, the Congress met on the 1st of September, and their discussions are principally directed to matters of finance, and the order of the provincial government of Jalisco, which banishes all native Spaniards from that province, till Ferdinand shall acknowledge their independence.

COLUMBIA.—Bolívar arrived at Bogotá on the tenth of September. His reception was most enthusiastic; the next day he took the oaths to maintain the present constitution till a general convention could be safely called to make any alteration which time and circumstances might require.

PERU.—The departments of Cusco and Puna, have separated themselves from that of Lima, and chosen the Grand Marshal of Ayacucho for their head. The city of Arequipa claims to be the seat of government.

ECCLESIASTICAL INTELLIGENCE.

THE BISHOP OF PETERBOROUGH AND THE REV. MR. COLLIER.

A Copy of a Letter addressed by the Rev. Dr. Wilkins to the Editor of the Morning Herald, but which the Editor of that Paper mutilated and published imperfectly.

SIR.—As you have lately copied into your columns various articles from provincial papers, reflecting upon the conduct of the Bishop of Peterborough in a matter connected with Mr. Collier, one of the Clergy of his Lordship's diocese,—and as it is known that some of these articles have been furnished by Mr. Collier himself, I feel myself called upon, as one concerned in the transaction, circumstantially to relate what occurred at the Visitation at Oakham, and thus to remove the imputations which have been falsely cast upon the character and conduct of his Diocesan.

In July last, the Bishop of Peterborough held a general Confirmation and Visitation throughout his diocese, and upon his coming to Oakham was met, among others of his Clergy, by myself, having recently been instituted to the Rectory of Wing. It happened that his Lordship's Chaplain had been suddenly called away from his attendance upon the Bishop, who, on reaching Oakham, and finding that I had left my Collegiate residence in Nottinghamshire purposely to attend his Visitation, and in consideration of an acquaintance of many years standing, did me the honour of appointing me his Chaplain upon that occasion.

Before the duties of the day commenced, accounts were laid before the Bishop that some children of the parish of Braunston had been refused certificates for admission to Confirmation by Mr. Collier, the Vicar,—that others of the same place, with whose parents Mr. Collier had quarrelled, and whose violence of temper and manner made them apprehensive of approaching him, had considered it unsafe to present themselves at his examinations; and also, that children in other parishes, from various causes, had not been able to attend at the examinations appointed by their respective ministers, and consequently had failed in obtaining the requisite testimonial for their admission to the ordinance. In consequence of this the Bishop kindly and wisely, with a view that none might be excluded who, being qualified, were really desirous of partaking of the rite; and with the intention of doing away with all grounds for personal offence, gave a general order, that children of any parish, who had not already been furnished with

certificates, might present themselves to his Chaplain in the vestry of the church, for examination; and such as were thus provided with proper testimonial, he should confirm. In consequence of this, several children offered themselves, and, among the rest, those whom Mr. Collier had rejected; and I can conscientiously say that all of them, without exception, acquitted themselves as well and as satisfactorily as persons of their years, and in their respective circumstances, could be expected. A certificate was, therefore, given to each,—they presented themselves at the altar, and were confirmed.

Almost before the hands of the Bishop were taken from the heads of the children, Mr. Collier rushed up the church to the altar, with the evident intention of stopping the Bishop, or at least of protesting against their admission, declaring that he would “tear the children from the rails;” but finding himself too late for this, he rushed into the vestry in quest of me (whom he had never before seen), and demanded to know if I had passed the children whom he had refused? My answer was,—“I know not who you are, nor do I know to what parishes the children who have appeared before me belong, for I have studiously avoided making any such inquiry; but of this I am certain, that all who have been examined and sent by me to the Bishop, are qualified for Confirmation.” He came a second time, in great heat and perturbation of spirit, and said, “Sir, when those children came for examination to me, they could not tell me the meaning of *sanctification*, and knew nothing of a Redeemer.” He then proceeded to the rails of the altar and there told the Bishop that he had confirmed children who were not fit, and whom he had marked down in the written list which he had given in, as being refused. The Bishop demanded of him who they were,—and, upon his stating them, the Bishop looked at the list in which I had given the names of those who had been examined and approved of by myself,—and, sending for me, he asked, in the presence of Mr. Collier, “Have you examined the children whose names you have here sent, and considered them as qualified?” The reply was, “My Lord, I have; and I must say that they have all answered in a manner perfectly satisfactory.” It was then that the Bishop, calling to mind the representations which the parents of these children and others had previously given him of Mr. Collier’s arbitrary and unkind treatment, addressed him in these words:—

“Mr. Collier! You have withheld, in a most arbitrary manner, certificates from these children. Without attempting to understand what it is that you deem requisite from them, I must tell you that the Liturgy has prescribed a test by which children are to be tried, and by that test these children have been proved by a person well qualified to judge by it. To refuse, therefore, the rite of Confirmation to them, is to play the part of a tyrant in a manner which I conceive to disqualify you for the office of Examiner, and I shall take care in future that you shall not exercise a power which you have abused.” Mr. Collier was about to make a reply, the nature of which was pretty well indicated by his actions and appearance, when the Bishop stopped him by adding, “Sir, you are not here to expostulate with your Diocesan.” And, upon turning away, Mr. Collier threatened that he would “drag him before the House of Lords;” upon which, the Clergyman officiating with the Bishop, and myself, remonstrated with Mr. Collier upon his unbecoming conduct,—conduct rendered more indecent by his afterwards demanding an apology from the Bishop.

The terms “squabble” and “quarrel,” which Mr. Collier has applied to the just reproof received from his Diocesan, show the notions which he entertains of ecclesiastical discipline; and when he asserts that on his entering the Church a second time, the Bishop “broke off the service in which he was engaged, and recommenced the quarrel with increased warmth,” he asserts what is utterly unfounded. The Bishop in no instance broke off the Confirmation service; the reproof which he gave to Mr. Collier was given only once, and was then given with proper dignity and decorum.

But, Sir, what is most disgusting of all, is, the attempt to throw blame on the Bishop, where blame attaches to no one but himself. The manner in which he conducted himself at the Confirmation has been already noticed. At the Visitation, when the Bishop was about to deliver his Charge, Mr. Collier advanced to the centre of the Altar-rails, in front of all the Clergy, and exclaimed, “My Lord, what have you to charge me with?” The Bishop made no reply, but waved his hand which held the Charge, as a signal to withdraw. He withdrew a few paces, but during the whole time that the Bishop was delivering his Charge, he behaved in so indecorous and so frantic a manner, that he excited general indignation. Yet this is the man who, concealing his own misconduct, and falsely imputing misconduct to his Diocesan, has the assurance to lament that such things should have taken place before “the Altar of God!”

I am, Sir, your most obedient servant,

Vicarage House, Nottingham, Nov. 23, 1827,

GEORGE WILKINS.

LLANDAFF.—State of the Diocese of Llandaff, comprising part of Glamorganshire, and Monmouthshire.—(Extracted from the Charge of the Right Rev. C. R. Sumner, D.D. late Lord Bishop of Llandaff.)

	Parishes.	Glebe Houses.	Par. having Resident Clergy.*	Duty in Welsh.	Duty in English.	Welsh and English alternately.	Double Duty through the Year.	Daily Schools.	Sunday Schools.	Parishes without Schools.
Glam.	107	45	40	33	27	47	11	17	31	64
Monm.	127	55	57	9	104	14	15	22	35	77

	United Population in 1821.	Communicants.	Attendants at Church.
Three Parishes..	936	22	50
Two Parishes ..	1,616	14	60
Five Parishes ..	10,000	82	260
Diocese.....	150,000	4,134	19,169

* "Many are small farm-houses, many mere cottages, and not a few are so unfavourably circumstanced, from dampness of situation, or other unfortunate causes, as to be unfit for the purposes of residence."—*Charge*, 1827.

† "In many instances the population is so small that the personal superintendence of two contiguous cures may, without impropriety, be undertaken by one individual."—*Ibid.*

NEW CHURCHES.

BATH.—His Majesty's Commissioners have approved of plans for the erection of two new Churches in the parish of Walcot. One of them is to be built upon the site given by Miss TANNER, in the rear of Beaufort Buildings, the other upon the site granted by Dowager Lady RIVERS, in the front of Prospect Place. The Commissioners provide two-thirds of the expense, on condition that a large proportion of both Churches be appropriated to free sittings for the use of the poor.

NETHERTON.—The foundation-stone of a large Chapel has been laid at Nether-ton, in Worcestershire, by the Rev. Dr. Booker, Vicar of Dudley. The whole cost of the erection of the building is to be defrayed by His Majesty's Commissioners; but the Earl of Dudley will provide clay for making the bricks and stone from one of his Lordship's quarries, in addition to the gift of a piece of land for the site and cemetery. The building will contain 1500 sittings, 1000 of which will be free.

ORDINATIONS.

<i>Bangor</i>	Oct. 14	<i>Exeter</i>	Oct. 28	<i>Norwich</i>	Oct. 7
<i>Chester</i>	Dec. 23	<i>Gloucester</i>	Dec. 16	<i>Peterborough</i>	Dec. 23
<i>Durham</i>	Oct. 14	<i>Llandaff</i>	Sep. 23	<i>Rochester</i>	Sep. 30
<i>Ely</i>	Nov. 4		Dec. 9	<i>Salisbury</i>	Sep. 23

DEACONS:

Name.	Degree.	College.	University.	Diocese.
Ashmore, Paul	S. C. L.	Christ Coll.	Cambridge	Norwich
Audland, William Fisher	M. A.	Queen's Coll.	Oxford	Chester
Baker, James Scott	B. A.	Sidney Coll.	Cambridge	Chester
Baldwin, Frederick St. Ledger	B. A.	Queen's Coll.	Oxford	Rochester
Bellas, Septimus	B. A.	Queen's Coll.	Oxford	Salisbury
Browne, Henry	B. A.	C. C. Coll.	Cambridge	Norwich
Buckerfield, Francis Menchman ..	B. A.	Magdalen Hall	Oxford	Salisbury
Busset, William John	B. A.	Pembroke Coll.	Oxford	Exeter
Carrwright, John	B. A.	Christ Coll.	Cambridge	Durham
Cheere, George	B. A.	Queen's Coll.	Cambridge	Ely
Chell, John	B. A.	St. John's Coll.	Cambridge	Gloucester

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>Diocesc.</i>
Collinson, Henry King	B. A.	Queen's Coll.	Oxford	Durham
Colville, William	B. A.	St. John's Coll.	Cambridge	Rochester
Commins, Joseph E.	B. A.	Catharine Hall	Cambridge	Exeter
Cooke, James Young	B. A.	Clare Hall	Cambridge	Norwich
Cromwell, George		Catharine Hall	Cambridge	Llandaff
Curling, William	B. A.	Wadham Coll.	Oxford	Rochester
Davies, Thomas	Lit.			Llandaff
Dear, William Smith	B. A.	Wadham Coll.	Oxford	Ely
Debrisay, John Theophilus	B. A.	Caius Coll.	Cambridge	Exeter
Edgar, Edward Raikes	B. A.	Downing Coll.	Cambridge	Norwich
Edmeades, William Henry	B. A.	Merton Coll.	Oxford	Rochester
Ellis, Robert Williams	S. C. L.	Jesus Coll.	Oxford	Bangor
Faber, Francis Atkinson	B. A.	University Coll.	Oxford	Durham
Ffinch, Benjamin Sanderson	B. A.	Trinity Coll.	Cambridge	Rochester
Ford, Frederick	B. A.	Trinity Coll.	Cambridge	Chester
Forrest, Robert	Lit.			Chester
Fyler, Samuel Arnot	B. A.	Trinity Coll.	Oxford	Durham
Goodwin, William	B. A.	Jesus Coll.	Cambridge	Norwich
Gordon, Richard	Lit.			Llandaff
Gretton, Frederick E.	B. A.	St. John's Coll.	Cambridge	Gloucester
Griffith, Thomas	B. A.	Jesus Coll.	Oxford	Llandaff
Gwilym, Richard	M. A.	Brasenose Coll.	Oxford	Chester
Gwynne, Lewis	Lit.			Chester
Hamilton, George	B. A.	Fell. King's Coll.	Cambridge	Ely.
Holder, Caddell	B. A.	Trinity Coll.	Oxford	Gloucester
Holdich, Thomas Peach	B. A.	Balliol Coll.	Oxford	Peterboro'
Hooper, John	B. A.	Queen's Coll.	Oxford	Salisbury
Hughes, James Evans	B. A.	Jesus Coll.	Oxford	Bangor
Jacob, Philip	B. A.	C. C. Coll.	Oxford	Llandaff
Jones, John Wynne	B. A.	Jesus Coll.	Oxford	Bangor
Jordan, John	B. A.	Clare Hall	Cambridge	Gloucester
Kilvert, Robert	B. A.	Oriel Coll.	Oxford	Salisbury
Leigh, Thomas Gerard	M. A.	Brasenose Coll.	Oxford	Chester
Lenny, Christian	Lit.			Rochester
Lockwood, William	B. A.	University Coll.	Oxford	Durham
Mackell, James	B. A.	Brasenose Coll.	Oxford	Chester
Maingy, James	B. A.	Pembroke Coll.	Oxford	Chester
Marshall, Jacob Joseph	B. A.	Christ Church	Oxford	Durham
Mason, Thomas	B. A.	Christ Church	Oxford	Rochester
Medlicott, Joseph	B. A.	Queen's Coll.	Cambridge	Salisbury
Michell, Henry Charles	B. A.	Queen's Coll.	Cambridge	Ely
Noble, John	B. A.	Sidney Coll.	Cambridge	Salisbury
Otter, George	B. A.	Jesus Coll.	Cambridge	Durham
Owen, Edward John	B. A.	Downing Coll.	Cambridge	Bangor
Palmer, James Nelson	B. A.	St. John's Coll.	Oxford	Rochester
Penruddocke, Thomas	B. A.	Wadham Coll.	Oxford	Salisbury
Pope, Thomas	B. A.	Trinity Coll.	Cambridge	Salisbury
Price, John	Lit.			Llandaff
Roberts, John	B. A.	Trinity Coll.	Cambridge	Bangor
Robinson, Richard Barton	B. A.	Queen's Coll.	Oxford	Chester
Row, William Andrew	B. A.	Caius Coll.	Cambridge	Exeter
Shakleton, Henry John	B. A.	Trinity Coll.	Cambridge	Rochester
Smith, Edward	B. A.	Pembroke Coll.	Cambridge	Chester
Smith, Francis Grosvenor	M. A.	St. John's Coll.	Cambridge	Chester
Strong, Edmund	B. A.	Exeter Coll.	Oxford	Rochester
Thirlwall, Connop	M. A.	Fell. Trin. Coll.	Cambridge	Ely
Townley, Edward	Lit.	St. Bee's Church		Norwich
Townsend, Samuel Thomas	B. A.	Trinity Coll.	Cambridge	Rochester
Tucker, Marwood	B. A.	Balliol Coll.	Oxford	Exeter
Vicary, Abraham Thomas Rogers	B. A.	Jesus College	Cambridge	Exeter
Vinall, Edward	B. A.	Catharine Hall	Cambridge	Norwich
Walsh, John Henry Arnold	B. A.	Balliol Coll.	Oxford	Salisbury

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>Diocese.</i>
Warren, William	B. A.	Jesus Coll.	Cambridge.	Bangor
Wearing, Richard	Lit.			Durham
Wiggett, James Samuel	B. A.	Exeter Coll.	Oxford	Norwich
Williams, St. George Armstrong ..	B. A.	Jesus Coll.	Oxford	Bangor
Williams, Thomas	Lit.			Llandaff
Wood, George	B. A.	Lincoln Coll.	Oxford	Durham
Woodley, Charles William	B. A.	St. Peter's Coll.	Cambridge	Exeter
Wright, John Adolphus	B. A.	Christ Church	Oxford	Durham
Wylie, George	B. A.	Queen's Coll.	Oxford	Chester

PRIESTS.

Anderson, Joseph Heywood	B. A.	St. John's Coll.	Cambridge	Chester
Atkins, John	B. A.	Worcester Coll.	Oxford	Exeter
Atwood, Thomas George Patrick ..	B. A.	Pembroke Coll.	Oxford	Salisbury
Badnall, William	B. A.	Brasenose Coll.	Oxford	Chester
Barrett, William	B. A.	Magdalen Coll.	Oxford	Salisbury
Bawtree, Harvey	B. A.	Jesus Coll.	Cambridge	Norwich
Benjafield, John Frederick	B. A.	Trinity Coll.	Oxford	Norwich
Berkeley, Miles Joseph	B. A.	Christ Coll.	Cambridge	Peterboro'
Beynon, John	Lit.			Llandaff
Bigland, Edward	Lit.			Durham
Birkett, John	M. A.	Fell. St. John's	Cambridge	Ely
Brown, Henry	M. A.	Queen's Coll.	Oxford	Durham
Browne, William	B. A.	Sidney Coll.	Cambridge	Norwich
Capel, Samuel Richard	M. A.	Wadham Coll.	Oxford	Norwich
Chalklen, Charles William	B. A.	Trinity Coll.	Cambridge	Peterboro'
Chave, William	B. A.	Sidney Coll.	Cambridge	Exeter
Clark, James Ord	Lit.			Durham
Cleveland, Henry	B. A.	St. John's Coll.	Cambridge	Ely
Cobb, Robert	B. A.	Christ Coll.	Cambridge	Rochester
Cole, Edward	B. A.	St. John's Coll.	Cambridge	Norwich
Collard, John M.	M. A.	Exeter Coll.	Oxford	Gloucester
Compton, William	B. A.	Trinity Coll.	Oxford	Durham
Cornish, Hubert Kestell	B. A.	C. C. Coll.	Oxford	Exeter
Crick, Henry William	B. A.	Jesus Coll.	Cambridge	Norwich
Currey, Charles	B. A.	Trinity Coll.	Cambridge	Rochester
Currie, Thomas	B. A.	Emmanuel Coll.	Cambridge	Norwich
D'Arville, Frederick Luke	B. A.	Christ Coll.	Cambridge	Gloucester
Day, John	B. A.	Exeter Coll.	Oxford	Norwich
Dobson, Frederick	B. A.	Merton Coll.	Oxford	Salisbury
Engleheart, Henry	M. A.	Caius Coll.	Cambridge	Rochester
Fludyer, John Henry	B. A.	St. John's Coll.	Cambridge	Peterboro'
Ford, William	M. A.	Magdalen Coll.	Cambridge	Ely
Foster, Richard	B. A.	St. John's Coll.	Cambridge	Norwich
Gooch, Charles John	B. A.	Christ Church	Oxford	Norwich
Graham, John	B. A.	Fell. Queen's Coll.	Cambridge	Ely
Grange, Rochfort Burrow	B. A.	St. John's Coll.	Cambridge	Norwich
Hake, Henry	Lit.			Chester
Hickes, Heathfield Weston	B. A.	Pembroke Col.	Oxford	Gloucester
Horndon, John	M. A.	Exeter Coll.	Oxford	Exeter
Hughes, Thomas	B. A.	Jesus Coll.	Oxford	Bangor
Jeckell, Robert	B. A.	C. C. Coll.	Cambridge	Norwich
Jones, David	M. A.	Jesus Coll.	Oxford	Llandaff
Jones, David	Lit.			Llandaff
Jones, William	Lit.			Llandaff
Lambert, Anthony Lewis	B. A.	Trinity Coll.	Oxford	Salisbury
Landon, James	S. C. L.	Worcester Coll.	Oxford	Norwich
Law, John	B. A.	Queen's Coll.	Cambridge	Peterboro'
Leatherdale, John	B. A.	St. John's Coll.	Cambridge	Norwich
Lindsell, Edward	B. A.	Jesus Coll.	Cambridge	Norwich
Lingard, Joshua	B. A.	St. Mary Hall	Oxford	Chester
Llewellyn, David	Lit.			Llandaff
Macdonough, Terence Michael....		Queen's Coll.	Cambridge	Llandaff

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>Diocese.</i>
Marendaz, Francis.....	B. A.	Jesus Coll.	Oxford	Llandaff
Marsden, John Howard.....	B. A.	Fell. St. John's	Cambridge	Ely
Maude, Ralph	B. A.	Brasenose Coll.	Oxford	Durham
Maurice, Peter	B. A.	Jesus Coll.	Oxford	Bangor
Missing, John.....	B. A.	Magdalen Hall.	Oxford	Gloucester
More, Thomas Frederick	B. A.	Pembroke Coll.	Cambridge	Norwich
Mossop, Isaac.....	Lit.			Chester
Ness, John Derby	B. A.	Lincoln Coll.	Oxford	Exeter
Pain, Thomas Lloyd	M. A.	Brasenose Coll.	Oxford	Chester
Parker, Henry	B. A.	Worcester Coll.	Oxford	Durham
Phillips, Thomas Kemp.....	Lit.			Llandaff
Pole, Watson Buller	B. A.	Balliol Coll.	Oxford	Gloucester
Powell, Gabriel	Lit.			Llandaff
Purdon, Robert Anthony	B. A.	Trinity Coll.	Dublin	Norwich
Reed, John	B. A.	Trinity Coll.	Cambridge	Durham
Rennell, William Blackstone.....	M. A.	Fell. King's Coll.	Cambridge	Ely
Revell, H. Revell	B. A.	Catharine Hall	Cambridge	Gloucester
Rusby, Samuel Stones	M. A.	Fell. Cath. Hall	Cambridge	Ely
Sanderson, Charles	B. A.	St. John's Coll.	Cambridge	Chester
Sandilands, Alfred John.....		Trinity Coll.	Cambridge	Durham
Scott, Edward Allmett	B. A.	Trinity Coll.	Dublin	Norwich
Senkler, Edmund John.....	M. A.	Caus Coll.	Cambridge	Norwich
Shepherd, Edward John	B. A.	Trinity Coll.	Cambridge	Rochester
Shute, William Ashley	B. A.	Emmanuel Coll.	Cambridge	Durham
Simcoe, Henry Addington	M. A.	Wadham Coll.	Oxford	Exeter
Small, Henry Alexander	S. C. L.	Downing Coll.	Cambridge	Ely.
Sneyd, Edward	B. A.	Christ Coll.	Cambridge	Salisbury
St. John, Edward Beauchamp	B. A.	St. Alban Hall	Oxford	Salisbury
Start, William	M. A.	Trinity Coll.	Cambridge	Salisbury
Steggall, William	B. A.	Jesus Coll.	Cambridge	Norwich
Suttaby, William Leonard	B. A.	St. John's Coll.	Cambridge	Ely
Tennant, Sanderson	M. A.	Trinity Coll.	Cambridge	Ely
Thomas, William Garnett	M. A.	Trinity Coll.	Cambridge	Chester
Tucker, William Hall	B. A.	Fell. King's Coll.	Cambridge	Ely
Warde, George Ambrose	B. A.	Brasenose Coll.	Oxford	Rochester
West, Thomas	B. A.	Christ Coll.	Cambridge	Norwich
Wilkinson, Joseph.....	Lit.			Durham
Williams, Thomas	M. A.	Oriel Coll.	Oxford	Durham
Willis, Robert	B. A.	Fell. Caius Coll.	Cambridge	Ely
Wilson, George	Lit.			Chester

	Priests.	Deacons.	Total.
Number Ordained	92	82	174

PREFERMENTS.

THE KING has been pleased to recommend to the Archdeacon and Chapter of LLANDAFF, to elect the Rev. EDWARD COPLESTON, D. D. to be Bishop of the See of LLANDAFF, the same being void by the translation of the late Bishop thereof to the See of WINCHESTER.

The KING has also been pleased to recommend the Rev. EDWARD COPLESTON, D. D. to be chosen into the place of Dean of the Cathedral Church of ST. PAUL, London, and to be elected and admitted a Canon Residentiary of the said Cathedral Church, the same being void by the translation of the Right Rev. the late Bishop of LLANDAFF to the See of WINCHESTER.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Bannister, J.	West Warleham, P. C.	Hants	Winchest.	Winchester College
Barnett, T. S.	Bonsal, R.	Derby	Lichfield	Dean of Lincoln
Blomfield, G. B. ..	Coddington, R.	Chester	Chester	D. & C. of Chester
Boyles, C.	Domestic Chaplain to the Bishop of Winchester.			
Carpenter, J. P. ..	Domestic Chaplain to the Earl of Gufford.			
Carter, W. D.	St. Philip's Ch. Sheffield	York	York	V. of Sheffield
Clarke, U.	Neston, V.	Chester	Chester	D. & C. of Chester
Cotteridge, Edward .	Domestic Chap. to H. R. H. The Duke of Cambridge.			
Cornish, S. W.	South Newington, V.	Oxford	Oxford	Exeter Coll. Oxford

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocesa.</i>	<i>Patron.*</i>
Crosse, E.	Kingsdon, R.	Someret	Bath & W. M.	Tucker
Dering, C.	Preb. of Tottenham, in Cath. Ch. of St. Paul	Middles.	London	Bishop of London
Dixon, G.	Waghen, V.	York	York	Chanc. of York Cath.
Eaton, J.	Handley, R.	Chester	Chester	D. & C. of Chester
Evans, W.	Shipston-on-Stour, R. with Tidnington Chap.	Worcest.	Worcest.	D. & C. of Worcester, for this turn.
Faulkner, H.	Norton-juxta-Kempsey, P. C.	Worcest.	Worcest.	D. & C. of Worcester
Gedge, Sidney	Domestic Chaplain to the Earl of Erroll.			
Gordon, J.	St. Antholin, R. with St. John the Baptist, R. London	Middles.	London	D. & C. of St. Paul's, for this turn.
Hall, E. M.	Great Corringham, V. and Somerby Chap.	Lincoln	Lincoln	Preb. of Corringham
Hamilton, A. ..	Archd. of Taunton, with Preb. of Milverton 1st in	Cath. Ch. of Wells		Bp. of Bath & Wells
Harbin, E.	Kingsweston, R.	Somers.	Bath & W.	W. Dickinson, Esq.
Harries, G.	Létterston, R.	Pembroke	St. Davids	The Ld. Chancellor
Harrison, W.	St. Oswald, Chester, V.	Chester	Chester	D. & C. of Chester
Harvey, Henry	Dom. Chap. to H. R. H. the Duke of Cambridge			
Jenkins, James	Llanfoyst, R.	Monmou.	Llandaff	Earl of Abergavenny
Langdale, E.	East Hotley, R.	Sussex	Chichest.	Earl of Abergavenny
Lee, Harry, jun. {	North Bradley, V. with Southwick	Wilts	Salisbury	Winchester College
Lonsdale, John	Canon Res. in Cath. Ch. of Lichfield			Abp. of Canterb.
Lyall, <i>Archdeacon</i> ..	Fairstead, R.	Essex	London	Bishop of London
Palling, E.	Tithby, R. with Cropwell Butler, Chap.	Notts	York	J. Musteis, Esq.
Richards, C.	Preb. in Cath. Ch. of Winchester			The King
Robinson, Christ. ..	Kirknewton, V.	Northum.	Durh.	Trustees of the late J. Davidson, Esq.
Smith, J. B.	Sotby, R.	Lincoln	Lincoln	The Ld. Chancellor
Sutton, T. Manuers	Preb. of Westminster	Middles.	London	The King
Swanton, F.	Chap. of St. Mary's Coll. Winchester	Hants	Winchest.	Winchester College
Taylor, M.	Winnall, R.	Hants	Winchest.	The King
Townshend, G. O. ..	Chaplain in Ordinary to The King.			
Watkins, Thomas ..	Precent. of Cath. Ch. of Winchester.			D. & C. of Winchest.
Webber, James ..	St. Margaret, Westminst. R.	Middles.	London	D. & C. of Westmins.
Williamson, W. ..	Farnley, P. C.	York	York	V. of Leeds
Wollaston, F. H. ..	East Dercham, R.	Norfolk	Norw.	Rev. F. H. Wollaston, on his own petition.
Wrangham, <i>Archd.</i>	Dodleston, R.	Chester	Chester	D. & C. of Chester

CLERGYMEN DECEASED.

Cornwallis, W. ...	Wittersham, R. Elham, R.	Kent.	Canterb.	Abp. of Canterb.*
Duncan, John	West Warleham, P. C.	Hants	Winchest.	Winchester College
Evans, Lewis	Froxfield, V.	Wilts	Salisbury	D. & Can. of Windsor
Hartley, John ..	Great Corringham, V. with Somerby Chap. Stow, P. C.	Lincoln	Lincoln	Preb. of Corringham
Hony, J.	Liskeard, V.	Cornwall	Exeter	P. F. Hony, Esq.
Hopkins, John ..	Precent. in Cath. Ch. of Winchester. Wimborough, V.	Wilts	Salisb.	Dean and Chapter of Winchester
Marwood, George	Canon Res. in Cath. Ch. of Chichester. Amport, V.	Hants	Winch.	Dean and Chapter of Chichester
Power, J.	Purton, V.	Wilts	Salisbury	Bishop of Salisbury
Satterthwaite, J.	Lowther, R. Aicton, R.	Westm. Cumb.	Carlisle	Earl of Lonsdale

* The Archbishop must present one *qui est vel fuit* a fellow of Merton College, Oxford, to Elham R.

UNIVERSITY INTELLIGENCE

OXFORD.

The Rev. George Moberly, B.A. and Francis William Newman, B.A. have been admitted Fellows of Balliol College on the old foundation. The Rev. Edward Kitson, M.A. has been admitted Actual Fellow of Balliol College, on the Blundell foundation; and P. S. H. Payne, E. H. Grove, and E. D'Oyley Barwell, have been elected Scholars of that Society.

James Roydon Hughes has been admitted a Probationary Fellow of New Coll.

The Rev. Robert Collinson, M.A. Vicar of Holme Cultram, Cumberland, has been elected a Fellow of Queen's College, on the old foundation.

Mr. James Edward Sewell, and Mr. George Edwards Heathcote, have been admitted Scholars of New College.

Degrees conferred.

DOCTOR IN DIVINITY.

Rev. George Masters, Magdalen Hall.

BACHELORS IN DIVINITY.

Rev. William St. Andrew Vincent, Christ Church, Grand Compounder.

Rev. William Spencer Phillips, Fellow of Trinity Coll. Grand Compounder.

Rev. Jos. Smith, Fellow of Trinity Coll.

BACHELOR IN CIVIL LAW.

Rev. Llewelyn Lewellin, M.A. late Scholar of Jesus College, Principal of Lampeter College, South Wales, and Prebendary of Saint David's.

MASTERS OF ARTS.

William Charles Townsend, Queen's Coll.

Rev. James Jackson, Brasenose Coll.

Rev. Charles Hare Earle, Trinity Coll.

Rev. John Brooke, Brasenose Coll.

Rev. J. C. Clutterbuck, Fell. of Exeter Coll.

Rev. Henry Robert Fowler, Exeter Coll.

BACHELORS OF ARTS.

Philip Guille, Pembroke Coll.

Clement Greswell, Scholar of C. C. Coll.

G. B. Hamilton, Exhibitioner of C. C. Coll.

Robert Bonnor Maurice, Christ Church.

Charles Saxton, Christ Church.

George Townshend Hudson, Trinity Coll.

John Freeman, Trinity Coll.

William John Chesshyre, Balliol Coll.

Edward Dudley, Worcester Coll.

Ralph Grenside, Scholar of University Coll.

John Fox, Scholar of Queen's Coll.

Robert Thomas Vyner, Queen's Coll.

William Holtway, Lincoln College.

A. Kelly, C. C. Coll. Grand Compounder.

G. A. Denison, Christ Church, Grand Comp.

W. M. Harvey, Wadham Coll. Grand Comp.

G. W. Newnham, Scholar of C. C. Coll.

John Chandler, Scholar of C. C. Coll.

Charles A. Heurtley, Scholar of C. C. Coll.

Henry Newmarch, St. Mary Hall.

The Rt. Hon. Lord Clonbrock, Christ Ch.

Whittington H. Landon, Worcester Coll.

Humphreys Timmins Parker, Balliol Coll.

William Waldegrave Park, Balliol Coll.

John Hall Parby, University Coll.

Edward James Midgley, University Coll.

Alfred Morgan, University Coll.

Walter Bishop Mant, Oriel Coll.

Edward Aislabie Onmanney, Exeter Coll.

John Hull, Lincoln Coll.

Edmund Riley, Lincoln Coll.

William Hill, Scholar of Wadham Coll.

Charles Parker, Queen's Coll.

William Wyndham Tatum, Queen's Coll.

Joseph Christian Moore, Edmund Hall.

Henry Thompson, Edmund Hall.

Thomas B. Wrightson, Brasenose Coll.

William Wheeler, Demy of Magdalen Coll.

William Tomkins, Jesus Coll.

John Roberts, Jesus Coll.

Thomas Thomas, Jesus Coll.

Henry Walter Seawell, Lincoln Coll.

Henry Willoughby, Lincoln Coll.

Michael Thorne, Lincoln Coll.

Edward Pole, Exeter Coll.

William Davis Vickers, Christ Church.

Henry Purrier, Worcester Coll.

George Bodley Warren, Worcester Coll.

John Henry Stockham, Pembroke Coll.

Thomas Scard, Magdalen Hall.

Charles Woodward, Magdalen Hall.

Harry James L. Williams, Magdalen Hall.

The names of those Candidates, who at the close of the Public Examinations in Michaelmas Term, were admitted by the Public Examiners into the three Classes of *Literæ Humaniores* and *Disciplina Mathematica et Physica*, respectively, according to the alphabetical arrangement in each class prescribed by the statute, stand as follow:—

In the First Class of Literæ Humaniores.

Hon. Frederick C. Amherst, Christ Church.

William R. Courtenay, Christ Church.

Clement Greswell, C. C. Coll.

Thomas Lewin, Trinity Coll.

Charles Neate, Lincoln Coll.

James Vaughan, Balliol Coll.

In the Second Class of Literæ Humaniores.

John Bidgood Bennett, Magdalen Hall.

William Brock, Queen's College.

Walter Lucas Brown, Christ Church.
 William John Chesshyre, Balliol College.
 Tullie Cornthwaite, Trinity College.
 John Evans, Worcester College.
 Nathaniel Goldsmid, Exeter College.
 John Griffiths, Wadham College.
 George Horatio Hadfield, Pembroke Coll.
 William Hill, Wadham College.
 George William Hope, Christ Church.
 John George Phillimore, Christ Church.
 Henry Sanders, Christ Church.
 Charles Saxton, Christ Church.
 John Ryle Wood, Christ Church.
 Henry Thomas Wooley, Queen's College.

In the Third Class of Literæ Humaniores.

Henry G. P. Cooke, Exeter College.
 William Henry Fellows, Christ Church.
 John George Gifford, St John's College.
 Ralph Grenside, University College.
 Philip Guille, Pembroke College.
 Henry Duke Harington, Exeter College.
 Whittington H. Landon, Worcester Coll.
 Walter Bishop Mant, Oriel College.
 Frederic Maude, Brasenose College.
 Edward A. Ommanney, Exeter College.

Richard Seymour, Christ Church.
 James Tanner, Queen's College.

Charles Miller,
 John Shuldham,
 James Thomas Round,
 William Beach Thomas,
 John Henry Newman,
 H. Arthur Woodgate,

} Examiners.

In the First Class of Discip. Math. et Phys.

Walter Lucas Brown, Christ Church.
 Theodore J. Cartwright, University Coll.
 George William Hope, Christ Church.
 Charles Saxton, Christ Church.

In the Second Class of Discip. Mathematic. et Phys.

John Evans, Worcester College.
 John Griffiths, Wadham College.
 George H. Hadfield, Pembroke College.
 Henry Duke Harington, Exeter College.
 Baden Powell,
 Augustus P. Saunter,
 Edward Field,

} Examiners.

The number of the Fourth Class, namely, of those who were deemed worthy of their Degree, but not deserving of any honourable distinction, was 128.

CAMBRIDGE.

The late Richard Hurd, Esq. of Worcester, has bequeathed the sum of 2,000*l.* four per cents. to Emmanuel College, for the purpose of increasing the stipends of the Master and Senior Fellows of that Society.

Mr. B. W. Beatson, B.A. has been elected a Foundation Fellow of Pembroke Coll.

The Craven Scholarship held by the Rev. Henry Malden, M.A. of Trinity College, has been declared vacant. The examination of the candidates for it will take place on the 28th of the present month.

James Lockhart, M.A. of University College, Oxford, has been admitted *ad eundem* of this University.

The Plumian Professorship of Astronomy has become vacant by the death of Robert Woodhouse, Esq. M.A. of Caius College. The electors are, the Vice-Chancellor, the Masters of Trinity, Christ, and Caius Colleges, and the Lucasian Professor. If any of the Masters be Vice-Chancellor, the Master of St. John's acts in his stead. Such will be the case at the time of election, Dr. Davy, the Master of Caius College, being Vice-Chancellor for the present year.

Graces to the following effect have passed the Senate:—

1. To appoint Mr. Martin of Trinity, Mr. Melvill of St. Peter's, Mr. Hind of Sidney, Mr. Walker of Queen's, Professor Henslow of St. John's, and Mr. Bayne of Trinity, Examiners of the Questionists in January.

2. To appoint Mr. Graham of Christ's, Mr. Byam of King's, and Mr. Hughes of Emmanuel, Examiners at the Classical Examination after Admission ad Respondendum Questioni in January.

Degrees conferred.

DOCTOR IN DIVINITY.

Rev. John Castleton Miller, Queen's Coll.

MASTERS OF ARTS.

Thomas Nayler, St. John's Coll.
 Rev. M. Mayson, Christ Coll.
 Rev. George H. Hine, Sidney Coll.

LICENTIATE OF PHYSIC.

John Staunton, Caius Coll.

BACHELORS IN CIVIL LAW.

Rev. Plympton Wilson, Trinity Hall.
 Rev. John Lloyd Lugger, Christ Coll.

BACHELOR IN PHYSIC.

Horace Cory, Caius Coll.

BACHELORS OF ARTS.

Thomas Bancroft Lutenar, Jesus Coll.
 Hompesch Massingberd, Downing Coll.
 George Dunnage, Downing Coll.

The following is a copy of Sir John Richardson's determination relative to the mode of election to certain Professorships in the University:

To the Vice-Chancellor of the University of Cambridge.

SIR.—In pursuance of the letter addressed to me by the Chancellor, Masters,

and Scholars of the University of Cambridge in Senate assembled, sealed with their common seal, and bearing date the twenty-second day of December one thousand eight hundred and twenty-five, [wherein, after reciting that a difference of opinion had arisen in their body respecting the election of the Professors of Mineralogy, Botany, and Anatomy, they requested me to determine, after having heard Counsel, the manner in which these Professors should in future be elected.] I have accepted the reference thereby made to me, and have been attended by Mr. Alderson and Mr. Amos, the Counsel of the several parties, and have heard such arguments, and perused and examined such papers and evidences, as they thought proper to lay before me respecting the matters in difference; and now having maturely considered the same, I request you to make known to the Chancellor, Masters, and Scholars, this my opinion and determination on the premises, that is to say:

First, I am of opinion, and so determine, that although the University has, from time to time, appointed several Professors of Anatomy, Botany, and Mineralogy, and in several instances has in so doing apparently assumed that such offices continued to exist after the death of the last Professor, yet, in fact, whatever has been hitherto done on each and all of these occasions has amounted to no more than to temporary provisions, each made for the particular appointment at that time contemplated, and which had not the effect of binding the University to continue the office, or to appoint another Professor after the next vacancy; consequently, that the University has not yet founded or established any permanent Professorship, either of Anatomy, Botany, or Mineralogy; and that no such permanent offices do at this time exist:

Secondly, I am of opinion, and so determine, that either strangers with the previous or subsequent consent of the University, or the University itself, by Grace or By-law, may, ad eruditionis amplificationem, found and establish permanent Professorships in Anatomy, Botany, or Mineralogy, or in any other branch of science or liberal

learning, and may, by the terms of the foundation, prescribe any reasonable mode of election which they may deem most proper; and that, by so doing they would not infringe the Statutes of the University made in the twelfth year of the reign of Queen Elizabeth:

Thirdly, I am of opinion, and so determine, that if the University, or any stranger, should found any new Professorship, and should not, by the terms of the foundation, provide any particular mode of election, the case would then fall within the provisions of the fortieth chapter of those Statutes, [that "De nominatione et electione Lectorum et aliorum officiorum,"] and that the elections must be made in conformity therewith, according to the mode prescribed by the thirty-fourth chapter of the same Statutes [that "De electione Pro-Cancellarii:"]

Fourthly, I am of opinion, and so determine, that the words "a vobis eligatur," or other equivalent words, used in a Grace submitted to the Senate, are not sufficient to prescribe any particular mode of election; such words being, in my judgment, equally satisfied by an election made with, or without, previous nomination; which election is, in neither case, made by the Senate assembled in houses, but by the Members of the Senate voting individually; and, therefore, that in cases where an election is made in pursuance of a Grace so worded, and where no particular mode of election is otherwise prescribed, the mode of election must be governed by the fortieth chapter of the Statutes before cited:

In witness whereof, I have hereunto set my hand this first day of December, one thousand eight hundred and twenty-seven.

(Signed) JOHN RICHARDSON.

RUGBY SCHOOL.

At a meeting of the Trustees of Rugby School, held on the 17th of December last, the Rev. Thomas Arnold, M. A., late Fellow of Oriel College, Oxford, was elected to succeed to the Head Mastership upon the resignation of the Rev. Dr. Wooll, who will retire in July next.

NOTICES TO CORRESPONDENTS.

A Review of Mr. Ollivant's Sermon, together with some account of St. David's College, is postponed. "A Churchman" is thanked, but we do not think it necessary to insert his letter. We shall perhaps avail ourselves of the hint of "A Constant Reader at Lichfield." We regret the communication of "Lloyd W." cannot be inserted. We shall, if possible, notice the excellent address of the Committee for the Deanery of Acheley in aid of S. P. G. We postpone articles on Natural Religion, and the Literature and Religion of the Persians. "Philologicus," and "B. Clericus," have been received.

THE CHRISTIAN REMEMBRANCER.

FEBRUARY, 1828.

REVIEW OF NEW PUBLICATIONS.

ART. I.—*Observations on the Bill now before Parliament for regulating the Marriages of Dissenters who deny the Doctrine of the Trinity.* By the Rev. PHILIP LE GEYT, Vicar of Marden, Kent. Pp. 72. London, Rivingtons. 1827.

OUR readers are, of course, aware that a Bill is now before the legislature for regulating the marriages of "Protestant Dissenters from the Church of England of the Unitarian persuasion." The provisions of that Bill will be found in the Christian Remembrancer for September, 1827 (p. 582); together with a report of the speeches delivered respecting it, in the House of Lords, by Lord Eldon and the Bishop of Chester.

From the Christian Remembrancer for December last, they will further have learned, that on the 12th of May 1827 a petition was presented by Joseph Hume, Esq. to the Honourable the Commons of Great Britain, on behalf of "the Elders, Deacons, and Members of the Church of God, meeting in London, and known as Freethinking Christians." In p. 752 of that number, our readers will find the whole of that petition printed at length. This document will be found to contain a very ample confession of the faith of the Freethinking Church, together with perhaps the most impudent libel on the Church of England, that ever issued from any workshop either of sedition or fanaticism. This sublimate, however, violent and corrosive as it was, does not appear to have awakened, in the slightest degree, the irritability of our liberal and candid legislators. The invective of the Freethinkers was received by them with the most magnanimous composure, and laid on their table, we believe, *nemine dissente*nte.

Whether the "Protestant Dissenters of the Unitarian persuasion," and the "Freethinking Church of God," are one and the same society, or whether the latter may be regarded as spirits "more potent than the former," though from the same deep, we are not able confidently to inform our readers. We should rather apprehend, however, that the Freethinkers, if they differ at all from their brethren the Unitarians,

differ only as those admitted to the greater mysteries, differed from those who had been initiated only into the less. And we are led to form this judgment, from the prayers of their petition; the first of which is, "That the petitioners may be relieved from the necessity of solemnizing their marriage according to the ritual of the English Church; and this, either by extending to their members the same exemption from the operation of the Marriage Act, as that which is enjoyed by Jews and Quakers; or, by permitting them to contract marriages before the justices of the peace, as in the days of the Commonwealth."

And then follows a requisition which shows a degree of transcendent illumination not yet exhibited, we believe, by the Protestant Unitarian Dissenters. As a summary termination of all the evils of which they complain, they beg that the Honourable House would just be pleased to *put an end to the connexion between Church and State!!!*

These demands on the part of the Unitarians and the Freethinkers have called forth the indignation of the author before us. His pamphlet is evidently the production of a person zealously and fervently attached to the Church of which he is a minister, and anxious to vindicate her doctrines from contempt, and her servants from degradation. It betrays, throughout, considerable commotion of spirit; more, perhaps, than is altogether compatible with a steady exercise of judgment. Of this we have an instance in p. 22, in which the author considers marriage as an institution so completely and essentially religious, that it may be questioned, "whether magistrates, as laymen, are in conscience justified in interfering in the performance of the marriage ceremony?—whether such interference be not intermeddling with holy things?—whether it be not an usurpation of the priest's office?" And this doubt he enforces in a note, which sets forth divers signal instances of divine wrath on persons who have been guilty of offences of this nature. First, we have the case of Korah and his company, (Numb. xvi.) who gathered themselves together against Moses and Aaron; and who, in consequence, with all that appertained to them, went down alive into the pit, and the earth closed upon them, and they perished from among the congregation. And then we have the instance of Saul, who, for usurping the authority of the priesthood and offering sacrifice, lost his kingdom. Next comes the fate of Uzzah (2 Sam. vi.) who, by the immediate hand of God, was struck dead on the spot for touching the Ark. And lastly, we have the punishment of Uzziah, who was smitten with leprosy, for attempting to intrude into the priest's office and to burn incense before the Lord. (2 Chron. xxvi.) The author then adds, that the magistrates must judge for themselves, whether these instances of divine displeasure are applicable to their interference in the solemnization of "holy matrimony"!!!

Now, we trust that we shall not be suspected of any wish or attempt to degrade or desecrate the most solemn of all merely human contracts. But,—before his Majesty's justices of the peace surrender themselves to the apprehension, that the legislature may be preparing a pit to swallow them up quick, or exposing them to disease and sudden death,—we think it but fair that they should have the means of “judging for themselves,” whether there are not other considerations amply sufficient to relieve them from all such terrors, in case the Parliament should be pleased to require their interference in the completion of the marriage contract. We are not to be understood as expressing an approbation of such a mode of relief to the Unitarians and the Free-thinkers. But we do conceive that before any judgment be formed on this part of the subject, the following observations of an illustrious judge, now living, should be most attentively considered :

The opinions which have divided the world, or writers at least, on this subject, are generally two. It is held by some persons that marriage is a contract merely civil; by others, that it is a sacred, religious, and spiritual contract, and only to be so considered. The jurisdiction of the Ecclesiastical Court was founded on ideas of this last described nature. But, in a more correct view of this subject, I conceive that neither of these opinions is perfectly accurate. According to juster notions of the marriage contract, it is not merely either a civil or religious contract; and, at the present time, it is not to be considered as, originally and simply, either one or the other. It is a contract according to the law of nature, antecedent to civil institution, and which may take place to all intents and purposes, wherever two persons of different sexes engage, by mutual contracts, to live together The contract thus formed in the state of nature, is adopted as a contract of the greatest importance in civil institutions, and it is charged with a vast variety of obligations merely civil In most countries it is also clothed with religious rites, even in rude societies,* as well as in those more distinguished for their civil and religious institutions. Yet in many of those societies, they may be irregular, informal, and discountenanced on that account, and yet not be invalidated . . . The rule prevailed in all times,—(as the rule of the Canon law, which existed in this country and in Scotland, till other civil regulations interfered in this country; and it is the rule which prevails in many countries of the world at this day)—that a mutual engagement or betrothment is a good marriage, without consummation, according to the law of nature, and binds the parties accordingly The Canon law itself, with all its attachment to ecclesiastical forms, adopts this view of the subject, as is well described by Swinburne, in his Book on Espousals, where he says, that ‘it is a present and perfect consent the which alone maketh matrimony, without either public solemnization, or consummation; for neither is the one nor the other the essence of matrimony, but consent only.’†—*Judgment of Sir W. Scott in the case of Lindo v. Belisario, Haggard's Consistory Reports*, vol. I. p. 230—232.

* Hockmannus de Benedictione Nuptiarum, c. ii. s. 3. “Non minor fuit paganorum circa conjugia religio, &c.”

† This opinion of this eminent civilian is amply supported by the decisions of the sages of the common law. Lord Chief Justice Holt said that a contract *per verba de presenti* was a marriage; namely, “I marry you;” “you and I are man and wife;” and that this amounts to an actual marriage as if it had been *in facie ecclesie*. Cited 10 East 286. Lord Mansfield distinguished between “a lawful canonical marriage,” and “a marriage in fact;” (1 W. Bl. 632;) and he allowed that a marriage between Quakers was “a marriage in fact;” (*ibid.* and Doug. 166, *Birt v. Barlow*;) thus

Now, if it should so happen that the Bill at present pending should pass into a law, and our country gentlemen should feel their consciences afflicted by the formidable suggestions of Mr. Le Geyt, we presume that their alarm will be considerably mitigated by the views here presented by this distinguished judge. There is, in truth, no pretence for considering matrimony as an institution *essentially* religious, in the sense, and to the extent, contended for by this writer. The very *essence* of the contract is the consent of the parties. The civil proceedings; and the religious ceremonies attached to it, are in the nature of adjuncts; (though adjuncts most wisely and piously adopted in Christian countries;) and if so, it cannot be contended that the force of the obligation would, in any way, be *essentially* affected or impaired by the abolition of those solemnities. If, indeed, marriage were, what the Romish Church maintains it to be, one of the Christian Sacraments, it would be impossible, without impiety, to attempt to reduce it to a mere civil and secular transaction. The Parliament might just as well enact that magistrates should be authorized and required to administer the Eucharist, and our justices of the Peace might, in that case, well tremble at the prospect of so perilous a responsibility. But as the matter stands, we conceive that the conscience of our municipal functionaries might remain quite unmoved by such an enactment, however it might offend their good sense, or disturb their habits of religious thought and feeling.

But, though such be our views respecting the nature of this engagement, we entirely agree with Mr. Le Geyt, that there remain abundant reasons for deprecating the *môde* of relief now prayed by the Unitarian Dissenters.

1. In the first place, we presume that every person who has drunk deeply into the spirit of the Christian religion, would bitterly lament the authorised separation of the religious rite from the civil contract. Although the former may not be essential to the validity of the latter, yet the Christian public has long been accustomed to view them associated. And when we consider the solemn light in which the institution of wedlock is presented to us in Scripture, and remember that it is an emblem of that mystical union which exists between the Saviour and his Church, it surely must be invested in our eyes with a sort of consecration, and must be considered as standing on holier ground than

affirming the position of Sir W. Blackstone, that the intervention of a priest to solemnize this contract is merely *juris positivi*, and not *juris naturalis aut divini*. 1 Comm. 439. Nor is the sanction of the legislature wanting; the act 57 Geo. III. c. 51 enacts, that 'all marriages in Newfoundland, except of Jews and Quakers, shall be solemnized by persons in Holy Orders; but it is provided that the act shall not extend to any marriages which may be had under circumstances of peculiar and extreme difficulty in procuring a person in Holy Orders to perform the celebration. See also Bishop Gibson's Codex, 430.—EDITOR.

an ordinary contract of bargain and sale, or of hiring and service. The title of the monarch to his crown is complete without the solemnity of coronation: and yet, who would desire to see the abolition of that august and sacred ceremonial, which presents the sovereign to the eyes of his people, as the anointed of the Lord, and visibly embodies the maxim that *the powers that be are ordained of God*? In the same manner, the essence of matrimony might be secure without the intervention of the priest. And yet, who can wish to see it stripped of those holy and affecting ministrations, which forbid man to put asunder what God hath joined together? If the legislature were by a formal and special enactment to exchange, in any case, the solemnities of the sanctuary for the mere official routine of the justice room, they would, in effect, be proclaiming to the public, in terms too plain to be mistaken, their utter disregard of the religious character which has been so long and so beneficially mixed up with the matrimonial contract. By thus divesting wedlock of its sanctity, and reducing it to the level of the most ordinary secular concern, they would take one rash and perilous step towards a change in the whole policy of the law relative to marriages. They might thus lead the way to the most pernicious consequences.

"They might," as Mr. Le Geyt reasonably suggests, "be levelling a deadly wound against the religious and moral feeling of the country. In the Bill, all higher motives, all holy allusions are entirely omitted. In the proceedings directed by the Bill, all that is important to the welfare of the marriage state is overlooked. There is no reciprocal vow of chastity; nothing to enforce or impress upon the minds of the parties the great duties of their state, either as man and wife, or as parents; nothing to purify the loose desire, or to check the workings of the profligate mind. What a door is thus opened for the breach of the marriage tie; what an encouragement to the wicked and the licentious, to avail themselves of this absence of all religious restraint; what a temptation to the profligate, to the feeble-minded, and the lukewarm members of the Establishment, to depart from it in one of its most important doctrines, and to become disciples of this species of free-thinking and free-acting!" Pp. 43, 44.

2. Secondly, it appears from the provisions of the intended Bill, that not only is the marriage itself to be made quite as much a mere matter of business as the marriage settlement, but that the Clergy are to be made formulative and ministerial in the work of desecration. The Clergyman is to publish the banns between A. B. and C. D., and then A. B. and C. D. are to come before him with a written declaration that they are Unitarian Dissenters. Being thus officially informed that the parties do not believe a syllable of the doctrine of the Trinity, he is to grant them a certificate of the due publication of their banns, in a Church whose formularies are built upon that very doctrine. With this certificate they are to go before a magistrate and get married, and to bring back from him to the Clergyman a certificate that they are man and wife. The Clergyman thereupon is to make an entry of such

marriage, in the usual consecutive order, in the register,^o and to attest it by his signature, with his proper addition. And the whole of this proceeding is, we believe, to be rendered palatable to the minister of the Established Church, by the payment of the customary wedding fee, amounting to about twelve shillings!

Now all this, we agree with Mr. Le Geyt, is highly objectionable. It reduces the Clergyman to the condition of a clerk or agent in a purely secular transaction; and a clerk or agent to whom? to parties who (as appears on the very face of that transaction) abhor the doctrines which he is appointed to preach, and abominate the liturgy to which it is his pride and his duty to conform. It is vain to say that, by rendering these services, he commits himself to no approbation of the religious views and principles of the recusants, and to no opinion as to the validity or regularity of the marriage. He appears before his own people, and the public, as a subordinate, and almost as a servile functionary, in a business which is not only of a merely temporal and worldly nature, but which has been made so by a positive process of degradation. He is compelled, perhaps, on his retirement from the altar, where he has been uniting Christians in the bands of holy matrimony in the name of the Father and of the Son and of the Holy Ghost, to proceed to the vestry,—there to deposit in the parish chest the record of a union wholly divested of religion, and between parties whom he can hardly consider in any other light than that of heretics. We cannot imagine that this confusion of sacred and profane things can be otherwise than pernicious in its operation on the public mind, and likely to elate with a feeling of triumph the adversaries of the Establishment. There is already too much tendency to merge the more spiritual functions of the Clergy in the baser duties of clerkship and registration. The degradation, however, will be quite complete, when the priests and deacons of the Church of England shall appear as the hired filicers of persons who avowedly detest her communion.

But, it is said that some mode of publication is necessary, to prevent clandestine marriages; and that security of registration is an object of the greatest importance. Why then—asks Mr. Le Geyt, very justly—why should not these unions be published at the market cross? Why should they not be registered at the court of Quarter Sessions?

According to the views of those who propose the Bill, any place seems to them to be preferable to the Church; the main object of the Bill seems to be, to take the proceedings out of the Church, to divest it of any character suitable to the Church, and of all connexion not only with our own Church, but with any religious institution whatever. P. 39.

Why, then, is the Church to have any concern whatever in the matter? Why is she to be made the record-keeper of transactions which avowedly have nothing in them of a sacred character? If her

ministers are to appear in the proceeding at all, why are they to appear only as the mercenary officers of her bitterest enemies? If the affair is to be a secular one, let it be secular throughout; let it be transacted, from beginning to end, by secular persons, and published and recorded in secular places.

With reference to this part of the subject, it has been observed by the Bishop of Chester, that in Austria, where the Romish religion is the established religion of the state, the marriages of Protestants are registered by the Catholic Clergy; who, deeming matrimony to be a sacrament, would have much stronger grounds for objecting to an implied recognition of marriages, celebrated by a protestant minister, than our Clergy can reasonably have to an acknowledgment of marriages before a justice of the peace.* In reply, however, to the suggestions of this eminent Prelate, we beg to submit, in the first place, that the Romish Clergy are, at least, not compelled to act as clerks to persons who divest wedlock of its sanctity altogether: and, secondly, that we are by no means certain that they do not object very seriously to this proceeding, though they may object in vain. The Austrian Government, we believe, is not always in the habit of very ceremonious procedure towards the Romish Church, although it be the established church of that empire. And if the state have enacted that so it shall be, the priesthood must submit; and the voice of their protestation or complaint, is not at all likely to reach our ears. And, in like manner, if our Clergy should be placed by Parliament under a similar necessity, foreign statesmen or legislators might, possibly, at some future time, be found to cite the commendable liberality of the British Clergy, in *consenting* to register marriages solemnized before a country squire!†

3. There is yet another consideration, certainly not unimportant. By what class of persons is the Parliament called upon, not merely to leave them to their own ways and fashions in contracting wedlock, but positively to enact, *articulatum*, all this degradation of the Clergy, and all this desecration of matrimony? By whom is it that the legislature is prayed to repeal, in their particular behalf, the long-recognized policy of the State relative to marriage? The persons thus favoured are the Unitarian Dissenters; that is, persons who deny the doctrine of the Trinity; and not only so, but who further hold that doctrine to be little, if at all, less than blasphemous; who maintain that it is impossible to affirm that doctrine without worshipping three Gods;

* Christian Remembrancer for September, 1827, p. 587.

† We may perhaps infer from the following paragraph, that the Roman Catholic Clergy in Genoa, have sought the office of Registrars.—“The King of Sardinia has issued an ordinance confirming the right of registering births, deaths, and marriages, in Genoa (where the French law had hitherto prevailed, which confided these matters to the civil magistrate) to the Roman Catholic Clergy.”—EDITOR.

and who further reject the notion that the sufferings of the Saviour were, in the proper sense of the word, an expiation for the sins of the world. Such are the Unitarians; for, theologically, there is no difficulty in defining them, although the Bench of Bishops may be unable (as Lord Eldon complained that they were*) to furnish such a description of them as might be fit for insertion in an Act of Parliament. We ask, then, with his Lordship, are these the persons whose scruples are eminently entitled to respect? Are they, who hesitate not to charge the Church and State with polytheism, precisely the class for whom the legislature ought to busy themselves in framing a peculiar formulary and process for the performance of matrimony, distinct from that which is already established by the law of the land? We wish to speak in no other terms than those of respect of the sincere and conscientious scruples of any man, or any set of men. But, surely, when we are asked to make a serious breach in any department of our ecclesiastical and civil constitution, there can be nothing unreasonable or illiberal in adverting, carefully and vigilantly, to the principles of those who are parties to such a requisition.

What, then, is to be done? Are the disbelievers in the Trinity to be dismissed without any remedy for their bleeding conscience? To this question we would reply, in the words of Lord Eldon,† “If it is meant to do for these Dissenters what has been done for the Quakers, so let it be done; but let it not be more.”

What has been done for Quakers, as also for Jews, may very briefly be explained. In the original Marriage Act, 26 Geo. II. c. 33, is the following clause, (§ 18), “Provided likewise that nothing in this Act contained shall extend to any marriage amongst the people called Quakers, or amongst the people professing the Jewish religion, where both the parties to any such marriage shall be of the people called Quakers, or persons professing the Jewish religion, respectively.” In the present Act, 4 Geo. IV. c. 76, § 31, the same proviso is repeated *verbatim*.

It is evident, then, that these Acts leave the marriages of Quakers and of Jews precisely on the same footing on which they stood previously to the Act of Geo. II.; that is, they leave the marriages of Jews to be dealt with in the same manner as the marriages of aliens or foreigners, the due and lawful celebration of which must be certified to our Courts of Justice, by competent Jewish authorities, when any question may arise respecting them; and they leave the marriages of Quakers to maintain themselves on the general ground of the English law, as it stood before the alteration effected by the former

* See Lord Eldon's Speech, *Christian Remembrancer* for September, 1827, p. 583.

† *Ibid.*

of those Acts, and further, by so doing, they give an implied recognition of the validity both of Jewish and Quaker marriages.

Now we believe that no Churchman will be found to offer the slightest objection to the extension of this privilege and exemption to the Protestant Dissenters of the Unitarian persuasion. By this mode of relief, the legislature will escape the reproach and the danger of separating, by detailed enactment, the civil contract and the religious solemnity, or of converting the established priesthood into the hireling agents and registrars of dissenting laymen. They will in effect tell these separatists to solemnize their own marriages in their own way; without inquiring, indeed, whether or not that way involves any religious solemnity; but still without giving any positive and explicit sanction to the absence of all religion from the marriage contract. They will thus effectually relieve the consciences of one party, without offending the religious feelings or principles of the other; and without the hazard of an experiment which may be injurious to public virtue and piety.

But here arise two important questions:—1. In what language is this exemption to be conveyed, and in what terms are persons entitled to it to be described? 2. How is the legislature to be satisfied that this indulgence can be conceded without great danger of a return of those inconveniences which the Marriage Act was intended to remedy?

1. With regard to the first of these questions, it is obvious that much consideration will be requisite in framing a legal description of the persons to be entitled to marry after a fashion of their own choosing. If the privilege is granted to the "Protestant Dissenters of the Unitarian persuasion," the same indulgence will, most infallibly, be expected by the "Church of God meeting in London, and known as Freethinking Christians." If both are to be included, it is most probable that the Arians of all gradations, high, low, and middling, will think themselves entitled to the same considerations; and if the claim of all these classes be allowed, we do not see how the Deists can be well excluded; for they, too, may plead their belief in *one* God, and their consternation at hearing themselves blessed in the name of *three*! What ingenuity, then, can frame a description which shall embrace these various denominations of belief or unbelief? We fear that Lord Eldon must continue to look in vain to the Reverend Bench of Bishops for help in this emergency! *He* will ask for a definition or a description, and *they* must be compelled to answer by a lecture or a dissertation; and, between them, how the work of legislation is to get on, we confess ourselves unable to divine!

With regard to the Jews and Quakers, the Parliament had no such difficulty to contend with. The Jews could no more be mistaken than Mahometans or Hindoos; and the Quakers were a Society standing

out in such distinct relief from the general body of Christians, that no ambiguity whatever could possibly arise from a grant of exemption conveyed to them by their popular name. But we are quite at a loss to comprehend how a clause is to be drawn up, to satisfy all parties likely to feel interested in the present measure, unless it be in terms large enough to comprehend every human being of every denomination, who has any doubts respecting the doctrine of the Trinity. And it should ~~be~~ carefully kept in mind, that this remark is just as forcibly applicable to the Bill now pending, as to the method we are at present considering.

2. Supposing, however, this difficulty to be at once conquered, and an adequate description of this multiform recusancy and dissent to have been obtained, what security would the public have against the mischiefs of improper and clandestine marriage among the multitudes entitled to the benefit of the exemption? This, again, is a difficulty not felt in the case of the Jews. The legislature was scarcely more interested in preventing clandestine matches among them, than among the inhabitants of Vienna or Madrid. And as for the Quakers, it was well known that their marriages were solemnized with such precautions as to render stolen matches next to impossible.* But no such satisfactory view can surely be taken by the legislature, when they look forward attentively to the consequences of extending a similar indulgence to the anomalous bodies who are likely to apply for it.

The Freethinking Church of God, indeed, contend, that they are an ancient and venerable Society of *thirty* years' standing, separate and distinct from all other religious communities; and that their discipline and church government are such as offer to the legislature ample securities against the performance of unlawful or clandestine marriages.† Of this we are, of course, unable to judge. If, however, this be so, there can, we imagine, be no objection to *their* enjoying the same exemption as Jews and Quakers from the provisions of the Marriage Act.

To conclude: though we certainly are unable to see our way through these various difficulties, we do fervently hope that the wisdom of the legislature will be able to extricate itself from the labyrinth. Resources, which we are unable to discern, may open themselves to those who are practically conversant with the arduous sciences of law and of legislation. To the attention of such persons we heartily recommend this most important question. Our own views of the subject may be summed up in three words:—We should be most unwilling to see the matrimonial contract degraded by legislative enactment to a mere civil transaction; but if it must, in any case, be so degraded, we should wish that the performance of it should be altogether secular,

* See *Christian Remembrancer* for December, 1827, p. 750.

† See their Petition, *Christian Remembrancer* for December, 1827, p. 752—755.

from the beginning to the end, without the service or intervention of the established Clergy. We should, however, infinitely prefer that repose should be given to uneasy consciences, simply by an extension of the exemption from the Marriage Act; and we shall be heartily concerned and disappointed if that measure should turn out to be impracticable.

ART. II.—*Infant Baptism the means of National Reformation, according to the Doctrine and Discipline of the Established Church, in Nine Letters to a Friend.* By HENRY BUDD, M.A. Chaplain of Bridewell Hospital, Minister of Bridewell Precinct, and Rector of White Roothing, Essex. Seeley and Hatchard.

THOSE who have always cordially acquiesced both in the letter and the spirit of the baptismal service of our Church will be inclined to say on reading this work, *magna est veritas, et prævalabit*. It comes from the pen of Mr. Budd, certainly an unprejudiced witness in the cause; and it is primarily addressed to those

Who estimate the privileges and efficacy of baptism as low and inoperative; they rather consider it as an introduction into a professing Church, than as accompanied with any real spiritual blessings to the baptized, as admitted into the communion of saints. Their faith in the promise issues in no corresponding practice in the education of the child. They cannot so much be said to doubt as to forget that God has received the infant, that he has regenerated him with his Holy Spirit, that he has received him for his own child by adoption, and incorporated him into his holy Church; and that they have given God hearty thanks for the same. They do not consider the child as thus regenerated, adopted, incorporated, and therefore they do not plead the promise for a blessing on their education of him as devoted to God, or call upon him, as one invested with so high privileges, as a member of Christ, a child of God, and an inheritor of the kingdom of heaven, to walk worthy of his high calling. Neither baptismal blessings nor baptismal vows are distinctly presented to the mind of the child, and his baptism has no practical purpose. Even these pious parents make no demand on the spiritual superintendence of the sponsors of the child; even pious sponsors acknowledge no obligation of this spiritual superintendence: the child grows up without any consciousness of his baptismal enjoyments or privileges; and the Church, not merely the professing, but the spiritual Church, neither hopes nor fears on account of the child, and consequently exercises no faith in the promise, and presents no prayers for its accomplishment towards him. And thus, even among the pious, baptism is little more than a dead letter, promises without plea for their fulfilment—vows without concern to discharge them—a ceremony acquitting them from any subsequent interest; a sign signifying nothing.—P. 11—13.

Such will undoubtedly be the effect of low views concerning the sacrament of baptism; of doctrines upon that important subject inconsistent with those of our Church. And accordingly the primary object of Mr. Budd's treatise is to show, that neglect of baptismal duties and contempt of baptismal privileges are the cause of the unchristian appearance which a christian community too generally presents; and to prove, on the other hand, that

Were we but consistent churchmen, did we but adhere to this system of education laid down by our Church, beginning with the simple devotion of the child to God, and training him up in the way that he should go with a just confidence on the divine promise for success in our endeavours, we might then sow, in hope that the holy principles of his childhood would with growing years be formed into holy habits, and that when he was old he would not depart from them.—P. 14.

If we ask then, How are the benefits of infant baptism to be secured, so as to answer the ends of a holy education? we answer, from faith in the general promises made to believing parents in behalf of their children, and particularly in the promises made at the celebration of this sacrament to all who partake of it in faith. And these relate to the PARENTS—the SPONSORS—the INFANT baptized—and the CHURCH.—P. 20.

Respecting the PARENTS.

On looking into the page of Scripture, and observing the general practice of the Church in all ages, from the early covenant of God with Abraham and all his faithful posterity, both Jew and Gentile, the parent will learn, to his inexpressible satisfaction, that as God has given a promise of grace to believers and their children after them, so he has uniformly afforded them the richest assurance of the blessing, by appointing a particular sacrament for the initiatory ingrafting of such children into his Church, as the means of actually conveying the blessing, and as a sign and seal and pledge to assure every believer of the same.

While believing parents contemplate their child as born in sin, and therefore the child of wrath, it must be their most anxious inquiry, how can this child stand before God without the imputation of sin, and be assured of restoration to his favour? and they will see that God has done this, for the comfort of believers, by the sacrament of Circumcision under the Law, and by the sacrament of Baptism under the Gospel: and that while the seal of ratification has been altered from the blood of circumcision to the more merciful water of baptism, the blessing has equally been conferred by promise, and not by any mere act or observance of law, whether under the law or under the gospel.—P. 31—33.

This view will fully authorise every faithful man to present his child at the font, with an assured confidence in the promise of a gracious God, that his child is there sealed as a member of Christ, the child of God, and an inheritor of the kingdom of heaven.—P. 60.

How different a character does education assume, with respect to the parents' part, when conducted under this sense of baptismal obligations! A new class of motives is applied, and a positive attainment of holiness is expected. This Christian parent looks upon his child really as a member of Christ, endeavours to invest him with all the privileges to which he is entitled as a child of God; and considers that he has an unquestionable title to the inheritance of glory. For this his whole education is intended to qualify him, even to make him meet to be a partaker of the inheritance with the saints in light.

Only let us substitute the constraining sweetness of the baptismal promise for the dry authority of the legal precept, and as the principle savours of the mercy of the gospel, the conduct it produces will be the holiness of the gospel.—P. 67.

We are next introduced to the SPONSOR.

The Sponsor's warrant to undertake for the child seems to rest on the same promises which encourage the parent. The Sponsor therefore undertakes his duty in faith in the promise, and, according to his opportunities, provides for the spiritual education of the child. He pleads the promises; he bears his charge upon his heart in prayer; and it is his desire to acquit himself to the Church of the trust she has reposed in his spiritual vigilance, and parental superintendence in Christ.—P. 69.

And here let me ask, on what other consideration (than that of faith in the

spiritual blessings of baptism) could a Christian become responsible for the christian education of his charge? He is too well acquainted with his own infirmity, and that of the child committed to his care, to advance one step in this spiritual work without the encouragement of the promise, and the aid of the Holy Spirit. Unless in a judgment of faith and charity this child is a member of Christ, the child of God, and an inheritor of the kingdom of heaven; unless he is a lively member of the Church; unless he is really regenerated by the Holy Spirit, received as God's own child by adoption, and incorporated into the holy Church; unless, in answer to the faithful prayers of himself, the parents, and the Church, the Holy Ghost is sanctifying him as one of the elect people of God—and being one so truly blessed, he shall ever remain in the number of his faithful and elect children;—with what hope of success could a Christian accept the office of a Sponsor? For a man who sees nothing more in baptism than the mere ceremony, it is consistent enough to undertake the office without any subsequent endeavour to execute it: as he never understood the vows, so neither had he any intention to discharge the obligations of them; but for a Christian to engage in this office of training up a soul for glory, of enduing it with spiritual qualities, of making it conformable to the image of the Son of God, without believing that it was the good pleasure of God to fulfil his promise in sanctifying that soul as one of his own elect—would surely be the height of rashness and presumption.

How different the process of the Sponsor's engagements, when faith in the promise is ever animating him to discharge them! Grounded on faith, he proceeds in hope. Our Lord Jesus Christ has promised in his gospel to grant all those things which he has prayed for; which promises, the Church assures him, he for his part will most surely keep and perform. Wherefore he is persuaded of the good-will of his heavenly Father towards the infant of his care, declared by his Son Jesus Christ: he nothing doubts that he favourably allows this charitable work of his, in bringing this infant to his holy baptism. He doubts not, but earnestly believes that Christ has likewise favourably received this present infant, as he did those of old; and he is thus encouraged happily and perseveringly to use all the prescribed means, that a child so distinguished shall receive the fulness of the grace of God, and ever remain in the number of his faithful and elect children.

Only the Sponsor who acts upon this statement will ever be found to perform his engagements,—for this plain reason, that he only can form a proper estimate of the privileges of baptism. A negligent Sponsor is an unbelieving Sponsor; for no man will be anxious to secure advantages, which he does not believe that a promise is given to convey. It is the man that believes the promise who can alone expect any advantages from it, and it is his vigilance and care alone that will be concerned to secure them.—P. 112—114.

Concerning the INFANT, Mr. Budd observes,

The infant baptized can justly expect the benefit of baptism in no other way than by faith in the promise. He is taught that when his name was given him at his baptism by his Sponsors, he was, as a professed Christian, admitted into all the privileges of that high character; that he was then made a member of Christ, incorporated into his body the Church, by faith expressed for him by his Sponsors; thence the child of God by adoption and grace; and thence an inheritor of the kingdom of heaven: if a son, then an heir of God through Christ. He is then taught to walk worthy of his calling as a child of God, to renounce the world, the flesh, and the devil, to believe the articles of the Christian faith, and to keep and walk in God's holy will and commandments all the days of his life. And he heartily thanks his heavenly Father, that he has called him to this state of salvation through Jesus Christ his Saviour, and it is his prayer to God to give him his grace, that he may continue in this state to which he has been thus graciously called unto his life's end. He is then taught to believe in God the Father, who hath made him and all the world; in God the Son, who hath redeemed him and all mankind; and in God the Holy Ghost, who sanctifieth him

and all the elect people of God. Not who *may* sanctify or *shall* sanctify, or whose office it is to sanctify,—but is then presently engaged in sanctifying him, together with all the elect people of God: of which it is strongly implied that he is one, since all who are sanctified are “God’s elect.”

The last party remaining to be noticed is the CHURCH. .

And here (Mr. Budd asks) what sight can be more interesting than that of the baptismal service of our Church, conducted on the principles above stated? Why should a large interest be excited in favour of Jewish children, or Mahomedan children, or Heathen children, who are presented for baptism, while no similar expression of interest attends the presentation of our children, or those of our neighbours? Assuredly, either baptism is nothing more than an empty ceremony in our esteem, or we are regardless of the spiritual welfare both of our own children and those of our friends. But do they stand in less need of covenant mercies than the children of the Jews? Do they less need the accrediting sign and seal of such mercies? or do they less need the prayers and communion of the Church? But once open the true meaning of our baptismal service, and awaken a real interest for the spiritual welfare of our children,—and what service is so calculated to give that interest due expression, and to maintain and confirm it, as our service of baptism, understood by the respective parties according to the above explanation?

Place before your view then the full congregation, the Parent, the Sponsors, and the Church, presenting and receiving the infant, in virtue of the promise made to the believer and his children. The congregation committing the child of their hopes to approved Sponsors, and accepting their promise as a pledge that the child shall be virtuously brought up to lead a godly and a Christian life; and the Sponsors engaging the prayers of the Church for every promised blessing to be poured forth and continued on their infant charge. Infuse but spiritual life into all the parties engaged in this interesting work, active charity, lively faith, realizing hope, and lively expectation, and hear all these blessed graces actively expressing themselves in the prayer and praise of our admirable service, and might we not hope that a Christian communion, even that fellowship of the saints which was once so encouraged as forming the cement, and bond, and vital energy and real glory of the Church, might be generated in favour of the received and incorporated infant, which might issue in unceasing prayers for its welfare, and an equally unceasing interest in its spiritual growth and prosperity?—P. 149.

Such is the substance of “Mr. Budd’s views concerning “Infant Baptism, as the means of National Reformation,” which he supports with a variety of arguments, drawn from their analogy with the rest of our Church services, from the sentiments of the Reformers, and from the beneficial results which might be expected to attend their universal adoption.

But a question arises, which *we* are not able to answer satisfactorily. Is the class of persons large to which this reasoning is consistently addressed? Surely the majority of Christians have never thought baptism a mere form, or its covenants nugatory, or the engagements of sponsors nominal. If the book is intended for those who are Christians *in name only*, arguments of another sort must be first addressed to them, before they are prepared for these. We have not the least doubt, but that if every child were brought to baptism by faithful parents, in full confidence of the divine promise; if the sponsors

performed their part in the same spirit; and if the education were conducted throughout on the same Christian principles—the consequence would be, as Mr. Budd alleges, a state of things which has not been seen on earth. The first and grand point, is to make all the parties concerned consistent Christians; the parents, the sponsors, the persons to whose care the child is entrusted for education; to doubt the result in that case, would be proof of an evil heart of unbelief. But Mr. Budd must be aware that this is the real desideratum: those who feel no interest in Christ themselves, may comply with custom in bringing their children to the font, but they cannot accompany them thither in the spirit of faith: neither will they look out for sponsors of true piety, nor educate their children by Christian rules, but rather will consider that such precepts would unfit them for the present world. The plan, the very plan which Mr. Budd recommends, is acted upon to our knowledge far more than he seems to suspect, and would be more often effectual, but for the positive necessity which exists in nine cases out of ten, of sending boys into scenes of temptation and corrupt society, before their principles can have taken a deep and lasting hold.

The book, therefore, seems mainly applicable to that class of religiousists, who feeling that they cannot impart or secure effectual grace to their children, leave them to the mercy of God, without special intercessory prayer, or that diligent Christian culture which can only be maintained under a conviction of its necessity and efficacy. We are aware of the existence of such a class; but we believe it to be small; and the affectionate reasoning and scriptural arguments of Mr. Budd may be expected to render it smaller still. And, no doubt, many sincere but weak and ill-informed Christians may be led by this earnest enforcement of the privilege of baptism to a juster sense of its importance, and of the consequent duty devolving on them, as parents, or sponsors, or members of the Church.

We cannot undertake to notice all the matters which are incidentally treated in the latter half of this volume. It includes, in truth, almost every subject both of speculative and practical Christianity. We certainly do not rival Mr. Budd in his inordinate affection for the Seventeenth Article of our Church, which he thinks the corner-stone of the whole system, and calls "THE ARTICLE" κατ' ἐξοχην. Comparisons are objectionable; but we have been always used, if comparisons must be made, to consider the Eleventh rather than the Seventeenth, as *articulus stantis vel cadentis ecclesiæ*.

Many sentences occur respecting our preaching the law instead of the gospel, and our "legal mode of enforcing catechetical instruction," which we do not so understand as to agree with them.

Let us no longer educate our children in the persuasion that they have an ability to do good, which by nature they cannot have. Let us no longer, when

a child is in fault, exact a promise from him, made in the confidence of his own natural strength, that he will not repeat it.—P. 119.

Does our author suppose that Christian parents are in the habit of doing what he here deprecates? We are not under *nature*, but under *grace*. We exact a promise from the child, that he will not repeat a fault, in the same spirit with which St. Paul wrote, "let him that stole, steal no more:" not in the confidence of natural, but imparted strength; but at the same time in the conviction that *our own resolution* is required to our patient continuance in well-doing.

We are still more surprised to find that none of the Sermons, and none of the periodical works of the present day, come up to Mr. Budd's standard of Christianity. He proposes "the establishment of a periodical work which shall be devoted to the recommendation of the sentiments of the Reformers," on this ground, that he "knows not any that professes to give the truths of the gospel according to the standard of the Reformation!"—P. 433.

Mr. Budd is equally dissatisfied with the mode of *preaching* of the present day, as far as he can collect it from the sermons which are published; of which he cannot name any (so he ventures to declare) which express the true grace and spirit of the gospel. We confess our astonishment that Mr. Budd did not perceive the mode in which he is reasoning, when he publishes these opinions. Here are sermons and works by men of known piety and talent, eminent for zeal and consistency, and blessed in the effects of their ministry. (Names, we should think, might occur to Mr. Budd, of those who have published sermons of late years, to which he must know that such a description is applicable.) Yet these do not represent the word of God exactly in the way in which I think it ought to be set forth to a congregation—therefore THEY are in error; and if they preached according to my standard, they would be more like the Scriptures, more like the Reformers, and more successful in their labours. For thus he writes:—

I have but few opportunities of hearing; but if I may judge from the general character of the printed sermons I have seen, and from the accredited periodical publications conducted by members of our Church, the doctrines of grace are in most instances made to yield to the precept of law, are so wholly kept out of sight, so partially exhibited, or so fenced and guarded by excessive caution, that being prohibited the fair exercise of their powers, self-righteousness and self-ability smile at the feeble impression made on their all-dominant sway.—P. 361.

Concerning the *manner* of preaching, some just remarks occur; especially on the expediency of the continuous exposition of integral portions of Scripture, instead of taking detached texts and insulated propositions. "On a particular occasion let an appropriate text be selected; but let the ordinary course of the ministry consist of the well-known portion continually offered to the Church, till the whole

counsel of God in that portion is delivered to the people in all its uninterrupted spirit and meaning." (P. 468.) Mr. B. assumes that "this mode of preaching implies a facility of extemporaneous address." It is certainly to be expected that every Clergyman who has been a few years in the ministry, shall possess enough of acquaintance with the Bible, and enough of fluency of expression, to be able to explain the Scriptures in a familiar manner either in his domestic or parochial duties. *Speaking* has one advantage over *writing*, that in speaking a man feels the necessity of being understood so strongly, as never to be satisfied without it. And, as Bishop Mountain observes in the excellent remarks which we quoted from his Charge in our number for November, "*to be understood is essential*." We are convinced, however, that if due attention be paid, simplicity and familiarity (as far as familiarity is desirable) may be attained in writing as well as in speaking; and that in this matter, one place, or one man, is no rule for another.

Upon this last head, however, as indeed upon all the points discussed in the book, much is said which deserves attention, and may furnish valuable hints, even where the sentiment is not exactly approved or adopted. Our own opinion is, that Mr. Budd is but partially acquainted with the state of parochial religion, or the practice of parochial Clergy in this country, at the present time. What he has said, indeed, concerning the tone of all religious publications, makes us doubtful whether he has not views peculiar to himself, which no one else can hope to satisfy; otherwise we should suppose, that if he had better understood the state of many dioceses, he would neither have done his brethren the injustice in his sermon at St. Bride's, which we exposed in a former number; nor would he, in the present work, speak of baptism in the face of the congregation as an unknown practice, nor allude to catechetical instruction as if it were a rare and obsolete custom. Information more exact and general may well be expected in those who treat of subjects so various and important. The present volume, however, is quite free from any severe or vituperative strain, and is written throughout in a tender and affectionate tone; and though we imagine that few of our readers will agree in all its sentiments, or aspire to all its hopes, there are none to whom it may not furnish useful matter for reflection and self-examination.

ART. III.—*Defence of the Creed and Discipline of the Catholic Church.*

By the Rev. F. C. HUSENBETH, *Missionary Apostolic*. Keating and Brown. 12mo. pp. 134.

THIS work is written, as is announced in the title-page, "*against the Rev. J. Blanco White's 'Poor Man's Preservative against Popery,'*"

with notice of every thing important in the same *Wriſer's Practical and Internal Evidence againſt Catholicism*." So great is the activity of the Roman Catholic writers, and ſo numerous the pamphlets which they are continually ſending forth in ſupport of their *claims*, ſpiritual and political, that we ſhall feel it our duty occaſionally to lay before our readers ſome ſpecimens of their ſtyle and method of controversy. Extracts with little comments will generally ſuffice for the object we have in view.

Mr. Huſenbeth's work is of courſe purely theological; he makes no reference to the political power to which his party aſpire, except incidentally, in the paſſage which we ſhall have occaſion to quote from p. 17.

On Mr. White's larger publication we have the following ſarcaſtic remark:

It was written, as Mr. White tells us, for the higher claſſes; and we ſhould have left it to have its due ſoporific effect upon them in their library chairs, if Mr. White had not ſoon after put forth his "Poor Man's Preſervative againſt Popery."—P. 3.

For a ſpecimen of reaſoning take the following paſſage, in which the writer wiſhes to prove that the Romaniſts are not guilty of a fallacy in proving the authority of the Church from the Scriptures, and the authenticity of the Scriptures from the authority of the Church:

It is eaſily ſhewn that Catholics do not reaſon in a circle. To conſtitute a vicious circle there muſt be two propoſitions *equally unknown*, mutually uſed to prove each other *againſt the ſame opponents*, and in the *ſame way of demonſtration*. But the authority of Scripture, and the authority of the Church, are not *equally unknown*; for we are perſuaded, firſt of the authority of the Church by motives of credibility; (?) and next, the Church, thus known to us, propoſes the Scripture as the word of God; and the Scripture manifeſtly confirms the authority of the Church. Nor are the authority of the Scripture and that of the Church uſed *againſt the ſame opponents*; for againſt infidels the Scripture is proved from the Church, which is known to them by other motives of credibility (!); and againſt heretics the Church is proved by an *argumentum ad hominem* from the Scripture which they admit. Nor are theſe authorities uſed in the *ſame way of demonſtration*; for the authority of Scripture is proved *à poſteriori*, the cauſe from the effect, by the authority of the Church, and the authority of the Church is proved *à priori*, the effect from the cauſe, by that of the Scripture. Such a method of proving is quite common; the exiſtence of God is proved from the exiſtence of bodies, and the exiſtence of bodies is proved from the exiſtence of God. The ſkill of a phyſician is proved by the cure of diſeaſes, and the cure of diſeaſes by the ſkill of a good phyſician. If we have to deal with one who denies both the authority of Scripture and that of the Church, we *firſt* prove the authenticity of the Bible in the ſame way as that of any other book; and *ſecondly*, demonſtrate that the writers of it muſt have been inſpired; in the *third* place, we ſhew from the Scripture that Chriſt inſtituted a Church, and promiſed that it ſhould not err. When this is done, we propoſe the truth and canonicity of the Scriptures to be believed now with *divine faith*, from the authority of the Church which we have found. Where is there a vicious circle in this argumentation?—P. 10.

Mr. Blanco-White has remarked, that "a Roman Catholic who is not protected by Proteſtant laws is all the world over a ſlave," referring, of

course, to the system of ecclesiastical tyranny. To this Mr. Husenbeth replies: that

Mr. W. knew very well when he wrote, that the Popes of Rome believe no such thing as that they have a right to oblige people to continue Roman Catholics.—P. 17.

And again in the same page:

Mr. White knew too, that a Catholic is not a slave all over the world, where there are no protestant laws to protect him. He knew that English Catholics were truly free before the very name of Protestants was heard of. And, alas! he was not ignorant that Protestant laws, so far from protecting them, have made them slaves in their own land.

That is to say, that the Roman Catholics with us experience a greater degree of slavery than it is their practice to inflict upon any one who, in countries where they give laws, should renounce the errors of their Church!

In p. 34, we have the following curious distinction:

We acknowledge that there have been very wicked Popes; but let it be well observed, that it is a very different thing for *ordinary* ministers to be permitted of wicked character to carry on a religion otherwise firmly established; and for *extraordinary* men to appear of dissolute lives and give themselves out to be special Apostles commissioned from the God of holiness, to *reform* his Church, and *purify it from corruption*. We are ready to allow that perhaps a tenth part of the Popes have been wicked men.

That is, if the Popes were wicked, so were Luther and other reformers, but these latter gave themselves out to be special Apostles commissioned from the God of holiness to *reform* his Church, and *purify it from corruption*; whereas the Popes (whom in our simplicity we thought to profess themselves no less than the Vicars of Christ) were "ordinary ministers."

The following explanation of indulgences and purgatory, we have in vain endeavoured to understand.

They believe that indulgences only profit the soul in purgatory *in the way of suffrage*; that is, in much the same way as prayers and other good works performed and offered for the benefit of those souls; and hence they do not consider that any indulgence, granted even by the Pope, is infallible in its effect, but that it always depends upon the free acceptance of God's mercy.—P. 86.

Mr. White used the expression, "Luther and the Reformers who established our Church." To which Mr. Husenbeth thus elegantly refers:

And since Mr. White so often commends Luther, and acknowledges that Luther and Co. founded his Church," &c.—P. 119.

But enough. Such an expression as this ill becomes the pen of a "Missionary Apostolic;" nor, indeed, would the style of argument pursued throughout the book justify any more detailed notice of it in these pages. We rejoice, however, in being able to give publicity to its title and subject, being convinced that the more generally our brethren of Rome betake themselves to writing and publishing their arguments, the more obvious will be their errors to others, the more likely to be discerned even by themselves.

ART. IV.—*A Sermon preached at the Consecration of the Chapel of St. David's College, Lampeter, on Thursday, August 23, 1827. By the Rev. ALFRED OLLIVANT, M. A. Fellow of Trinity College, Cambridge, and Vice-Principal of St. David's College. Rivingtons, 1827.*

THIS Sermon, published at the desire of the present Bishop of St. David's, has attracted our attention, not less by its intrinsic merits, than by the interesting subject with which it is connected. It cannot be too widely known that the Church of England has in the present century produced a Bishop who, destined to the laborious cure of a most extensive diocese (the spiritual interest of which had unhappily not thriven under some of his predecessors), with an exemplary and very devoted spirit set about the arduous but truly Christian work of reviving throughout his jurisdiction the true and legitimate constitution of the Church of England, as detailed in her canons, and evidenced by her early history. With this view, soon after his appointment, the Church Union Society was founded in this diocese, the chief object of it being the better education of young men designed for the Christian ministry, who were unable to command the advantage of a university education. From this institution great benefits immediately resulted to the diocese. Indeed it requires but little experience of the human character to discover, that although the more inward habits of the mind and heart must be regulated by a principle totally distinct from intellectual pursuits and attainments simply considered, yet in the contest which every child of Adam must carry on between the rational principle and animal propensities, the pursuits of knowledge are calculated to be of essential service, as auxiliaries to religion. It is a heathen maxim, which may be consistently adopted by Christianity, that

"Ingenuas didicisse fidelitèr artes
Emollit mores, nec, inìt esse feros."

A moral influence is exercised over the whole man by the expansion of his mind, and the discovery of the rich stores which reward intellectual industry. And if this be true of science in general, how much more strongly may it be affirmed of such science as will be the chief object of an institution intended exclusively for the Clergy; in which all other knowledge is kept in due subordination to that of divine things, and indeed is cultivated as a necessary preliminary (since inspiration has ceased) to its attainment. Ignorant indeed of the distinctive ingredients of our common nature, and peculiarly ignorant of the means of forming the clerical character, is that man who under-rates a due cultivation of the intellectual powers in those who are destined to the Christian ministry. And not less important will this be found in the sustainment of that character through life, than in its first formation. By an authority not less than divine, the Clergy are

set free from secular anxieties and secular labours for their maintenance, and even the most devoted have remnants of time in which they will, if their minds have received early cultivation, have sources of pleasure opened to them perfectly consistent with their professional character, or, be in danger for want of these sources, of degenerating to pursuits in which that character is more or less degraded and lost. The early and uniform habits of Bishop Burgess, and the eminent industry by which he had realized the advantages of literature as a preliminary to theology, enabled him not only to estimate duly the literary wants of the diocese over which the royal choice had placed him, but to devise the most efficient means for their supply. And the experience of present benefit naturally led to a wish, on the part of the Bishop and all who, like his Lordship, sought to promote the cause of religion within this extensive diocese, to secure the permanence of the system which he had devised and enforced. With this view, and with the full concurrence of the leading Clergy of the diocese, and the cordial good-will and co-operation of several eminent persons, both of the clergy and laity in England, the Bishop requested an audience of the King, in order to lay before his Majesty the proposal for the erection of a College for the education of the natives of the diocese to the Christian ministry. On that occasion his Majesty was pleased not only to grant a munificent benefaction towards the good work, but to address a letter (now preserved among the College muniments) to the Bishop with his own hand, in the following most gracious terms.

The King acknowledges, with great pleasure, the Bishop of St. David's letter, relative to his pious and useful scheme for the benefit of those who are in future to constitute the great body of the Welsh Clergy. The King cannot express in terms of sufficient commendation his sense of this most laudable effort of the Bishop of St. David's. Whenever the money is wanted, the King has ordered his Privy Purse to transmit one thousand pounds in aid of the Bishop's benevolent intention.

(Signed)

G. R.

Carlton House, May 17, 1822.

Thus sanctioned, as well as by the two Universities and the highest individual authorities of the country, the Bishop proceeded with ardour in his great undertaking, and so nearly completed it before the King was pleased to promote him to the See of Salisbury, that little remained for his successor to do beyond the work of visitor in the regulation of the College. In performing this, however, his Lordship has shewn the deepest sense of the importance of the institution to the spiritual interests of the diocese, and evinced a zeal in its superintendence which could not have been exceeded by the pious founder himself.

On occasion of the consecration of the chapel, as appears by its title, Mr. Ollivant's Sermon was preached, on the sixth and three following verses of the 122d Psalm. "Pray for the peace of Jerusalem ;

they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes I will now say, peace be within thee. Because of the House of the Lord our God, I will seek thy good." And if the large portion of the intelligent public, who have felt a warm interest in this noble institution, had no other ground for cordially approving the appointment of the author to the important office of Vice-Principal of the College, they would here alone discern the features of that character of native intellect well cultivated and hallowed in all its operations by the paramount spirit of a genuine Christian, which must be essential to the good government of the College, and without which it must degenerate, more or less, from the object and hopes of its pious and munificent founder. After a due and just commendation of works of philanthropy, the benefit of which is bounded by the narrow span of this life, the preacher thus contrasts with them the Institution which that day saw consecrated to God.

While we pay this tribute to a humane and philanthropic disposition, and honour, as we do, that true nobleness of mind, which busies itself in advancing the temporal interests of men, we cannot forget that as immortal beings we have higher interests at stake, and that our efforts for the common good will fall sadly short of the exigencies of the case, if they be bounded by the narrow limits of sense and time; we cannot forget that although we were originally formed in the image of God, we are now a fallen and sinful race of creatures, and that it is impossible by any remedies derived merely from the sources of human ingenuity, fully to supply the wants and secure the happiness of mankind. It is religion alone, and the religion of the Gospel, spiritual and undefiled with the inventions of men, that is adequate to these ends. The knowledge of God in Jesus Christ, and of the provisions of mercy which are revealed in the Scriptures, has a power which nothing else possesses of satisfying those desires, which of necessity exist in the soul, derived as it is from God, and born for immortality, and of removing that consciousness of guilt, the inevitable consequence of our fall and alienation from Him, which is the real source and essence of the misery of man. Proceeding as it does from Him who made the heart, and can therefore touch the secret springs of human conduct, there is in the Gospel such an intimate acquaintance with the feeling and necessities of our nature, so full a remedy for our moral disease, so complete an adaptation to all the circumstances of our condition, that wherever it is cordially embraced, a principle is implanted in the soul, that can bear it above the trials and vicissitudes of life, and while it leads us to eternal happiness, can smooth the rugged path which we are often constrained to tread, and turn even our sorrows into joy.—Pp. 8, 9.

And if it be true with respect to those ordinary efforts of benevolence, that they have a reflexive operation upon their Author, and that "it is more blessed to give than to receive," much more is this the case with every attempt to promote true religion upon earth. For this is in a special manner to be a labourer with God, and, to say nothing of the satisfaction that must result from the consciousness of that co-operation, we know that the dew of the divine blessing will rest upon all that are so employed; and that they, who endeavour to water others, shall be abundantly watered from above. And whereas it is possible for inferior and even unworthy motives to urge us to the former, the desire to benefit our fellow-creatures, by communicating to them the knowledge of Christ, can arise only from a feeling of love to God. There must, therefore, be in every sincere attempt of this nature a combination of those two motives, which comprehend the whole of religion; and if there be any truth in religion at all, the effect of that

combination ~~must~~ of necessity be happiness and peace. Let this, then, be the firm persuasion of our minds, that the true method of fulfilling the obligations, which by the law of our existence we owe to our fellow-men, and of obtaining the happiness which is inseparable from the fulfilment of that law, is to exert ourselves, so far as circumstances permit, in bringing them to the knowledge of the truth, as it is in Jesus Christ.—Pp. 11, 12.

After a just eulogium on our land for the zeal with which she is now labouring to impart the pure faith, with which we have long been blessed, to the less favoured portions of mankind, and anticipating “that day of light which will eventually shine upon the whole world,” the Preacher proceeds to notice the solemn purpose of the day :

We are assembled in the sight of God to beseech his blessing upon an Institution, which has for its object the furtherance of pure religion in our own country, and *that* in a manner calculated above all others, if it be entered upon, and conducted in a spirit of faith, to accomplish the end in view, by providing a succession of fit and able men, who may be qualified by a sound and religious education to bear the sacred office of the ministry, and maintain the rites and doctrines of our reformed and apostolic Church. It would not, perhaps, be too much to say, that some centuries have elapsed, since any experiment has been tried, so likely to cement the interests of religion amongst us, and therefore to promote the happiness of our country (especially of that part of it with which we are more intimately connected) as that which is now about to be made. We say no such experiment has been tried; for when we consider the imbecility and short-sightedness of man, we are content to mark by such an appellation the very best scheme, that rests the arguments for its support upon the mere deductions of reason or observation, without the express command of God. We may indeed build in hope, but our hope may not be realised, for he may see fit to work by other instruments, in order to teach us, that it is not by might, nor by power, but by his Spirit, that he chooses his salvation to be made known. But so far as we are able from reason or scripture to anticipate the effect of an Institution such as this, and so far as we have experience to decide us as to its actual results, we should not hesitate to predict, that an abundant harvest will be reaped from the seed that shall here be sown, if only it be sown in dependence on Him, with whom it rests to fertilize the soil, and open the windows of heaven, and pour down upon us the healthful spirit of His grace. For if it be the will of God; that the ministration of the Gospel should be committed to faithful men, who shall be able to teach others also; if it be His command, “that the priest’s lips should keep knowledge, that men may seek the law at his mouth, for he is the messenger of the Lord of Hosts;” if it be necessary, as it undoubtedly is (the extraordinary communications of the Spirit having now ceased) that we should use the ordinary methods of obtaining that wisdom, which may fit us to discharge our high commission, we cannot but expect the best results from that enlightened piety, of which the first-fruits are this day offered upon the altar of God. Pp. 14, 15.

We should gratify our readers by making much larger extracts from this very excellent Sermon, and with great sincerity recommend the whole to their perusal. With the true and grateful feelings of a man impressed with the pre-eminent advantages enjoyed by every Briton as to the means of instruction in sound learning and pure religion, and yet with an independence and candour which is superior to prejudice of any kind, and not impervious to the defects and imperfections which adhere to the very best institutions, the Preacher admits in some degree

the charge against our Universities, "that the mode of education pursued in them has too little practical bearing upon the formation of the ministerial character," seasonably adding that "it would not be in the power of" those concerned in the government of St. David's College, "to urge the same pleas in mitigation, if they fall under the same reproach." We have heard the same regret expressed by those whose affectionate veneration for our Universities cannot be exceeded, — who view them, with Mr. Ollivant, as having "diffused sound learning throughout our land, and transmitted to us, at this distant period, the faith once delivered to the saints." We have also heard a hope expressed that some plan may be devised, by the intelligence and piety which preside in those seats of learning, to secure a two years' course of professional study for young academics intended for the Christian ministry, between their Bachelor's degree and the full age for Deacon's Orders. This is a consummation devoutly to be wished, for it cannot be less true, when applied to the Universities as nurseries of our Clergy, than to this clerical seminary, that

To the cultivation of personal piety, and the formation of habits conducive to ministerial usefulness; to the attainment of those graces, rare in their separate excellence, and still more rare in their combination, which are essential to the perfection of the clerical character, should our principal efforts be directed; and while we pray that all, who bear office in their own body, may remember the important duty to which they are called, to train up Ministers to Christ, we would urge it upon all who may repair hither for instruction, to reflect that they are not invited to the groves of the Academy to imbibe the lessons of philosophy, or hang upon the lips of a merely human teacher, but to prepare for the arduous task of making men wise unto salvation, to listen to the lessons of inspiration, and submit themselves to the teaching of the Son of God.—Pp. 18, 19.

If we are to express our opinion without any reserve of Mr. Ollivant's production, we must be allowed to regret that the appropriate merits of Bishop Burgess, in the erection and endowment of this College, should not have been distinguished. Throughout the Diocese of St. David's (as a separate Address from each Archdeaconry expressed, at the period of his promotion), he is venerated as the giver of this great boon, and to the latest posterity his memory must be blessed and revered in connexion with so glorious an Institution. Twenty-two years of zealous exertion, and a munificence princely in amount, especially with reference to the revenues of the See, effected the good work. His exemplary successor has shewn, in every way now possible, that such a work was after his own heart, and whatever remains to complete its efficiency will be promoted and secured, as many most important points have been, by his pious zeal. But the peculiar merit of having founded the College attaches to Bishop Burgess, and no one would lament more than the present Bishop that this truly Christian laurel should adorn any other brow, or be otherwise than distinctly and prominently visible on that of his predecessor.

[We gladly annex the following extract from the Address presented by the Clergy and Laity of the Archdeaconry of Carmarthen to Bishop Burgess, on his promotion to the See of Salisbury. Its simple detail of facts is highly honourable to the good Bishop, and eminently instructive.—*EDITOR.*]

Your Lordship found the diocese of St. David's in the year 1803 in a most dilapidated state, in every view. The Churches and ecclesiastical buildings were generally in a ruinous condition, many of the Clergy were incompetently educated, and disgraced their profession by inebriety and other degrading vices; but your Lordship, by requiring a strict attention to duty from the Commissaries General, and Rural Deans, has succeeded in restoring the Churches, in some districts, to a state of exemplary neatness; and, by submitting to become your own examining Chaplain, and requiring superior learning and theological knowledge from the candidates for Holy Orders; enforcing the law against irregularities, and withholding institution from all who were not competently skilled in the language of their parishioners, your Lordship has gradually furnished the whole diocese with a body of Clergy much superior to what we ever possessed before.

Your Lordship's enjoining that all candidates for Orders should have passed seven years at one of the licensed grammar schools, contributed materially to this reform; and your having succeeded, against many difficulties, in founding a College for the future education of candidates for the Church, has crowned your Lordship's public services.

But this is not all. While your Lordship was indefatigably engaged in these laborious undertakings, and in attending to the detail of the various minor, yet harassing duties of this too extensive diocese, with a degree of mental activity that can scarcely be equalled, you were incessantly engaged in composing learned works in answer to the heretical cavils of the enemies of our Church establishment; and, though possessed of deep learning which qualified you to figure in the first rank of literature, with an unparalleled literary condescension, you wrote numerous familiar religious tracts and catechisms for the instruction of the youth of your diocese.

It must also not be forgotten, that, instead of confirming only in the county towns, your Lordship confirmed in almost all the market towns in the diocese, and thus brought Confirmation, in a manner, to every man's door.

These are such important services that can never be forgotten; and if to these we add your Lordship's liberal and princely subscriptions towards building the College, Churches, Chapels, and towards every useful undertaking, and, in a most disinterested manner, running out the Episcopal leases, with the view of improving the revenues of the See; the aggregate will form such an accumulated mass of public service as can scarcely be paralleled in any period of the Church.

MISCELLANEOUS.

ON THE RELIGION, LITERATURE, AND PHILOSOPHY OF THE MAHOMETANS.

Difficulties of a Missionary.—Arabic New Testament.

In every part of education, success is found to depend, in a great degree, upon the power which the teacher has of measuring the extent of his pupil's knowledge, and of penetrating into the workings of his mind at each stage of his advancement: for the most difficult part of teaching is to remove false impressions, and prevent the operation of

prejudice; and this is most eminently true of religious instruction, which consists chiefly in overthrowing error, subduing pride, and curbing passion. Our Clergy often find these difficulties enhanced by not being able to address the poorer classes in a style that is familiar to them, nor knowing exactly the course of argument, most likely to prevail with them: and yet their language, political institutions, and domestic duties are the same, and the people acknowledge the authority of that religion in which they are instructed. How vast then must be the impediments which obstruct the success of our missionaries among nations who disbelieve what is proposed to their acceptance, and who are under the influence of customs and opinions of which the missionaries have very little knowledge. It is probably to this cause, rather than to any fault in the pious labourers, or any invincible obstinacy in the unbelievers, that we must ascribe the very little progress which has hitherto been made among the nations of the East. And those who are entrusted with the important office of sending out missionaries, should take care that they are first taught the language, religion, laws, history, and philosophy, of the people whom they undertake to instruct: for it is much to be feared, that some have rather been confirmed in their errors by what they thought ignorance in those who attempted their conversion.

The leading doctrines of the Mahometan religion, for instance, are well known; and because we find no difficulty among ourselves, in shewing its errors and the fallacy of the evidence upon which it rests, we suppose that our arguments must be clear and conclusive with those who hold that faith. But we forget that our conclusions are drawn from premises which they deny; that we sometimes use terms which they take in a different sense; that their history, philosophy, and metaphysics are in opposition to ours; and that their minds are formed to a habit and train of thought, inconsistent with that course of reasoning in which we are prepared to address them. We would press them with conclusions, while they differ from us upon first principles. Logic is, perhaps, the only ground where we can meet them with a mutual good understanding; and that they use with so much subtlety in defence of their own definitions and opinions, and are so firmly persuaded that every argument must be fallacious which leads to what they think an absurdity, that we shall scarcely be able to convince them of their errors in religion till we have first taught them to feel their mistakes in history and philosophy.

Nor will the same method be equally successful with all. There are some among them who are so zealous, that they despise all knowledge which is not connected with their religion: in Persia, there are philosophers who doubt the truth of their religion; and metaphysicians who believe in nothing at all: and there are every where large numbers who follow the religion of their country, while all their thoughts are engrossed in providing the necessaries of life. With the philosophical parties we might expect to gain some advantage, but it can only be done by first enlightening their minds and instructing them in the true principles of science; and in order to accomplish this end, we must begin by ascertaining how much they know that is right, and what they believe that is wrong.

It is an unfortunate thing that they have no authentic history prior to the age of Mahomet: for the Arabs do not appear to have possessed any written records, except some poems, and perhaps genealogies: and when Persia was conquered by them, the writings of that nation were destroyed as idolatrous abominations; and the remnants which escaped the first fury of this zeal were never employed to any useful purpose, and have been gradually allowed to perish. While, unfortunately for the truth, Mahomet has given the sanction of religious authority to many Jewish traditions and historical fables; out of which a history of the world has been framed, to which even the freethinkers are attached from early habits and from national pride; and it would be extremely difficult to persuade any class among them that what they believe is untrue. It is in this manner only that we can account for their utter neglect of Grecian history, while they carefully translated their philosophy. It is this confident belief in the truth of their own histories, that makes it impossible for us to convince them that our Scriptures have not been corrupted; which must always be the first step in arguing with a Mahometan. And perhaps one of the most useful measures which could be adopted, would be to furnish the Persians with translations of short treatises on antient history, and the lives of those eminent men with whose names they are familiar.

Their law should be known by those who undertake to instruct them in divine truth: for it is not confined to those cases to which the laws of Europe apply; but extends to the regulation of their conduct in the most minute particulars: it is one of the most powerful elements in their education, and insensibly makes a lasting impression on the minds of those who afterwards doubt or reject its sacred authority; so that a man may deny Mahomet and neglect his ordinances, but he will still retain the Mahometan character. It is not possible to form a just estimate of their temper, feelings, and character, without a knowledge of that law which provides them with specific rules of conduct in the various circumstances and relations of life, instead of leaving them to learn their duty by applying general principles to particular cases. There is a common opinion, which may almost be classed among vulgar errors, that the Koran contains the law of the Mahometans; yet any one who reads that book may perceive that it is very defective, even as a compendium of the principles of those laws which are necessary in a civilized state of society. The fact is that the Koran is but one, and that the smallest though the most revered source of their law: they have three others; viz. the Traditions of the Acts and Sayings of Mahomet; the Concurrence of the Faithful; and Analogy:—and their Treatises on the Principles of their Laws, with the Commentaries upon them, and their volumes of the Decisions of their early Doctors, would form a very respectable law library. These works are but little known in Europe; a further acquaintance with them would throw considerable light upon the early habits and manners of the East; and might frequently serve to elucidate the customs of the Jews, from whom it is probable that much of the Mahometan law has been borrowed.

Neither should their poetry be overlooked by any one who hopes to exercise a beneficial influence over their minds: it is deficient, indeed,

in works of that class to which we ascribe the highest degree of merit; while the barrenness of the land, the dangers of a country life, and the seclusion of the women, deprive them of the poet's favourite themes. Still it contains much that deserves our admiration, and would afford us pleasure: it is full of just conceptions, forcibly expressed, of the attributes of the Deity, and of our weakness and entire dependence upon His mercy; and abounds in short rules of conduct which are often founded upon sound morality, and generally shew an accurate observation of human life: and in many of their epigrams there is great force of thought, and conciseness of expression. Too much of their best poetry is indeed devoted to the mystical and metaphysical points of the Sufy philosophy, and is neither to our taste nor comprehension: yet we shall never know the true state of their minds till we have unravelled these subtleties with which they are possessed; nor can we become acquainted with the genius and character of a people till we are familiar with their poetry, which is the warm expression of their sentiments.

In science and medicine, and the various branches of natural history, they have rather gone back than advanced; for learning has not met with much encouragement since the days of the Caliphs: and their knowledge on all those points is perhaps about equal to that of the Moors in Spain. But there are many who are eager for further instruction, and to whom our later discoveries would afford delight; and this seems to open a way for the safest and most successful attack. Experience is daily teaching them the superiority of Europeans in all the arts; and they would be unable to resist the evidence of a course of experimental lectures: and if once they can be brought to give up their old opinions on one subject, we shall find less difficulty in persuading them to receive our instruction upon others.

The greatest obstacle to our success will perhaps be met with in their Sufy philosophy, which it is almost impossible to describe. It appears to be founded upon the doctrines of Plato, and mixed up with the notions of the Gnostics, Mystics, and in short of all the various sects which have prevailed in the East: but there are no didactic works on the subject, and the doctrines are conveyed in allegories and allusions, which are capable of any mystification that may suit the fancy, and the elucidation of which is the secret which unites the different societies of Sufies. There are at present two great sects among them; one which hold to their religion, and accommodate their philosophy to their faith; the other reject their religion as a fable. All the early Sufies were of the former description; and their leading doctrines were love to God, or the longing of the soul to return to God; abstraction from the world, and meditation upon the divine attributes, whereby the soul becomes united with God even in this life; and the exemption of the enlightened from obedience to the ordinances of the law; and they taught these doctrines as the spiritual part of their religion, which had come down by tradition from Mahomet. The utter absence of every thing, in their religion, which can soften the heart, or interest the affections, seems to have led them to adopt these opinions. But the Sufies of modern times have gone further, and rejected the religion of Mahomet altogether; though they have a great respect for his talents,

and claim him as one of the great teachers of their sect. They are shy of communicating their doctrines where they are not likely to be admitted; and it would be hazardous to speak confidently of their opinions. Unity seems their great principle,—unity of mind and unity of matter; and hence the power of attraction, both intellectual and corporeal, which pervades the universe. They appear also to hold the doctrines of the Anima Mundi and the eternity of matter, with many of the consequences which may be deduced from them.

The Persians have, however, professed treatises on Moral Philosophy, in which there is nothing of Sufyism; though they proceed upon some of the metaphysical opinions which prevail among the Sufies; and all parties agree in acknowledging those great principles of truth and justice which are the bases of morality.

The most celebrated of these works is the Akhlāki Nasirī, which was composed by Nasr-ud-dīn Tūsī, about the middle of the thirteenth century; the most splendid period of Persian literature. Nasr-ud-dīn is still celebrated for his talents and learning, especially for his skill in astronomy, and seems to be justly entitled to the admiration of his countrymen. But the most popular of all his works is this treatise on ethics, which he undertook at the suggestion of Nāsir-ud-dīn the prince of Kahistan, at whose court he was then residing. The prince had proposed that he should translate an Arabic work which had been written about the close of the tenth century; but this Tūsī declined, as it took no notice of the duties of man in his domestic and social relations; and he was probably influenced by the wish of adapting a work on a matter of such general utility, as far as he could, to the views and opinions of every sect and persuasion.

The book is divided into three discourses, in which he treats of our moral duties, as individuals, as members of a family, and as citizens. His views are clear, his style is plain, his conclusions fairly and simply drawn, and his principles favourable to peace and good conduct; nor is there any other difficulty in the work than that of ascertaining, at the present day, the precise meaning of the technical terms of the metaphysics of that age. A translation of this work would be interesting to those who study the human mind, and delight in tracing the history of opinions; and would be very useful to such persons as are interested in the conversion of the Mahometans.

The author frequently quotes Plato and Aristotle in a manner which shews that he was familiar with their works; but the most curious fact, and that which gives peculiar interest to the work, is the manner in which he has twice quoted the New Testament, but without naming it. In the first discourse, he concludes his description of the future happiness that will be the reward of a virtuous life by saying, that it is alluded to under certain forms, as a joy "which eye hath not seen, and ear hath not heard; and which hath not occurred to the heart of man." And in the third discourse he makes it the duty of a wise prince rather to modify ancient institutions than introduce new laws; which opinion, he says, is confirmed by what they have related of Jesus, who said, "I am not come that I may destroy the law; rather I am come that I may complete it; where he leaves out the word "prophets," as not applicable to his argument.

The work is written in Persian, and these passages are in Arabic, like the quotations from Plato and others; and the question is, whether he took them from an Arabic version of the New Testament, or used a Greek copy, and translated them himself. He has the reputation of having been a good Greek scholar, which is rendered probable by the manner in which he quotes Plato and Aristotle, and by his Arabic edition of Euclid; and he might easily have obtained a Greek Testament from those who supplied him with the other books. But there were many Christians dispersed through the East; and it is not to be supposed, that those whose native tongue was Arabic, should have been left without a translation of the Scriptures. It seems, at all events, fit that a search should be made in the great libraries of Europe; and that some means should be taken to ascertain whether there exists among the Christians of Asia or Africa, any Arabic version of the New Testament that has not yet become known to us; for these two passages are translated with such closeness and beauty of expression, that the version from which they are taken, if they were taken from any version, would be inestimable.

They are here subjoined, that they may be compared with others, and that those who undertake the search may be able to identify the version if they should happily meet with it.

ملاعین رأت ولادن سمعت ولاخطر علی قلب بشر

Akhläki Näsiri, 1st Discourse, 5th Section.

ما جیت لابطل التوریه بل جیت لاطملها

3d Discourse, 3d Section.

Various obstacles may for a long time impede this search; but it is hoped that these observations, however imperfect, may serve to excite some attention to this curious fact, that the New Testament has been quoted by a Mahometan writer in a work on Moral Philosophy; and that they may likewise have the effect of shewing, that the missionaries who are sent out to the East ought to have some knowledge, not only of the language, but also of the religion, literature, and philosophy of the people whom they hope to convert. K.

Rev. H. J. Keane, Professor of Hindustani, at The E. India College, Madras.
POOR LAWS.

MR. EDITOR.—In reference to the article on the Poor Laws, which appeared in your number for November last, your correspondent, Practicus, inquires, first, “whether the evil is to be attributed to the laws themselves, or to their faulty administration?”

Now I am of opinion, and had endeavoured, though briefly, to shew, that the particular evil in question, the employment of *roundsmen*, does grow necessarily out of the law which requires the “overseer to set on work all persons, married or unmarried, having no means to maintain them.” 43. Eliz. I know that it has been doubted whether the statute *obliges* the overseer to do this, or only *permits* him. But practically, and according to the interpretation of all benches of magistrates that I have heard of, he has no option: and I fear that the idea prevails so

universally and has been so generally acted on, that nothing short of a legislative declaration or enactment can overcome it.

Secondly, Practicus inquires, "whether the influence of the Clergy ought not to be exerted with more vigour than hitherto it has been, towards amending in their parishes and neighbourhoods the method in which the Poor Laws are applied."

In the case alluded to in my former letter, it was expressly stated that the Clergymen, and other respectable inhabitants of the parish, had protested, but in vain, against the measure. No instance has come within my own knowledge, in which the Clergyman, whatever influence he might possess in other matters, has been able to prevent the operation of the system of roundsmen, though it is not every where so offensively executed as by setting the labouring poor up to open auction. And in general, nothing is so likely to destroy the legitimate influence of a Clergyman in his parish, namely, his *spiritual* authority, as his active interference in the administration of the Poor Laws. What was found too much for apostles, when the contributions were voluntary, and the receivers aged, impotent, or "widows;" will surely overwhelm their successors now, when the payments are compulsory, and the claimants sturdy and able-bodied. I am, &c.

January, 1828.

VIGIL.

ROMAN CATHOLIC CLAIMS.

A CLERGYMAN'S REASONS FOR SIGNING A PETITION TO THE LEGISLATURE AGAINST THE ROMAN CATHOLIC CLAIMS, ADDRESSED TO A MEMBER OF PARLIAMENT.

DEAR SIR,—You differ from me with respect to the merits and justice of the Roman Catholic claims, and I am anxious to vindicate myself, in your opinion, from the charge of an unreasonable opposition to them.

Without further preamble therefore, which would trespass on your time to little purpose, I will briefly state the sentiments which, in common I believe with the majority of my brethren, I entertain upon that subject. You may suppose, indeed, what others have boldly assumed, that the Clergy outstep their province, and lay aside their proper character, in praying the legislature not to extend the power, influence, and privileges of the Roman Catholics. It has been maintained, that these objects are purely political, with which the ministers of religion have no concern. The answer to this objection is so obvious, that you cannot have overlooked it. The Clergy of the Church of England act in a two-fold character,—as citizens of a free state, and as ministers of the Gospel. This gives them an undoubted right, and makes it their bounden duty, to take part in public measures which essentially regard the security of the government, and to contribute, as much as they are able, to the well-being of their country.

•If, in consequence of their serious apprehensions that the constitutional monarchy or general safety would be endangered by any change of laws, they protest against such change; they perform their duty as subjects, without deviating from their religious office. In petitioning the two Houses of Parliament, therefore, against the proposed concessions to the Roman

Catholics, they do not exceed the limits of their professional or civil engagements, and would indeed be deficient in what is due to themselves and their country, if their silence or reserve should countenance an opinion that they are indifferent to the vital interests of the state. They are the more strongly urged to petition the Commons' House of Parliament, because they are represented in that House merely as freeholders; or as constituents qualified to vote, in virtue of temporal rights, having no members of their own order in that Honourable House;—and with regard to the Upper House, the spiritual Lords may be considered, in common with other Peers, as giving only their individual suffrage, and not representing the opinions held in their respective dioceses.

But it is felt by the Clergy, in the present instance, that the laws which exclude the Roman Catholics from political power have a claim to their support, far beyond any political obligation. The free profession of the truth delivered in the Holy Scriptures,—the salvation of souls,—and that pure faith and virtuous practice, on which, under divine mercy, it depends;—these are the great arguments which persuade them, by motives adequate to their incomparable value, to resist the increase of Papal influence in this Protestant community. Mature reflection on the views and principles of the Roman Catholic body in the United Kingdom, compared with the history of their Church, has convinced the petitioners of the insatiable thirst for spiritual and temporal dominion which actuates the Romish priesthood,—a thirst not allayed by the toleration and immunities they enjoy, but the more excited as it has been more indulged by legislative grants of privilege and favour. It is evident that their spiritual and temporal power are inseparably connected; that the former is used as a step-stone to the latter; and, in fact, that the heaviest burthens, and most dreadful anathemas are imposed by the Ministers of that religion on their credulous and devoted adherents, in order to make them instruments of their own aggrandizement, authority, and riches. The reformed Church contemplates also, with well-grounded fears, the hostile power which meditates its destruction. It looks back with horror to the times when rebellion and murder, imprisonment and torture, were sanctioned by the arrogant usurpation of Papal dominion over the lives and estates of sovereigns and subjects; and it views the present condition of the Roman Catholic laity with unfeigned pity and compassion. The blind ignorance of conscientious Romanists is an object of its deep regret; and the crafty impositions by which their religious fears are perverted to the purpose of continuing cruel oppression, and mental darkness, the causes and effects of superstition and idolatry, cannot but excite a just indignation. The Clergy of the Established Church are warranted, therefore, in a determined opposition to such base and dangerous delusions.

For whatever may be urged in favour of concession, on the plea of a milder temper and more liberal spirit having been adopted by the Roman Catholic hierarchy in conformity to the opinions of an enlightened age, it is an unquestionable fact, that the same pretended infallible Church, which introduced such gross corruptions, still maintains them.

Although individuals who profess the Romish faith may be severally disposed to treat their Protestant countrymen with lenity, a disposition which is not denied, yet collectively they cannot compromise the absolute and uncontrolled tyranny of their church. And since the supreme authority to which they pay an unqualified obedience has never revoked its decisions against heretics, who are liable (were the power equal to the malice of their enemy) to the penalties formerly inflicted by fine and sword; and since the prelates of that church declare its tenets unchanged and unchangeable, and will not allow the sovereign who rules these realms to have the slightest influence over its government, but obstinately and haughtily refuse that homage to him, which is willingly yielded to the temporal rulers of all other states; how dangerous is the further concession of power to such men, who pay allegiance to a foreign head, and yield only a partial and subordinate allegiance to their lawful prince!—who assert their divine commission to denounce judgment against all that resist their attempts to gain unbounded spiritual domination, and who have written in characters of blood those decrees of popes and councils, which still remain in the archives, and stand recorded in the annals of their church, not cancelled nor obliterated, neither dead nor obsolete, but clearly written and illuminated, and prepared to issue forth and convince the heretic by arguments, which before the era of the Reformation no king nor people could withstand.

But the Clergy of the Church of England consider themselves more powerfully urged to resist the claims of the Roman Catholics at this time, because the Dissenters appear to be giving way to them, or rather making common cause with them, against the safeguards of the Establishment, because the king's ministers are divided on this subject, and the majority are probably disposed to favour the Roman-Catholic cause;—because it is the fashion of the day to proclaim a false liberality of opinion, which implies either a total indifference to the peculiar truths of Christianity, or to the permanency and security of any visible Church, or to the principles and doctrines it maintains, whether Roman Catholic or Protestant, provided it serve a political purpose, and be a footstool to a seat in Parliament.

It seems forgotten that the Reformed religion has been the nurse of free and generous institutions, of enlarged and noble designs for the extension of learning, and civilization, and liberty;—that this country owes its eminent and boasted advantages to its deliverance from papal bondage, and the assertion of its independence, by which it acknowledges a constitutional monarchy over all causes, ecclesiastical as well as civil, supreme. This freedom, supported by the Established Church, and defended by our ancestors at the hazards of their lives, has been blessed by Divine Providence with his signal protection; and the Clergy are thence convinced that it is their duty to stand on the ground which God and man have assigned them in this favoured land, and to guard the ark in which their faith and honour are deposited, safe and inviolate.

If it be argued by the advocates of what is termed Emancipation, that the concession of place and power to the members of the Roman-Catholic Church would produce no mischief to the Protestant, the

English Clergy demur to that opinion. They are unwilling to put it to the test, because persecution and coercion are avowed as justifiable and holy means of exacting conformity to the Roman-Catholic faith; and whosoever conscientiously professes it is bound by his tenets, and in certain situations by his oath, to overthrow to the utmost of his ability all opposition to it. The Church of England has ever been its most powerful adversary. The sincere Romanist, therefore, necessarily desires the removal of so powerful an obstacle to his zealous purpose; and it is an act of Christian prudence, nay, of benevolence, to prevent him from carrying his pernicious principles into effect, or at least to save him from the conflict between humanity and superstition, to refuse him no other privilege but that of political power, which would be exercised consistently with the doctrines he has embraced in harassing his fellow-christians, under the detested name of heretics.

But the Clergy who petition against the increase of power demanded by Roman Catholics, look to a still higher sanction than that of prudence and precaution for the measures they adopt: that sanction is the word of God. They find in the Holy Scriptures that the corruption of true religion is designated as the "abominable thing which God hateth; that the strong delusion which seduces man to "believe a lie,"—that the worship of images, the substitution of superstitious ceremonies and vain oblations and feigned miracles, with all the impostures of pious fraud, and the pretended mediation of saints and angels, for the pure worship of God, through the sole intercession of Jesus Christ,—is marked by the finger of his avenging justice, and has always produced the baneful effects of moral turpitude and virtual irreligion.

Wherever that infatuation has prevailed, a base and servile temper has ensued in the people; a haughty domineering spirit in the priests; an unbelieving mind in the higher orders, and a relaxed tone of morality in all. Witness the depraved state of society, and the gross mixture of blind credulity with vitiated infidelity, which prevail under the connivance of the religious orders in countries subject to Romish usurpation. And if policy and worldly prudence have tempered its fierce spirit in this enlightened nation, and have concealed from the laity (to whose private virtues no one will refuse the tribute that is justly due) the real nature of that antichristian church; if its ministers dare not remove the vail that is upon the heart, nor reveal to the view of their blinded followers the terrific dogmas of the creed which they profess; is it not to a Protestant ascendancy, and a reformed Church, excluding from power and authority those enemies of liberty and truth, that this country is indebted for civil and religious freedom, and all the peculiar blessings it enjoys?

The extreme care of our Reformers to guard the people whom they emancipated from falling again under the yoke of spiritual tyranny, was founded therefore on the truest wisdom, when they instilled into their converts a just abhorrence of idolatry and transubstantiation and lying wonders, employing the most effective means to prevent their relapse into such pernicious errors. For this purpose they pointed out the examples of that defection from the true God, and the substitution of false and tutelary deities which overwhelmed the Jews in a succession of calamities, shewing, for our admonition, that the "Lord is a

jealous God." And however the wisdom which excluded the worship of the Roman-Catholic church from the eyes and hearts of Protestants may be now decried, and whatever sentiments may be entertained that the *march* of the human mind in this age of intellectual improvement and spiritual light can never retrograde into the labyrinths of ignorance and superstition, there does not appear to the Protestant Clergy any well-grounded reason for such a supposition.

It rather seems an unwarranted presumption, sufficiently confuted by the false and impudent pretensions to divine impulses to an immediate intercourse with heaven, and supernatural revelations which have been divulged and credited by enthusiastic visionaries in these our days with a sottishness equal at least to that of any other time or people, since these palpable proofs of mental imbecility render it no improbable contingency, that the bigoted faith of the Romanist may again stifle the freedom of religious inquiry, and the mummery of his vain worship supersede the reasonable service of the English Church. It is almost needless to remark the easy transition from one species of fanaticism to another, and the eagerness with which mankind grasp at every fallacious hope of obtaining the favour or averting the displeasure of an Almighty Judge, without renouncing the just objects of his anger: the propensity to vice still urging them to walk in the ways of sin, and the apprehension of its punishment persuading them to avoid its wages, by any subterfuges which hypocrisy or enthusiasm suggests. Added to which is the disposition to gaze, and wonder, and adore, so generally felt, especially by the lower classes, when the pomp and pageantry of solemn worship, with all the appendages of spiritual power, are presented to their senses; and a tremendous imprecation is thundered in their ears as the penalty of their refusal to obey the insolent usurper of divine authority. These and similar considerations have wrought a strong conviction in the minds of a Protestant Clergy, that the display of Roman-Catholic worship should be withheld, as much as may be, from the public view; that it should not therefore be countenanced by the State, nor introduced under its sanction to the notice, and possibly to the reverence of a fickle and easily deluded multitude, lest the sound faith and holy practice which remain among us should be perverted and destroyed.

But let it not be thought that the Clergy wish to interfere with the conscientious opinions of any Christian sect, nor to hinder the free and full exercise of those opinions, either in religious worship or any other species of devotion, provided it be not exhibited as a spectacle, honoured and dignified by the government, and upheld by the wealth and power of the State. They dread the effects which might result from the elevation of the host in our streets,—and what shall prevent it when the Roman-Catholic religion is reinstated in the seat of legal authority, and encouraged by the favour of the Senate? Is it to be expected that the high and overbearing ambition of its hierarchy will stay its course, temper its desire of pre-eminence, restrain its zeal for conversion, and withdraw its exclusive claims to the reverence and submission of the Christian world? Will it not again arrogate its supreme dominion on the grounds of infallible authority and unquestionable right?—a right

above all other rights devolved on the ministers of that church, by one who calls him the Vicegerent of the King of Kings, and the Lord of all temporal Sovereigns!

Should that worship which is now secluded, be brought out of the private recesses in which it is performed with perfect security and with harmless inanity, and be publicly celebrated with triumph and ostentation, the event may well be contemplated with just alarm, whether it be mocked with insult and derision, or be respected with a species of religious awe. In the first case it would outrage the feelings, and offend the consciences of sincere but erring Christians; in the second case it would endanger that worship which consists in spirit and in truth. For how easily may the enemy sow his tares, how rapidly may the good seed, which the reformers sowed and martyrs nurtured, be choked or rooted up! Why should not that harvest of chaff, which flew before the winnow's fan when Cranmer, Latimer, and Hooper scattered it to the winds, again be collected by the agents of the wicked one to smother and conceal the bread of life? The corrupt doctrines of that Church, though happily confined at present within narrow bounds in this favoured country, still prevail over the far greater part of Christendom;—it exercises an almost despotic sway in the sister island. If the impossibility of its gaining ground against the firm hold of the English Church be insisted on, does not experience contradict such an assertion? Has it not spread in Lancashire over a considerable district? Has it not been propagated with indefatigable zeal? Have not the measures best calculated to promote its success been planned by that Order which is deficient to none in worldly wisdom, policy, and learning, and little scrupulous in the artifices it employs to gain its ends? Has not the Society of Jesus been again established for the purpose of promoting both spiritual and temporal power in foreign states; and does it not burn with impatience and exert its utmost efforts to obtain a firm footing in the British isles, where it would compass heaven and earth to make one proselyte? And need any one be reminded of what that Order once did, to be warned against what it would do again? Can any one the least versed in ecclesiastical history be ignorant of the subtilty and violence which characterized that mighty defender of the Papal chair? "If they came in sheep's clothing, inwardly they were ravening wolves." The instruments they once employed may have been altered, according to the circumstances of the times; but the skill in applying them remains the same. The materials they wrought upon have undergone a revolution, but the weakness of human nature will always present fit objects of their treacherous instigations. The multitude, so easily misled by novelty, by high-sounding pretensions, by assumed sanctity, by ostentatious almsgiving, and many artifices best known to those who condescend to use them, are always liable to be deceived. Nor should it be forgotten that their attachment to the Established Church has been loosened by various means, and the steadfastness of their faith, together with the integrity of their minds, has been shaken to its foundation. The Socinian, the Antinomian, and the Puritan have, each in turn, or rather all at once, unsettled the opinions of many of the people, and prepared

them for the invasion of that religion which sets these jarring points at rest, by resolving all questions of a religious nature into the absolute unerring decisions of a pretended Catholic Church.

The English Clergy cannot contemplate the danger to which their flocks are exposed in such a crisis without serious apprehension. They are bound, if possible, to keep them beyond the reach of contagion, lest wandering from the fold of the great Shepherd, they become a prey to the destroyer:—lest stupid ignorance, and vain ceremonies, and bigoted superstition, and blind idolatry, bear down the wisdom and the substance of pure unadulterated Christianity.

To your candid judgment, my dear Sir, I submit the preceding reasons, however imperfectly stated, for my opposition to the Catholic claims:—reasons which, it is presumed, have influenced the great body of the Clergy. If they have no weight with you, I trust they are sufficient to account for the part which I have taken on that momentous question. You will observe that many arguments of great force have been waved (for they have been urged by much abler writers), and that the peculiar situation of Ireland has been scarcely noticed; yet how forcibly is the general argument strengthened by that particular case! The proceedings of the Roman Catholics in that distracted portion of the empire have shewn the spirit of their Church in its unchanged and real character. That spirit has grown every day more fervent, and its ebullitions have been more violent, as the authority which restrained it has been lessened or removed. Emboldened by success, it has unmasked the secret purposes of its ambition,—has renounced all terms and conditions which might temper its pernicious tenets, and has plainly shewn that nothing less than the re-establishment of papal power on the ruins of the Reformed Church will satisfy the agitators of that afflicted and benighted country.

December, 1827.

I am, &c.

W.

NATURAL RELIGION.

MR. EDITOR,—In an article in a late number of the British Critic on Bishop Gleig's Letters to his Son, it is said that some writers "fiercely contend" that there is not such a thing as natural religion; and the reviewer gives three reasons for not coinciding with that conclusion, as it involves the question whether the being of a God be discoverable from the phenomena of nature, which the learned Bishop holds in the negative. Being one of those writers, but disclaiming all fierceness on the subject, I will, if you allow me a small space, attempt to point out the inconclusiveness of the reviewer's reasons, and add a few words on the importance of the subject in these times.

The reviewer thinks in the first place that there is a natural religion, because the most ignorant of mankind are, by an original law of their mental constitution, led to infer that wherever there is an effect, there must have been a cause adequate to its production. The action of this law is well called an irresistible belief.

That such a law acts through the passion of fear is well known. Fear leads the savage to look for the cause of the lightning by which he is alarmed; but this law as often leads him to embody that cause

in some witch or wizard or "salvage man" apprehended in his mind, as to a being whom we could with propriety take to be the mind's *natural* type of a Deity. But if the law of irresistible belief in cause and effect afforded sufficient grounds for the reviewer's argument, it would be constant in its operation. That it is not constant the reviewer admits by quoting a passage in the Bishop's work, which claims for the native Americans, and New Hollanders, and also for the Esquimaux, an ignorance of the Deity. The law, therefore, of irresistible belief does not necessarily lead to the conclusion that there is a Deity.

In the second place the reviewer sensibly observes that the question ought not to be confined to the rudest people; and he instances the nations of antiquity who believed in a great First Cause. Now the reviewer himself answers this argument by acknowledging that the ancients personified the physical powers or properties of the material world. Thus civilization led men to civilize the object of their fear; and instead of propitiating an old woman, dressed up in skins and feathers, to pour libations to Jove and Bacchus. Here again the irresistible law led the cultivated mind to no proper type of the Deity.

That the religion of the Mythologists may strictly be called *natural*, I am ready to admit; for its utmost extent was to lead the people into error the moment they reasoned beyond the guide of those intuitive truths which experience supplies. It is true that Plato, Cicero, and Seneca did at times seem to ascribe the mundane system "in its plan and operations to the volition of one Great Mind;" but we have no proof that any of the ancients did of themselves *excogitate* such a notion: we do know, however, that their notions were indistinct and at variance one with another, and we are assured that in none of their writings is there preserved such a process of reasoning as can safely and correctly bring us to the same conclusion.

In the third (and last) place, the reviewer maintains "that St. Paul admitted the existence of such a system of natural religion, prior to the introduction of Christianity, as implied belief in the existence of God, and, consequently, the means of forming a natural worship, and of enforcing the obligations of the moral law:" and the reviewer quotes the 19th and 20th verses, which are to his purpose when taken alone; but the 18th verse confines the subject to those "who hold the truth in unrighteousness;" and the 21st verse supposes that those men at one time "knew God." Now as they could only hold the truth through a revelation, the meaning of natural religion cannot be maintained in this passage. It is sensibly remarked by the author of "The Knowledge of Divine Things from Revelation, not from Reason and Nature," that "the apostle is here so far from asserting the sufficiency of nature to discover the existence of a Deity, that his very argument is founded on the heathens being already convinced of this truth, and from thence shews the unreasonableness and impropriety of their idolatry."

I wish to observe on these and such like reasons, that they are not so clearly convincing as the importance of the truth which they would uphold demands. They do not demonstrate; they are not such as the mind ought to have, that it may rest upon them in security. We, who believe in the Scriptures, treat them as speculations; it is of

no consequence to our faith whether the truth be in them or no : but it is of every consequence to those mistaken beings who grasp at the arguments, and make them stand in the place of the truth itself;—who, through the deceptive influence of such inconclusive reasoning, regard a revelation not only as unnecessary, but also as an imposition. That we may have it in our power to give such persons a direct and decisive answer to their systems, is the object of my contention against natural religion. We can prove that nations would not retain the knowledge of the Deity, and this proof is a powerful argument against those who contend for the religion of nature. Were we to go a step farther, and put them upon the proof of a God, we might break down many of their strong-holds, and drive them to the revelation of his own being. As an instance of the evil which such philosophy tolerates and increases, it happens that the reviewer has taken the same course of argument by which Volney proves that there is a God of nature, for the purpose of superseding a revelation. Thus weapons are put into the hands of bad men by those who the most deprecate their use. And this evil has a wider extent than many may imagine. How strongly fixed was the unhappy man who lately answered in a court of justice on this position. There is a God, he exclaimed, and he endowed him with attributes ; and we are not allowed by our school philosophy to put him to the proof. We allow his data, and his consequences appear to him to flow naturally therefrom. Now did our philosophy submit to the truth, and, overcoming our pride, proclaim and maintain that God and his religion were only to be known from his own revelation, how decidedly we might answer the infidel, defy his boasted reason, and trample upon his delusive systems. Nor is this evil confined to professed unbelievers. The poison is dropped upon the intellectual food after which all our ranks of society are marching, and is silently but surely diffusing its pernicious qualities in the public mind. One object, most sedulously pursued, is to establish in the minds of the *operative* classes, the being of a God, from the mechanical facts of nature. For what purpose ? To shew from natural religion the needlessness of a revelation !*

If there be not such a thing as natural religion, and it is worth the time of its advocates not to let a truth so momentous rest upon inconclusive metaphysical arguments,—but if there be not “such a thing,” should we suffer an error of such importance to be consecrated in the philosophy of ages ? If in the proper use of our reason we can show that God only can be known through his own revelation, let the advocates of Christianity stand upon their 'vantage ground, and no longer throw away the vast power with which this single truth would arm them.

A. Q.

* Another effect of the evil arising from that philosophy which advocates natural religion is forcibly shown by Mr. Rose's letter to you (in October) on the Rationalism of the Germans. Our operatives do not philosophize so phlegmatically as their neighbours, but the effect of a false conclusion on this subject is extending among them. In the Boyle's Lectures of the present Bishop of Durham, a course of argument is followed to show that when the enemy of mankind cannot take away the truth, he will corrupt it. Has he not through philosophy, falsely so called, darkened many hearts to the understanding of the truth as it is in the revelation of the Deity ?

PROPRIETARY CHAPELS.

A LARGE portion of the most wealthy inhabitants of our metropolis are accustomed to attend the service of the Church in proprietary chapels. Many of these edifices belong to people of wealth and rank, some even to Clergymen. Such persons are perhaps not fully aware of the objections against the system of proprietary chapels. They are ably stated by the excellent Bishop Middleton, in a passage which we extract from his address to the parishioners of St. Pancras.

Of proprietary Chapels, whatever praise may be due to the zeal and talents of the Clergy who officiate in them, I do not profess myself to be friendly to the principle. Wherever they exist, they have arisen out of the deficiency of our parochial establishments, for which however they afford but a very inadequate substitute, while they contribute to perpetuate the evil; they cannot but render the more opulent parishioners, in many instances, indifferent about wants which they no longer feel. The principle to which they owe their origin is no other than that of commercial adventure. A builder, observing that the spirit of Christianity is not wholly extinct, invests a portion of his capital in erecting a place of public worship. To what particular description of Christians it is to be appropriated, needs not be determined beforehand; trade is not fastidious about the opinions of a purchaser; and such is the tenure, that it is not permanently confined to the Church, even though a churchman should be the first to license it; in the failure of success, it may be subsequently applied to any other more profitable purpose whether sacred or profane. I am afraid, however, that the evil does not always rest here; I am afraid that even while buildings of this kind are in the hands of churchmen, the system has tendencies which are greatly to be deprecated. Whether the proprietor be a layman or a clergyman, while his emoluments depend upon the letting of the seats, he is under a strong temptation to give to divine service attractions which do not properly belong to it, and which, while they recommend it to those who are in quest of amusement, degrade it in the estimation of the serious and reflecting. Christianity, in its native and noble simplicity, addresses itself not to the taste or to the imagination, but to the understanding and the heart; it is not studious to adapt itself to the variable standard of popular sentiment, but is, like its author, "the same yesterday, and to-day, and for ever." In this view, nothing can be more conducive to the maintenance of its true character, than that independence of principle and practice, for which our establishment usually provides. A clergyman who does not labour under the consciousness that it is his interest to attract hearers, has to blame himself alone if he deviate from the track of solid and sober instruction. The system has also other tendencies which are not to be desired. The great variety of preachers in some of these chapels, while it stimulates the religious appetite, cannot fail to deprave it; nor is public instruction productive of the greatest possible good, where little or nothing is known of the preacher except from his sermon. I might also add that these chapels sometimes interfere with the province of the parochial clergyman; the parishioners are not always aware that the preacher of a proprietary chapel has no connexion with them beyond the duties of the pulpit, and avail themselves of his ministrations to the exclusion of their constituted pastor, and the extinction of order and regularity. In this part of my subject I desire to be understood as every where speaking of the *system* and its *tendencies*. In my own parish, these chapels appear to be very well conducted; in my occasional visits to them, I have found them most respectably attended; and I have constantly rejoiced that some at least of my parishioners have such a resource; but it will be remembered that whatever is good in these chapels is the peculiar merit of the proprietor, while that which is objectionable is connected with the system; and that the one is changeable, while the other is permanent.—*Middleton's Sermons and Charges*, p. 297.

To this we would add the remark which the Bishop in the next page

makes on free chapels, as applying with equal force to those of which we now speak :

Whatever tends to separate the rich from the poor in the presence of Him who is "the Maker of both," is so far exceptionable : let them at least on one day in the week "meet together:" to the rich it teaches humility, while it inspires the poor with confidence ; and it serves to unite both in the bonds of mutual dependence and esteem.

STAMFORD HILL CHAPEL OF EASE.

We have quoted these remarks on Proprietary Chapels with a view to introduce to our readers a case which has lately occurred in the parish of Hackney, which proves the practicability of giving to these buildings the character and efficiency of parochial chapels. The chapel which we have named above was in the year 1825 the property of a Clergyman. A friendly arrangement was entered into, under the sanction of the rector of the parish, between this individual and certain gentlemen frequenting the chapel, they agreeing to advance money for the purchase of the chapel ; the capital to be secured on the building, and to be repaid with moderate interest out of the pew rents. The building was thus settled with them in trust for the parish, and they immediately issued to the pew-holders the following circular :

Having taken possession of Stamford Hill Chapel for the sole purpose of securing to the neighbourhood (too remote from the Mother Church for convenient attendance on its service,) the benefits and accommodation of a Chapel of Ease, to the fullest extent to which the circumstances of the case may enable them to go, the undersigned think it right to lay before the holders of sittings in the Chapel the nature of the arrangements they have entered into, which, it will be seen, must prevent any *present* reduction of Pew Rents.

It is intended to divest the Chapel of all private and proprietary character, and to place it entirely and for ever under the regularly constituted authorities of the Church. For this purpose, the undersigned trust that they shall be able to offer the Chapel for *consecration* to the Bishop of the Diocese, and to settle the appointment of the Minister in the Incumbent of the parish for the time being.

To this end, such a permanent *Endowment* out of the Pew Rents will be first made, as may ensure the residence of a respectable Clergyman in the district. And the remainder of the Pew Rents, whatever be their amount, will then be made over *in Trust* for the under-mentioned purposes alone :

1st, For defraying the necessary expenses of the Chapel ;—2dly, For the payment of interest, at the rate of 4 per Cent. per annum, on the amount of the purchase money, until the same be redeemed ;—and, 3dly, For the creation of an accumulating Fund for the redemption of the said purchase money, with a view to the eventual diminution of the rents.

To this declaration of the objects, for which alone the Pew Rents are henceforth to be taken, the undersigned have only to add, with unfeigned satisfaction, the entire concurrence of the present Rector, the Rev. Archdeacon Watson, in all which they thus contemplate, most strongly manifested by a kind offer to contribute toward their accomplishment, now and hereafter, as well by an immediate assignment, during his own incumbency, of all the fees arising from duties which may be transferred from the Mother Church, as by an offer to provide at his own charge, for the better accommodation of the poor of the neighbourhood, *in the event of the Chapel being enlarged* ; a measure to which the attention of the Trustees is now directed.

April 25, 1826.

HENRY PATTESON, J. C. POWELL,
J. D. POWLES, JOSUUA WATSON.

These objects have been already accomplished as follows :—in January 1827 it was shut up for several months, during which it was considerably altered and enlarged. It now contains 1100 sittings ; of which number 300 are free and unappropriated for the use of the poor for ever, and 100 more are set apart for the children of the district.

The expense thus incurred, with the exception of 400*l.*, was provided by an increase of the capital advanced and secured on the building: of the additional 400*l.* two were given by the Rector, and the other two by the Commissioners for Building Churches, with the express proviso that the number of free sittings mentioned should be secured to the poor.

A permanent endowment out of the pew rents of 150*l.* per annum, and the amount of the surplice fees, has been settled on the minister for the time being, who is charged with the cure of souls of a certain district of the parish attached permanently to his chapel. The remainder of the pew rents amounts to such a sum as to afford a fair prospect of providing for the incidental expenses of the chapel, paying the interest of the capital advanced, and ultimately redeeming the whole.

The only difficulty that has occurred, has consisted in a friendly contention between the Rector and the Trustees, each party wishing the other to appoint the minister. It is settled that this appointment should rest with the Rector; a veto upon it being granted to the Trustees, and the consequence of any continued disagreement being its lapsing for the time to the Bishop. As soon as the principal shall have been redeemed, the appointment will rest entirely with the Rector.

On the 22d of November 1827, the building was consecrated by the Bishop of London, as a Chapel of Ease to the parish of Hackney.

We have stated thus minutely the particulars of this transaction, not merely out of a wish to record an instance of such judicious and beneficial exertion on the part of the persons concerned, but in the hope that the example held forth at Stamford Hill may be followed in many other proprietary chapels. We feel convinced that there are few cases to which the same measures with different modifications might not be successfully applied. Every proprietor might not be so willing to treat liberally with a view to the success of the undertaking; it is not in every parish that the incumbent would have either the will or the ability to assist so largely; but we venture to say, that if a few active members in the congregation of any proprietary chapel would arrange their plan prudently, endeavour to obtain the co-operation of the proprietor, or wait for an opportunity when the chapel is offered for sale, they might, by the outlay of a small capital at reasonable interest and no very bad security, obtain for themselves, their congregation, and their poorer neighbours, the full benefits of a consecrated building, and the parochial ministrations of a resident pastor.

HAPPINESS, BY BISHOP HEBER.

1.
ONE morning in the month of May
I wander'd o'er the hill,
Though Nature all around was gay,
My heart was heavy still.

2.
Can God, I thought, the just, the great,
These meaner creatures bless,
And yet deny to man's estate
The boon of happiness?

3.
Tell me, ye woods and smiling plains,
Ye blessed birds around,
In which of Nature's wide domains
Can bliss for man be found?

4.
The birds wild carol'd o'er my head,
The breeze around me blew,
And Nature's awful chorus said,—
'No bliss for man she knew.'

5.
I question'd Love, whose early ray
So rosy bright appears,
And heard the timid genius say
His light was dimm'd by tears.

6.
I question'd Friendship,—Friendship
sigh'd,
And thus her answer gave,—
“The few whom Fortune never tried
Are wither'd in the grave.”

7.
I ask'd if Vice could bliss bestow,
Vice boasted loud and well,
But fading from her wither'd brow
The borrow'd roses fell.

8.
I sought of P'eccling, if her skill
Could soothe the wounded breast,
And found her mourning, faint, and still
For others' woes distress'd.

9.
I question'd Virtue,—Virtue sigh'd,
No boon could she dispense,
Nor Virtue was her name, she cried,
But humble Penitence.

10.
I question'd Death,—the grisly shade
Relax'd his brow severe,
And “I am Happiness,” he said,
“If virtue guide thee here.”

LAW REPORT.

ECCLESIASTICAL CORPORATIONS AND COLLEGES;—RIGHT TO CUT TIMBER.

I. Ecclesiastical Corporations.

THESE Corporations, whether sole as Bishops, Deans solely seised, Prebendaries, Archdeacons, and Parsons, or aggregate, as Deans and Chapters, and Collegiate Chapters, have not an absolute but a qualified right in the timber growing on their estates; the law considering such timber as a fund for maintaining and repairing the edifices and other possessions of the Church. Hence it was said by Lord Chancellor Eldon, in the case of *Wither v. the Dean and Chapter of Winchester*,

Ecclesiastical Corporations may fell timber for repairs, and apply either the timber itself or the produce of the sale for that purpose, but that so far only have they a power over the timber; it is the inheritance of their Church, and they have no authority to cut it down and divide the produce among themselves.

In the case of *Jefferson v. Shute*, Bishop of Durham, in the Common Pleas in 1797, the principal question was, whether *that* court had, on the application of Jefferson, a person not interested, jurisdiction to restrain the Bishop from cutting down timber, and converting part of the wood ground into arable land; and it was decided it had not. But Chief Justice Eyre concluded his elaborate judgment with some observations, which have been commended by

Lord Chancellor Eldon, and which are deserving of general attention.

I need not say whether this application has been made on mere splenetic, or on more worthy motives; nor whether the Bishop of Durham in this instance, unintentionally doubtless, may not have done that which the law does not sanction, even though it should turn out clearly that the annual revenues of the See have been improved. Most certainly it is not to be concluded that provided an increase of the annual revenues of the See is obtained, a permanent fund of real property in woods may be utterly destroyed. Few who know the Hon. and Rt. Rev. Prelate, who have been witnesses to the munificence which he has displayed in repairing and beautifying the fabric of his church, of his castles, and his palaces, will suspect him of having intentionally wasted the possessions of the See of Durham. At the same time it is by no means impossible that he, as well as many other Churchmen, may unwarily have slid into this heavy ecclesiastical offence, which all agree to be a cause of deprivation, and which may probably be found to be also an injury cognizable by some of the King's temporal courts.

I do not at all regret the expense of time and trouble in this proceeding, since I cannot but think it may be productive of very good effects. It may awaken men's minds to the consideration of this sort of question, to which, at this time, it is of importance that they should be directed. We have already seen one Cathedral Church almost in ruins, and we have seen with what

expense and exertion, both of the Clergy and Laity, that Church was restored. Had it been in the minds of the Clergy and Laity for a course of years past, *that the woods of Bishops, and more especially of Deans and Chapters, including Prebendaries, were a solid, permanent, and increasing fund of real property, devolved to them for the sustentation of the Cathedrals, the palaces, and houses of the Church*, probably that venerable edifice might never have fallen into such ruin, or might have been restored with much less difficulty. I am afraid that the state of some other noble monuments of the finest Gothic architecture in this kingdom is not very consoling; that they are mouldering and crumbling into ruins. I have heard it observed with grave and serious regret, that no funds have been appropriated for the preservation of them: perhaps a time will come when that which I take to be an error will be corrected, and when it will be found that all the property of the Church is a fund for the sustentation of these fabrics; but that the woods in particular are a specific fund so to be employed, no man can doubt. I repeat my opinion that the consequences of this discussion may be highly beneficial to the public; and though I must now say that this rule must be discharged, perhaps hereafter the public will be disposed to acknowledge that the promoter of this application was a friend to the Church of England.

Mr. Justice Rooke observed:

I consider the Bishop as having to certain purposes a fee-simple in his bishopric. But he is seised to a special intent as a public officer for public trusts. If before the restraining statute he had alienated the property of the See, he would have been guilty of a gross breach of trust; and I conceive there was a remedy at common law. As a general principle, it is waste to destroy woods. But these great officers have duties annexed to their station; as the repairs of the palaces, bridges, and mansion houses of the See; and they would not exceed their duty if they applied the woods to the repair of their Cathedrals.*

II. Colleges.

Sir Samuel Romilly and Mr. Shadwell, in their argument in the case of *Wither v. the Dean and Chapter of Winchester*, are reported to have urged that—

The statute (13 Eliz. c. 10) which restrains alienation by such persons (*i. e.* Deans and Chapters) on the ground of dilapidation, although it refers in express words only to the ruin and decay of buildings, is by parity of reason to be extended to timber or any thing else which constitutes part of the inheritance.*

Now, if this position be correct, the statute protects timber on College estates also; for it includes Colleges and Deans and Chapters in the same provisions. It may indeed be contended, that the cutting of timber is restrained not by *the words* but by *construction* of the statute; and that a College, not being an ecclesiastical corporation, differs essentially from a Dean & C. and therefore is not necessarily concluded by the same rule. We must therefore first investigate the *nature* of a College corporation, before we can decide that the same rule of construction is applicable to it as to a Dean and Chapter.

The design of an *ecclesiastical* corporation is stated by Sir W. Blackstone to be “the furtherance of religion, and perpetuating the rights of the Church.”† *Colleges* (he says) are founded for two purposes;—1. For the promotion of piety and learning by proper regulations and ordinances. 2. For imparting assistance to the members of those bodies, in order to enable them to prosecute their devotion and studies with greater ease and assiduity.” These eleemosynary corporations, he observes, “are, strictly speaking, lay and not ecclesiastical, even though composed of ecclesiastical persons, and although they in some things partake of the nature, privileges, and restrictions of ecclesiastical bodies.” Sir Edward Coke says, Master and Fellows are seised to them and their successors for ever *in jure Collegii pro bono publico*, and to pious and charitable uses.‡

Although, then, Colleges (we speak of those in Oxford and Cambridge) are called lay-corporations, because their object is partly temporal (the advancement of learning) and, though they promote religion, the rights and ordinances of the Church are not their chief concern, still they partake of the

* *Jefferson v. Bishop of Durham*, 1 Bos. & Pul. 120, 129. Note by Coke C. J. 2 Bulst. 279. *Wither v. D. & C. of Winton*, 3 Mer. 421. *Herring v. D. & C. of St. Paul* 3 Swanst. 492.

* 3 Mer. 426 † 1 Com. 470.
‡ 11 Rep. 73 b.

nature of ecclesiastical bodies. The institution, whether of a Church, or a College corporation, is *pro bono publico*; the objects are somewhat different, but the nature is the same. They are alike designed to be a constant and perpetual benefit: hence it is equally incumbent upon the possessors of their property to transmit it perfect and undiminished to their successors, that the intention of the founder may be ever effectually fulfilled.

But the Church soon perceived that ecclesiastics, unmindful that they were but *trustees* and seeking only their own profit, left dilapidated residences and wasted estates for their successors; an evil which became the frequent cause of censure and deprivation. Nor was either the wrong or the punishment confined to Churchmen. It was clearly Sir Edw. Coke's opinion, that a Master of a College might be deprived for dilapidation or waste, and he gives "a notable record" in 19 Ed. III., "*Rex amovit custodem hospitalis de suo patronatu, quia male dispendit proficua domus, &c.*" "because," he adds, "it is against their office and duty to waste the possessions of their houses, which are committed to them *pro bono publico*.* It would seem indeed, from many expressions by the same high authority,† that Master and Fellows of a College might, by the common law, be equally restrained from committing waste as a Bishop, Prior, Dean and Chapter, Parson or Vicar.

From the foregoing considerations, we may perhaps safely conclude that a College, though not an ecclesiastical body, is with respect to its property on the same footing and partakes of the same restrictions; and consequently, if it be true that a Dean and Chapter are restrained from cutting timber by an equitable construction of the statute of Elizabeth, there is no reason why a College should be excepted. But we will now state and consider the provisions of the statute.

The introductory part of the 3d sec. states the evil consequences of "unreasonable leases,"—dilapidations, decay of all spiritual livings and hospitality,

and the impoverishing of successors; but if an improper *lease* were injurious, *à fortiori* an absolute alienation of any part of the inheritance would be so: hence, the words of the enacting part are general and comprehensive. It is enacted,

That all leases, gifts, grants, *scoffments*, conveyances, or estates made, had, done, or suffered by any Master and Fellows of any College, Dean and Chapter of any Cathedral or Collegiate Church, Master or Guardian of any hospital, Parson, Vicar, or any other having any spiritual or ecclesiastical living, or [of] any houses, lands, tithes, tenements, or other hereditaments, being any parcel of the possessions of any such College, Cathedral Church, Chapter, Hospital, Parsonage, Vicarage or other spiritual promotion, or any ways appertaining or belonging to the same or any of them, to any person or persons other than for the term of twenty-one years or three lives from the time as any such lease or grant shall be made or granted, whereupon the accustomed yearly rent or more shall be reserved and payable yearly during the said term, shall be utterly void and of none effect.

We have a guide to the construction of this act in Sir Edward Coke's elaborate though diffuse exposition of it in the case of the Master and Fellows of Magdalen College, Cambridge;* he gives the following as amongst the resolutions of the Court:‡

1. It was to suppress wrong: for dilapidations and diminution of spiritual livings, &c. are wrongs, and such wrongs as are *quodam modo* punished by the law.

2. This act is *actus remedialis*, and was necessary and profitable to provide such remedy for the public good of the whole ecclesiastical estate, &c.

3. This act is an act of preservation, *sc. to preserve the possessions of Colleges, Deans and Chapters, Hospitals, &c.*

Again it is observed,

In the case at bar, the intent of the Founder of the said College was for the maintenance of divines, the advancement of liberal arts and sciences, and to educate poor young persons in virtue and learning, which God forbid should not be performed.‡

That the law will never make an interpretation to advance a private and to destroy the public, but always to advance the public,

* 11 Rep. 72b.

† Magdalen College Case, 11 Rep. 67; Co. Litt. 53b.

* 11 Rep. 66.

† Ib. 72b.

‡ Ib. 73a.

and to prevent every private which is odious in law in such cases. Therefore the office of judges is always to make such construction as to suppress the mischief and advance the remedy; and to suppress subtle inventions and evasions for the continuance of the mischief, *et pro privato commodo*, and to add force and life to the cure and remedy according to the true intention of the makers of the act *pro bono publico*.*

That the said act, has been always construed beneficially to prevent all inventions and evasions against the true intention of the same.†

In the 24 Eliz. the Dean and Chapter of Worcester made a lease under which the tenant might have cut timber; it was resolved that such lease was on that account void, though not by the words, yet by the intention and equity of the statute.‡

Here it may be asked, if by this construction of the 13 Eliz. c. 10, the persons therein named cannot empower their tenants to convert the timber to their own use, must not the same restriction in reason be applied to themselves? Let it not be objected, that tenants in tail are restrained by the 32 Hen. VIII. c. 28, from making leases so as to give the property of the timber to the lessees, though an estate tail gives an absolute right to all the timber; for that statute only prevepts a tenant in tail making such a lease to bind the heirs in tail: he may give his lessees power to cut timber during his (the lessor's) own life.

Thus much may be fairly urged to shew that the committing of waste, the cutting of timber, is within the *intention* of the act of Elizabeth.

But we are not prepared to assert that the very words of the act do not extend to the case in question. It is enacted, that the gift, grant, or conveyance, by any Master and Fellows of any College, of any parcel of the possessions of the College, shall be void;—are not their woods parcel of

their possessions? It seems, indeed, to have been considered in a case before Lord Chancellor Parker in 1718*, that a bishop, before the restraining statutes of Eliz.†, could empower his lessees to cut timber; but the point was not discussed either by the bar or the court, and it was taken for granted that a lease, without impeachment of waste, made by Bishop Bonner, temp. Edw. VI. was good. This, then, is an authority, though not a satisfactory one, that those statutes imposed the restriction upon Bishops, and therefore conclude Colleges and all other bodies therein mentioned.

But although the statutes of Eliz. might be deemed quite sufficient to qualify the right of the persons they comprise with respect to the timber on their estates, we are disposed to take much higher ground, and to assert that *by the common law*, Bishops and other ecclesiastical persons, and Colleges by parity of reasoning, never could rightfully convert their timber to their own use. This position we are aware is opposed by an almost unaccountable silence in the ancient reports and treatises for a long series of years, and, indeed, by some *dicta* to the contrary: thus Thirning, Chief Justice in the reign of Hen. IV., asserted that the common law afforded no remedy against a Bishop, Archdeacon, *ou un autre de tiel sort*, committing waste.‡ These objections, however, are deprived of some of their force when we reflect that the ecclesiastical courts having always undoubted jurisdiction in this matter, it might easily be considered as belonging to them exclusively, especially when the law was much under the control of the Church; and it may be granted that *originally*, though at a very remote period, the temporal courts usurped or assumed their *concurrent* jurisdiction. It is clear, however, that this right, whether inherent or usurped, was not exercised for some centuries.

In the reign of James the First of England, Sir Edward Coke, then Chief

* 11 Rep. 73b.

† Ib. 76 a, and see 5 Rep. 14 b, where some cases are stated, which were adjudged to be within the equity, though not the words of the act.

‡ 6 Rep. 37a. See 1 Burr. 223. A Bishop is by construction of the 1 Eliz. c. 19, restrained from creating a new office or adding to an ancient fee so as to bind his successor.

* Bp. of London v. Webb, 1 P. W. 527.

See also the Bp. of Winton's case, cited 2 Freem. 55; and 1 P. W. 407.

† Bishops are restrained by 1 Eliz. c. 19, which is similar to that of 13 Eliz. c. 10.

‡ 2 H. IV. 3b.

Justice, asserted that ecclesiastics might be restrained by the King's temporal courts from committing waste, and cited in proof a case in 35 Edw. I. in which the Bishop of Durham ("this was Anthony Beak, of that state and greatness as never any Bishop was, Wolsey except") was restrained *per breve de Cancellaria* from wasting the woods and possessions of his See. The position of the learned Chief Justice is confirmed by a record in the same reign (3 Edw. I.) which is applicable to the case of a College. The following writ of prohibition was issued: "Rex vicecomiti salutem: Cum ad nos providere pertineat ut elemosina que de patronatu nostrorum predecessorum et nostro fuit, in statu debito absque vasto venditione vel destructione inde faciendi conservetur, tibi precipimus quod non permittas quod Abbas de G. &c. sui vastum venditionem vel destructionem faciant de boscis, domibus, hominibus pertinentibus ad prioratum sive cellam de L. quod est de Patronatu nostro" . . . and under this process the Abbot was brought into the King's Bench to answer for his defaults.*

Coke, approving of this procedure, declared he would *revive* it†; but unfortunately, the law again slumbered, and, with a few trifling exceptions‡, its voice was not heard again till 1797: nor is this surprising; for the person who can alone invoke its power with success is the patron or the ecclesiastical superior, neither of whom is peculiarly watchful. Thus, for instance, a Bishop might, probably, in perfect security pocket the woods of his estates without alarming the Metropolitan, or drawing down the vengeance of his Majesty's Attorney General; nay, even without a hint from his Chapter§. And

in 1797 when Shute Barrington, who with respect to the possessions of his See was one of the most righteous of men, agreed with a tenant to cut down wood and divide the produce, and then to grub up above one hundred acres—who was the instigator of the proceedings? The Crown or its officers? No.—The Metropolitan? No.—The Dean and Chapter? No.—"One Jefferson;"—who, whatever might be his motives, derived from the spoliation neither profit nor loss. Hence we may sufficiently explain the fact, why so few instances are found in the books of ecclesiastical persons being restrained from appropriating timber to their private emolument: and with respect to Colleges, we apprehend the Crown, as the guardian of all eleemosynary corporations, the founder, and perhaps the visitor, could alone obtain an injunction in the Court of Chancery.

Sir Edward Coke, though he states broadly and decidedly that ecclesiastical bodies could not by the common law cut timber, except for building, reparations, fuel, and other necessary occasions, does not, it is observable, allude to the statutes of Elizabeth, which were then recent, as adding to or enforcing the same doctrine: it is true indeed that he thought the old law quite sufficient, and he seems to have been too proud of having brought it to light, to admit of its needing any assistance. Neither were these statutes adverted to in the case of *Jefferson v. Bishop of Durham* either by the Bar or the Court, although the right of Bishops to cut timber was most fully discussed; nor by Lord Chancellor Eldon when the point was before him.

We would remark that Colleges in the Universities, as observed by Sir W. Blackstone*, were considered by the popish Clergy (whether with the concurrence of the common law may be doubted) as *ecclesiastical*, or, at least as *clerical* corporations; and were therefore *visited* by the Ordinary. Now, at all periods of our history it has been most clearly held that the commission of waste, the cutting of timber, except for "necessay occasions," is punishable by deprivation in the ecclesiastical courts; hence, then, the Master of a

* 1 Bos. & Pul. 124. † 2 Bulst. 279.

‡ See *Bp. of Winton v. Wolgar*, A. D. 1629; 3 Swanst. 493. In this case it was said, "if the Bishop should commit any excessive waste or spoil of woods, the same ought to be prohibited and restrained by the law."

§ Since writing the above we have learned that a Bishop lately deceased, in ignorance of the law no doubt, received to his own use 5000*l.* per annum for two or three years, from the sale of timber!—Should his executors be allowed to retain such profits?

* 1 Com. 482.

College might have been deprived by his Ordinary on this ground. Can it be contended, because the jurisdiction is changed, that the powers of a Master and Fellows over their property are enlarged?

These are our reasons for thinking that even before the restraining statutes the tenants of estates, holden for the benefit of the Church, or for the promotion of religion, and the liberal arts, had not the right to cut timber and appropriate the produce to themselves. It is true, and it is an anomaly, that such persons might *then* have alienated in fee-simple, the whole or any part of their possessions; but it is also true that such alienation, as well as destruction or waste, was a cause of deprivation in the ecclesiastical courts*; and though we do not find that the temporal courts had any process to prevent such a breach of trust, it does not appear they sanctioned it; and when the state of the Court of Chancery of that day is considered, it will not be a matter of surprise that we perceive not even the dawn of that potent equity which might now render such a sale nugatory, by decreeing a purchaser with notice, a *particeps criminis*, to reconvey†. This case may, in one respect, be illustrated by what occurs in modern practice; if an estate be settled upon a father for life with remainder to his unborn children, in tail, with remainder to a stranger in fee, the father and the stranger may, before the birth of a child, effectually convey away the estate; and yet the law views this act "in the light of a wrong or a tort which it is anxious to prevent, and consequently seizes every occasion and makes every possible stretch for extending its protection against it:"‡ should, therefore, the father only agree to convey and then refuse, a court of equity would not, as in ordinary cases, interfere at the suit of the purchaser, to enforce the fulfilment of the con-

tract. But if the father and stranger agreed to cut timber they could not be restrained; and though a child were afterwards born and became entitled to the estate, he could not recover the value of the timber so cut.*

Perhaps the simplicity of antient times, generally content with one remedy, deemed deprivation alone quite sufficient to prevent alienation and waste. The temporal courts, however, knowing their own infirmity, and perceiving the rapid progress of the evil, that the Church, as Sir Edward Coke observed, was more likely to lose than to gain, sought the aid of divers restraining statutes; and truly with a scandalous perverseness, they who held estates in fact but for life and upon trust, exerted as much ingenuity to evade each act of the Legislature as is said was wont to prompt and secure the gifts of the endowers of our ecclesiastical and charitable institutions.

Although the law protects timber on the estates of ecclesiastical and eleemosynary corporations equally with the rest of the inheritance, it is not guilty of the absurdity of saying that such timber shall therefore rot and become useless, but declares that when cut down, it or its produce should be employed for the benefit of the inheritance; in fact, that it is a fund for the reparation of the buildings and the improvement of the estate, that the *corpus* may be ever preserved.

To conclude:—Timber is part of the inheritance; if then the inheritance be held *jure collegii*, and dedicated to a special purpose *pro bono publico*, it seems that individuals should not be allowed to cut down the timber for their private advantage, and to benefit themselves at the expense of the inheritance. Such timber, when at maturity, should be cut down and may be sold; but it or the produce should be wholly applied in the improvement of the College possessions; in restoring or repairing its various buildings, in affording additional or better accommodation for its members, or in some other object to promote the intention of the Founder.

* See 20 H. VI. 46a & 9 Ed. IV. 34a.

† Mr. Justice Rooke, however said, "if before the restraining statute, a Bishop had alienated the property of the see, he would have been guilty of a gross breach of trust, and I conceive there was a remedy at common law." 1 Bos. & P. 132.

‡ Fearn, C. R. 337.

* 1 Dick. 190. This is only true when no estate is vested in trustees to preserve the inheritance for the unborn children.

We think this conclusion sanctioned,
1. By the restraining statutes of Eliz.: for if they do not expressly include the case from the liberal construction they have received, it may be said any diminution of the inheritance is within the mischief they contemplate, and therefore forbidden by their provisions.

2. By the common law: for we observe that eleemosynary corporations, with respect to their nature and objects, closely resemble those which are ecclesiastical, and such, it is admitted, are bound by the rule we have enunciated; and further, there are many observations by Sir Edward Coke, which tend to the same result.

Magna est veritas et prævalebit!
Yet we fear the conclusion, to which facts and reasoning have led us, will be startling to many, though we hope too hastily rejected by none. If our rule be correct, Masters and Fellows of Colleges have greatly and for a long time erred, though in ignorance: should they urge the rule, *communis error facit jus*, as an answer to our argument, we say, the "consent" may have arisen rather *ex consuetudine clericorum*, than "of any sage advice of men learned in the law;" and we oppose the maxim acknowledged alike by lawyer and divine, *multitudo errantium non parit errori patrocinium*. W. C. W.

MONTHLY REGISTER.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

Highland District Committee.

It is with much satisfaction we announce that this Committee, established at Inverness in 1826, is in full and most beneficial activity. The neighbouring nobility and gentry appear to second the exertions of Bishop Low and his Clergy with a most commendable alacrity; and thus the benefits of the Parent Society are brought home to the very door of the Episcopalian Highlander. We give the following interesting extracts from the *Report*.

It may be satisfactory here to produce the statement of books that have been ordered from the Inverness depository since last autumn; for although the demand has not been very extensive, it furnishes sufficient ground of hope, that the most beneficial results may yet arise to the cause of true religion, from this department of the Committee's labours.

Bibles and New Testaments 46
Prayer Books 50
Religious Tracts, bound or stitched 175

The Bibles and Prayer Books chiefly in use among the lower classes in the Highlands, being in the Gaelic language, the sale of the English copies has, of course, been much more limited than it would otherwise have been. And the fact must not be here omitted, that to the liberality of the *Society for Promoting Christian Knowledge*, the Episcopalian in the Highlands are indebted for the new and improved edition of the Gaelic Liturgy, now

in use among them.* Through the same bounty, and by the charitable donations of some pious individuals who have felt an interest in the religious improvement of the Episcopalian Highlanders, several of the most useful Tracts on the Society's list have likewise been translated into the Gaelic language, and are now in circulation among the members of some of the most remote congregations within the limits of the Highland district. And brief and limited as the labours of the committee have hitherto been, it is satisfactory to know, that its salutary influence has been already felt in some degree amongst the inhabitants of those sequestered glens, where the Highland Cottager, enjoying all the benefits of a mild and happy government, united with the light and comforts of true religion, is found possessing perhaps more than an ordinary share of those mental qualities, and devout habits, which are generally and justly associated with the truly Christian character.

The Committee are anxiously labouring, and have succeeded in two instances, to establish "a few humble schools" for the instruction of the

* Two thousand copies of the Book of Common Prayer, in Gaelic, were printed at Inverness, in 1819, solely at the Society's expense, for the purpose of being sold at reduced prices, or distributed gratuitously to the poor.—Copies of this edition may now be had from the Inverness depository.

children of the Highland Episcopal Congregations.

The object of the Society appears to us well stated in the concluding sentence of the Report.

It will never be found an impediment to the true interests of religion, that while it is made the primary object to disperse and familiarize the Word of God among all classes, it is also laid down as a radical and characteristic rule of the Society, to disseminate it, in connexion with those sound, orthodox, and authorised human aids, of which the necessity is sufficiently apparent, from the annals of ecclesiastical history, and from the experience of modern times. Provided with the Bible, the Book of Common

Prayer, and a few of those valuable Tracts, which convey down to us the sentiments of the first reformers, or of those who have been the lights and ornaments of the Reformed Church, the sincere though illiterate Christian is furnished with the best means of spiritual instruction and guidance, amidst the fluctuating opinions by which mankind are too often agitated. He is thereby taught how to shun the dangerous and delusive paths of superstition and fanaticism: and by the grace of God he is enabled to persevere in a course of humble piety—to “walk by faith not by sight,” till from the kingdom of grace on earth he is translated, through his Redeemer’s merits, to a kingdom of glory in heaven.

C. FRYE, Sec.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

Report for 1826.

THE quarto and octavo editions of this Report are now, we believe, pretty generally circulated among the Incorporated and Associated Members of the Society, having made their appearance six months later than they ought to do, and three months later than they did in the preceding year. For this delay we are not aware that any sufficient excuse can be alleged; especially, as no attempt has been made to prepare any further report, than the address which was read at the public meeting in May. But there is an appendix of twelve letters, full of interesting matter: one from the late Bishop Heber, four from Bishop Inglis, two from Bishop Stewart; the remainder from Archdeacon Mountain, Professors Mill and Craven, Messrs. Ingles and Ardall.

Speaking generally, however, we are compelled to say, and we say it with deep regret, that the Report is wholly unworthy of the Society. We cannot but remark the following unaccountable omissions.

There is no observation on the exertions which have been made in several dioceses in aid of the Society, or on District Committees, or any invitation to form them:—No statement of the success or failure of the various missionaries in their respective stations:—No list of the Missionaries in Southern India; nor any mention of two additional missionaries, whom we learn

from the Report of the Society for Promoting Christian Knowledge, published two months before, the Society has engaged for Southern India.—No copy of the Resolutions passed at the public meeting in May last; nor any allusion to that meeting,—the good or ill effects of it.

With regard to the outward appearance of the book, we have little to say; it is printed in smaller type, and so far there is an improvement. The needless introduction of Lists of Committees, which do not exist, is done away with; but there is a dividing of Committees into Deaneries, which is by no means necessary; and there is still a repetition of Subscribers, if not of subscriptions, which swells out the volume to a needless size. The Lists of Subscribers now occupy above 200 pages, and might be compressed into 70. Of the propriety, too, of the quarto copies we are not yet convinced.

It is grievous to be compelled to write thus; but it would be still more painful to be silent. It is grievous that the manifold and zealous exertions of the Society, in a most glorious field, should be reported so carelessly. And on behalf of our brethren in the provinces, of those whose spirit has been excited to the good work, we deplore that information which is issued out so coldly should have been

Society for the Propagation of the Gospel.

DIOCESE.	COMMITTEE.	Amount contributed in the Years			Total contributed by Committee in 3 years.	Total remitted by the Diocese in 3 years.
		1824.	1825.	1826.		
		£. s. d.	£. s. d.	£. s. d.	£. s. d.	£. s. d.
<i>Gloucester</i>	Gloucester	—	—	6 6 0	6 6 0	60 2 6
	Cheltenham	15 15 0	17 12 0	12 12 0	45 19 0	
	Stonehouse	—	—	7 17 6	7 17 6	
<i>Hereford</i>	Ross	—	—	4 4 0	4 4 0	4 4 0
	Lichfield	36 15 0	109 18 0	75 12 0	222 5 0	
	Birmingham	—	9 9 0	11 10 0	20 19 0	
<i>Lichfield and Coventry</i>	Bridgnorth	—	—	81 6 5	84 6 5	440 15 5
	Shrewsbury	32 11 0	35 14 0	45 0 0	113 5 0	
	Horncastle	—	—	24 14 6	21 14 6	
<i>Lincoln</i>	Louth	—	48 18 1	82 16 2½	131 14 3½	620 18 5½
	Bedford	16 13 0	19 6 6	10 12 0	46 11 6	
	Aylesbury	—	—	62 0 0	62 0 0	
<i>Llandaff</i>	Huntingdon	—	102 3 6	30 19 6	133 3 0	51 8 7
	Berkhamsted	18 7 0	43 7 0	—	61 14 6	
	Hertford	—	—	18 7 0	18 7 0	
<i>Norwich</i>	Ackley	31 18 2	17 17 0	21 0 0	70 15 2	345 12 11½
	Gartree	23 12 6	23 12 6	24 13 6	71 18 6	
	Usk	5 0 0	25 8 7	21 0 0	51 8 7	
<i>Oxford</i>	Notwich	46 4 0	114 7 6	185 1 5½	345 12 11½	467 7 6
	Oxford	161 16 6	101 13 0	103 7 0	366 16 6	
	Henley	—	—	75 7 0	75 7 0	
<i>Peterborough</i>	Deddington	—	—	25 4 0	25 4 0	209 3 4
	Osindale	—	68 14 0	—	68 14 0	
	Northampton	—	—	38 19 3	38 19 3	
<i>Rochester</i>	Brackley	—	—	63 13 6	63 13 6	375 18 9
	Rutland	—	—	37 16 7	37 16 7	
	Blackheath	68 19 0	57 12 0	59 14 0	186 5 0	
<i>St. Asaph</i>	Malling	22 7 8	24 3 0	35 16	82 6 8	226 2 8
	Rochester	18 10 1	21 1 0	49 19 0	89 10 1	
	Sevenoaks	11 11 0	—	6 6 0	17 17 0	
<i>St. David's</i>	—	—	—	—	—	—
<i>Salisbury</i>	Salisbury	36 15 0	33 1 6	37 15 0	107 11 6	10 10 0
	Newbury	42 4 6	14 11 0	5 15 6	62 11 0	
	Wantage	19 17 5	14 1 6	22 0 10	55 19 9	
<i>Worcester</i>	Worcester	6 6 0	4 4 0	—	10 10 0	

Total in 1824 . . . £1500 19 0
 1825 . . . 2586 17 1¼
 1826 . . . 3941 1 6½
 } in 3 years £8028 17 8½

Cashel | *Cashel* | 27 17 0 | 33 1 0 | 35 4 0 | 96 2 0 | 96 2 0
Limerick | *Limerick* | — | — | 52 18 6 | 52 18 6 | 52 18 6

Total remitted in 1824-5-6, by Committees in England and Ireland . . £8177 18 2½

The Money remitted from the country, but not by Committees, is as follows:

<i>Bromley</i>	—	—	4 0 0	4 0 0	249 0 5½
<i>Denbigh</i>	—	68 9 0	35 14 0	104 3 0	
<i>Monmouthshire</i>	67 18 11½	36 16 6	—	104 15 5½	
<i>Morewy</i>	—	5 1 0	9 0 0	14 1 0	
<i>Portsmouth</i>	—	6 6 0	5 5 0	11 11 0	
<i>Taunton</i>	5 5 0	5 5 0	—	10 10 0	

Total remitted by Committees, &c. in 1824, 1825, & 1826 . . . £8426 18 8

We were furnished with the above table by a correspondent, by which it may be seen, at one view, how the Society is supported in the different Dioceses of the kingdom. The following are some remarks, with which he has accompanied it. "There is no District Committee in the Dioceses of Carlisle and St. David's; or in the cities of Chester, Chichester, Hereford, Coventry, and Lincoln; and it is only very lately that Committees have been formed in York, Peterborough, and the Diocese of St. Asaph. There are several inconsistencies between the apparent and the real state of things. Thus, according to the Report, (pp. *21-5), the Winchester Committee consists of thirty-two mem-

bers, incorporated and associated, and furnishes less than four guineas per annum! The Gloucester and Worcester Committees contain respectively twenty-two and eighteen members, incorporated or associated, and contrive to remit, the former six guineas yearly, the latter ten guineas in three years! The praise of Halifax and Birmingham will be in all the churches; as from the latter village, nearly twenty guineas were received in two years, while the former hamlet remitted nineteen guineas in three years! The number of Committees now formed is upwards of 100; and the number of contributors by their means not quite 4000. Of these, more than 3000 are incorporated or associated members.

ST. DAVID'S COLLEGE.

THE number of students at present in the College is sixty; the number it will contain is sixty-four. Six converted Roman Catholic Priests are expected to arrive at Lampeter shortly, to reside there, and receive instruction at the College. The present Bishop of St. David's has prescribed a course of education at the Grammar Schools to suit that at the College, and the Principal and Vice-Principal are to visit them annually, and examine the pupils. The following remarks of Bishop Burgess on the object of the College were circulated in 1822, when the first stone was laid. "The utility of an appropriate course of studies to young men intended for holy orders, and the want of an institution, which should unite, in some considerable degree, the advantages of an university education, by combining a progressive method of theology, literature, and science, with the regularity of moral discipline, first induced the Bishop of St. David's, in the year 1804,* to propose the establishment of a clerical seminary for the education of future candidates for holy orders in the Diocese of St. David's, who could not afford the expense of an university education. The great extent of the diocese, the poverty of the benefices, and the inability of the generality of the candi-

dates for the ministry in it, to pursue their studies at an University, render such an Institution peculiarly necessary for that diocese. But though intended chiefly for one diocese, the College may eventually be useful to the other three; and, in proportion as the Welsh clergy are employed in their ministerial duties in England, it may be beneficial to the whole church. It may also relieve the Universities, by retaining at home many young men, who might otherwise venture beyond their means to resort to them. The proof which the Universities have given of their approbation of the undertaking, by their very liberal contributions, affords a most encouraging testimony of its utility."

FRANCE.

AMIENS.—In many parts of France, the remnants of the Protestant Churches, scattered at the revocation of the edict of Nantes, are again appearing, while new places of worship, erected principally by the contributions of the congregations, are every where building. One has been solemnly dedicated at Mens, in the department of Isere in Dauphiné, the Protestant inhabitants of which place are probably descended from the Waldenses, who from the revocation of the edict of Nantes, up to

tho. year 1787, persevered in holding their religious assemblies and celebrating the sacrament of the Lord's Supper by night, in the neighbouring forests to avoid detection. Another Church has been opened at Condé-sur-Noireau in the department of Calvados—still the wants of the French Protestants are very great. Seven congregations near Amiens, consisting principally of weavers, are so poor, that till lately they could only be visited by a minister of their religion once, or at most twice in the year, when they were obliged to hold their assemblies in cellars or garrets, which were unable to contain more than 150 persons. For the last five years they have been enabled to support a resident minister whose exertions have been blessed with signal success, so that it is now absolutely necessary for them to build a place of worship sufficiently large to contain the increasing congregation.

NATIONAL SOCIETY.

On Wednesday, the 2d January, 1828, the following grants were made; viz. to the Thiel Vor School, near Helston, Cornwall, 50*l.* additionally; Lampeter, Cardigan, 30*l.*; Middlesex Society, Cannon-street-road, 50*l.*; L. Eversden, Cambridge, 10*l.*; Nook, Bewcastle, Cumberland, 20*l.*

The schools of the following places were also received into union:—Bloxwich, Stafford; Crick, Derby; Cowick, parish of Snaith, Yorkshire; Drypool, near Hull; Everdon, near Daventry; Little Eversden, Cambridgeshire; Fowey, Cornwall; Newport, Monmouthshire; Nook, parish of Bewcastle, Cumberland; St. Andrews, Glamorganshire; Staunton, Gloucestershire; West Wickham, Cambridgeshire.

CHESTER INFANT SCHOOLS.

A meeting of the committee and subscribers to these schools was held on the 16th ult.; the Bishop of the diocese in the chair. The experience of another year induces the committee to express a confident opinion that the system must have a beneficial result.

CHESTER DEE BRIDGE.

The first stone of this Bridge was laid on the 1st October last by Lord Grosvenor. Immediately after this ceremony, the Rev. Prebendary Blomfield offered up the following dedicatory prayer:—

“Almighty God, the Designer and Creator of the world, and of all that is therein, we now presume to entreat thy blessing upon this undertaking. We acknowledge that except the Lord build the house, their labour is but lost that build it: look down, therefore, we beseech thee, with a favourable eye upon this beginning of our work. As thou hast given man the skill to design it, give him also the power to execute it, that it may stand to future ages the memorial of what great things man can do when the Lord's blessing is upon his undertakings: and as whatever tends to the accommodation and comfort of thy creatures, contributes also to thy honour and glory, accept, we beseech thee, and approve our offering. As this first stone is laid in faith, let us humbly look for thy assistance towards the completion of that which is built thereon: and, as this work of men's hands will join together those whom the water divides, let it be a token to us of that firm fellowship and Christian charity in which we should be united together, as the servants and children of one gracious Lord and Master: and may the glorious majesty of the Lord our God be upon us; prosper thou the work of our hands upon us; O prosper thou our handy work, through Jesus Christ our Lord.”

LITERARY REPORT.

BOOKS IN THE PRESS.

The first volume of the Works of the English and Scottish Reformers, edited by the Rev. THOMAS RUSSELL, A. M., price 10*s.* 6*d.*—A second edition of Sermons on various Subjects, by the late Rev. John Hyatt, edited by his son, CHARLES HYATT, with a Memoir of the Author, by

the Rev. JOHN MORISON, Minister of Trevor Chapel, Brompton, 10*s.* 6*d.*—The second part of the Rev. JOHN MORISON's Exposition of the Book of Psalms, (to be published on the 1st of March); and the second edition of Part I. will be ready for delivery in a few days.—Bishop HEBER's Hymn before a collection for the Society

for the Propagation of the Gospel, set to music by Miss FLEET, organist of St. Botolph's, Bishopsgate.—In the course of publication, in monthly parts, price 6s. each (eight of which are already published,) the FIFTH edition, revised and improved, with a new Index, of CALMET's Dictionary of the Bible, with the Fragments, a series of dissertations, containing new illustrations of scriptural incidents and expressions, selected from the most authentic historians, travellers, &c. illustrated by several hundred plates. An enlarged Index of subjects and texts to the *Fourth Edition*, with a scientific analysis of the entire work, is just published, and may be had separately, price 5s.

NOTICES OF BOOKS.

FROST ON THE MUSTARD TREE OF THE NEW TESTAMENT. — Mr. John Frost has published a small pamphlet, in which he contends that the κόκκον σινάπεως of the New Testament (see Matt. xiii. 31. Mark iv. 30, and Luke xiii. 19), is not the common mustard seed, (*Sinapis nigra*) nor of the same family; but that the *Phytolacca dodecandra* is probably the tree alluded to in the Gospels. Because, 1. the *Sinapis nigra* is not the smallest of all seeds;—2. It is an annual plant and herbageous, and cannot become a tree. On the other hand, the *Phytolacca dodecandra*, 1. is one of the largest trees indigenous to the country where the observation was made;—2. it has the smallest seed of any tree in that country;—3. it is used both as a culinary vegetable and medicinal stimulant, which common mustard is also;—4. a species of the same genus is well known in the United States by the term "Wild Mustard;"—5. the ultimate chemical elements of the seed of *Sinapis nigra* and *Phytolacca dodecandra* are the same.—Mr. Frost's observations are well deserving of attention; but still there is a difficulty, for the words are, "the least of all seeds." The following note on the subject, in D'Oyly and Mant's Bible is not very satisfactory;—"Which indeed is the least of all seeds: or, smaller than most other seeds; not strictly speaking than all."

The Foreign Review and Continental Miscellany. The first number of this work has appeared, and contains much valuable and interesting matter. In the

first article, Barante's history of the Dukes of Burgundy, written by Mr. Southey, there is an excellent account of the war between the court of Flanders and the people of Ghent. An article on Castilian poetry is by Mr. Wiffen, the translator of Tasso; that on the life and writings of Werner, by Mr. Carlyle, of Edinburgh; and the Jacobins and Jesuits are encountered by Mr. Croly. But we cannot particularise further except to say, that the concluding article on Turkey is written by M. Jakovaki Rizo, a Greek, and once secretary interpreter to the Porte, and afterwards resident in the provinces of Wallachia and Moldavia. We doubt not but that this attempt to give Englishmen an insight into the literature and state of foreign lands will be well received; and we hope that through this medium we shall receive not merely a knowledge of profane things, but that from time to time we shall have some account of the theological and religious opinions of our continental brethren.

Essays, by PAUL FERROL. (Rodwell, London.) Here are two essays of which we think the author need not have been ashamed. The object of the first is to shew how much cause we have to believe, that our happiness in a future state will result from the development of our intellectual as well as moral capacities. The second delineates the probable feelings and situation of our Lord, from a consideration of the several circumstances and actions narrated in the New Testament. In discussing these subjects the author evinces great acuteness and much sound knowledge and feeling.

LIST OF BOOKS.

Orrie on Blasphemy, 12mo. 5s. bds.—Chalmers on Literary and Ecclesiastical Endowments, 8vo. 6s. bds.—Dick's Philosophy of a Future State, 12mo. 6s. 6d. bds.—Berens', Second Selection from the Spectator, 12mo. 5s. 6d. bds.—Chevallier's Hulsean Lectures, 1827, 8vo. 12s. bds.—Carpenter's Scripture Natural History, 8vo. 14s. bds.—The Gate to the Hebrew, Arabic, and Syriac, 8vo. 6s. 6d. bds.—Scott's Church History, vol. ii. part 1. 8vo. 8s. bds.—Jeffrey's Widowed Missionary's Journal, 12mo. 5s. bds.—Taylor's (Rev. Isaac) Balance of Criminality, 12mo. 4s. bds.—The Infidel, 8vo. 2s. 6d.—Davies on the Human Mind, 2 vols. 8vo. 18s. bds.—Hall's Gradus ad Parnassum, 12mo. 3s. 6d. bds.—Taylor's Biography (Middle Ages), 12mo. 7s. hf-bd.—Halliday on Lunatic Asylums, 8vo. 5s. bds.—Boy's New Testament, 4to. 1l. 1s. bds.

THE IONIAN ISLANDS.—The system of education which was so laudably introduced by the liberal efforts of Lord Guildford, has been productive of the following results:

Names of the Islands.	Inhabitants.	No. of Schools.	No. of Pupils.
Corfu	48,737	— 3	— 239
Paxo	3,970	— 1	— 40
Zante	40,063	— 13	— 363
Cephalonica ..	49,857	— 2	— 157
Ithaca	8,200	— 1	— 87
Santa Maura...	17,425	— 1	— 75
Cerigo	8,146	— 8	— 772

Total....176,398 • 29 1,733

While to the inferior classes the blessings of education are thus dispensed, colleges have been established for the young nobility, who were absolutely destitute of all knowledge! The

Greek Patois, which has hitherto been spoken in the Ionian Islands, is gradually changing into the more elegant and copious language of continental Greece. A library has also been established by Lord Guildford. Although it has existed but two years, it contains above 30,000 volumes of select authors, most of them contributed by the noble Lord.

POPULATION OF CANADA.—From the Parliamentary Report on Emigration.

	1806.	1825.
Lower Canada	200,000	— 430,679
Upper Canada	70,718	— 157,541
New Brunswick	35,000	— 72,932
Nova Scotia	65,000	— 104,000
Cape Breton	2,513	— 16,000
Prince Edward's Isl.	9,676	— 28,657
Newfoundland	26,505	— 63,644

POLITICAL RETROSPECT.

THE MINISTRY.—The expected change in the ministry has taken place. Various reasons are considered to have combined in causing the dissolution of the late administration; but probably dissensions among his colleagues may be assigned as the chief cause of Lord Goderich's resignation. The Duke of Wellington is his Lordship's successor. The new Cabinet is composed of men who on some political questions have expressed different opinions; but the majority are opposed to the Catholic claims: we confess however this is not the question which we consider the most important; our anxiety in these political changes is rather who will be selected as overseers of God's heritage? Will they be godly and faithful men; vigilant, apt to teach, not greedy of filthy lucre, not covetous; examples of the believers in word, in conversation, in charity, in spirit, in faith, in purity? For if our Church be strong within, we fear not, though we would not expose her to, dangers from without.

THE STATE OF THE COUNTRY.—The Quarter's Revenue does not present

such a serious defalcation as had been anticipated, and as the preceding ones in the past year had done, though there is a deficit of nearly 200,000*l.* upon that of the corresponding quarter, closing January 5th, 1827; the period when it cannot yet be forgotten that our commerce was at its lowest ebb. During the present year, a large demand has been experienced in our cotton and linen manufactures, particularly the former; there is as yet no increase in the price of the raw material, though the consumption is considerably increased upon the two preceding years. The silk-trade is likewise becoming more brisk; and the iron works of Staffordshire are in full operation: the market for iron is good, and though the prices are low, they are regular. Altogether the general state of our trade and manufactures appears to be improving.

The accounts from the agricultural districts are upon the whole favourable. Although owing to the uncommon mildness of the weather, the wheats are rather too forward, yet

they look beautifully healthy, and luxuriant; the crops of turnips are very good,—whilst our farmers can scarcely remember an equally plentiful grazing season, or one in which dry-fodder has been more spared for the spring. •

FRANCE.—In consequence of the result of the late general election in this country, some considerable alterations have been made in the cabinet; Mons. VILLELE, with some of his colleagues, being raised to the Upper Chamber and vacating their offices. The new ministry is not however considered to be very firmly established, and many persons doubt whether it will even exist until the meeting of the Chambers, which is fixed for the 5th of this month; it being generally understood that the persons of whom it is composed have for the most part accepted of their different situations without having arranged together any fixed plan of government. The prime minister, being himself wholly destitute of political principle, has endeavoured in his choice of colleagues to combine all parties,—a line of conduct which sufficiently ensures the short duration of their ascendancy. As a further means of obtaining the support of public opinion, he has expressed himself to be desirous of granting some concessions to the liberal party. He has promised the expulsion of the Jesuits, the abandonment of the severe censorship on the press, and a new law to secure the purity of elections; but these promises are not much relied upon. Indeed, the great favour in which the Jesuitical party are at court, one of that order being Confessor to his Majesty, renders it very improbable that the minister will find he has the power, even supposing him to be really possessed of the inclination, to fulfil his promise concerning their banishment.

PENINSULA.—The King of Spain continues at Tarragona, but it is not known how long, or why he prolongs his residence there. Catalonia is yet in a disturbed state, without any prospect of its speedy pacification. The same parties are still actively opposed to each other, and an able and energetic leader alone seems wanting to give the victory to that side whose interests he might espouse. The want

of such a commander permits every partizan to act on his own plan, and almost with uncontrolled licence. This fact is confirmed by the conduct of a woman, named Navazzo, who commands one of the apostolic bands with great activity and ferocity. On one occasion, after defeating a small detachment of Royalists, and taking seven prisoners, she cut the throats of six of them with her own sword, suffering the seventh to escape, because she had formerly known him. This distracted state of the country at home has not prevented the government from directing its attention to the recovery of the foreign colonies. A large force, eight thousand regulars, and the same number of provincials, are collected in the Island of Cuba; four or five thousand more are proceeding thither from Old Spain to complete an expedition under the celebrated Rodilla, for the subjection of Mexico: a fleet is also fitting out at Cadiz for the same purpose.

GREECE.—The news from hence is entirely of a pacific character. The ambassadors of the allied powers had indeed quitted Constantinople before the close of the last year, but there is still no immediate appearance of the breaking out of hostilities; on the contrary, the Porte still continues to persevere in its determination not to be the aggressor, whilst it is equally determined to resist to the utmost rather than give up an iota of what it considers as its lawful possessions. With this view, among other measures, a species of militia has been organized in all the principal cities throughout the empire. The battle of Navarino has already been productive of benefit to Greece. Ibrahim Pacha has made every preparation for leaving the country; he has collected his whole force together at Modon and Coron, and is only waiting to receive instructions from his father, previous to his re-embarkation. Thus the Morea will soon be free without any sanguinary war.

RUSSIA.—We have seen private letters from Petersburg, fully confirming the expectations of the moderation of that Court in her views relative to Turkey. The army will not cross the Pouth until ample time has been given to the Sultan to accede to the terms

which have been proposed; and if the passage of that river takes place, a fresh manifesto will be published at the same time, renouncing all intentions of territorial acquisition.

The treaty of peace between Russia and Persia has been ratified.

CANADA.—The House of Assembly having elected Mons. Passineau for their Speaker, a zealous leader of the opposition, and one who had pledged himself to support several measures, particularly obnoxious to His Majesty's government; the Governor refused to approve his election. The Deputies then expressed their determination to persevere in their choice, and the Governor has prorogued the sitting of the States till he has received directions

for his conduct from Lome. Previous to the division of Canada into two governments the British party predominated; since that event the French party is the most powerful in Lower Canada; and Mons. Papineau is the leader of that party which is composed of the descendants of the ancient French colonists, the most numerous of the inhabitants, and possessed of the greatest share of the landed property, and who have always opposed every measure favourable to the introduction of British principles of government and legislation.

JAVA.—The war between the Dutch government and the natives of this Island is renewed with great activity on both sides.

* ECCLESIASTICAL INTELLIGENCE.

NEW CHURCHES.

BRIGHTON.—The new church at Brighton, built by Lord EGREMONT, has been consecrated and opened for divine service.

CHELTENHAM.—The sum of 2,800*l.* has been raised towards the erection of a free church at Cheltenham, to which the Lord Bishop of GLOUCESTER has subscribed 100*l.*

PENTONVILLE.—The new chapel of ease, St. Mark the Evangelist, Middleton Square, Pentonville, in the parish of St. James, Clerkenwell, has been consecrated by the Lord Bishop of London.

DIOCESE OF LLANDAFF:—SCHOOLS.—Mr. Editor,—Having perused the notice in your last number, of Bishop Sumner's Charge to the Clergy of the Diocese of Llandaff with peculiar pleasure, and having also observed, at page 65, a schedule with a state of that Diocese, and that it appears that there are only thirty-nine daily schools therein, I am anxious to obviate a misunderstanding that may arise from the statement. Such schools alone are designed which are in connexion, I apprehend, with the National Society; for it is a fact, that if schools in general be referred to, there are nearly ten times that number in the Diocese of Llandaff,—there being scarcely a parish without a school, and in some parishes there are two, three, and four schools, and even a greater number. I trust you will do me the favour to insert this in your next.

—I remain your obedient Servant,

Jan. 11, 1828.

A CLERGYMAN OF THE DIOCESE OF LLANDAFF.

GRADUATES OF THE UNIVERSITY OF DUBLIN.—The Bishop of Chester has expressed his determination to ordain such Graduates of Dublin University as have proper titles and certificates of having attended Divinity Lectures.—*Stockport Advertiser*, Jan. 18, 1828.

DIOCESE OF BARBADOS AND THE LEEWARD ISLANDS.—We have received information from this diocese respecting the progress made in the work of education, and particularly a report of the branch association established in St. Christopher in aid of the Society for the Religious Instruction of the Negroes. The Bishop and his Clergy are steadily advancing the system of catechetical instruction on the estates which re open to them, and we are glad to observe that the number of those from which they are excluded is daily diminishing; there are some instances, too, of managers affording instruction to the slaves during the intervals which elapse between the visits of the catechists. The usual course adopted is to read a form of prayer selected from the liturgy, and to deliver a plain discourse, generally one of Mr. Harte's Lectures on St. Matthew's Gospel; and to examine and instruct the younger negroes in the Church Catechism. In each parish there is a

Sunday School, and there is only one island which has not one or more large day schools in full and effective operation; in this, one will be opened as soon as a proper master and mistress can be provided. In all these schools the free-coloured and slave are instructed together; in some the white and free-coloured; in others the white, the free-coloured, and the slave. These schools afford religious instruction with reading, writing, and arithmetic, on the national system, and under the superintendence of the Clergy, with several active and excellent laymen. At Bridge Town in particular, there are two excellent schools, one for white boys and girls, and the other for coloured boys and girls; both well conducted and producing great good: the latter has 200 children. In the island of St. Christopher, it appears that upwards of 500 children are receiving instruction. In many parishes a week-day evening lecture has been established, which is generally well attended if obstacles are not opposed by the managers of the estates.

We subjoin the following statement of the baptisms and marriages of *slaves* in the island of St. Christopher for one year.

<i>Parishes.</i>	<i>Baptisms.</i>	<i>Marriages.</i>
St. George, Basseterre	63	0
St. Peter, Basseterre	39	3
Trinity, Palmetto Point	40	2
St. Mary, Cayon	60	no return
St. Thomas, Middle Island	85	6
St. Paul, Capisterre	no return	
St. Anne, Sandy-Point	no return	
St. John, Capisterre	56	3
Christ Church, Nicholas Town	23	1

The foregoing account needs no comment; it shews that the friends of education have gained a secure footing, and that the lets and hindrances which they have experienced are, though in some instances too slowly, disappearing. It is gratifying, too, to observe that while the instruction of the negroes is the subject of anxious care, a far greater degree of anxiety is manifested than heretofore with respect to the education of the white population.

The Society for Promoting Christian Knowledge has not been backward in forwarding this good work, and its ample and prompt provision of books and a liberal grant of money is gratefully acknowledged by the colonists.

At the last general meeting in Lincoln's Inn Fields, the following resolution was passed:—

"The Society is highly gratified at perceiving from reports and extracts of correspondence now submitted to the general meeting, and from information of a similar nature received during the last year from Jamaica, that so much has been done in a short space of time for the promotion of Christian knowledge in the West Indies; and will be anxious to assist and encourage the exertions now making by the Bishops and Clergy, and by many proprietors and managers of estates for its extension; and resolve to grant the sum of 500*l.* to the Bishop of Jamaica, and a like sum to the Bishop of Barbados, to be expended under their Lordships' direction, in furtherance of that great object in which the Society and the nation at large have long expressed so deep an interest, the general diffusion of religious instruction throughout the West Indies."

PREFERMENTS.

THE KING has been pleased to direct letters patent to be passed under the Great Seal, nominating, presenting, and appointing the Rev. WILLIAM WARD, Doctor in Divinity, to the Bishopric of the Isle of MAN and SODOR, void by the translation of DR. GEORGE MURRAY, the late Bishop thereof, to the See of ROCHESTER.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Bowen, John	Bawdrip, R.	Somers.	{ Bath & Wells	{ R. Bush, Esq. and Adm. Sir H. Nicholls
Cooke, T.	Brighton new Church	Sussex	Chichester.	V. of Brighton
Cooper, Lovick	Ingoldesthorpe, R.	Norfolk	Norw.	{ Rev. L. Cooper, on his own petition.
Crosse, J. D. O. ..	Pawlett, V.	Somers.	{ Bath & Wells	{ Lord Chancellor
Deeker, Robert	Wakerley, R.	Northam.	Peterboro.	Marquis of Exeter
Dixon, R. S.	Great Tey, <i>Sinec. Rect.</i>	Essex	London	S. Thornton, Esq.
Edwardes, T. W.	{ Rhuddlan, V. and Vicarship in Cath. Church of St. Asaph	{ Flint	St. Asaph	{ Bishop of St. Asaph

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Hammond, G.	Domestic Chaplain to the	Earl of Guilford		
Hildyard, William .	Llangeler, V.	Carmarth.	St. Davids	Lord Chancellor
Hodson, J. Johnson	Yelvertoft, R.	Northam.	Peterboro.	Earl Craven
Howell, Rees	Llanarvan, V.	Glamorg.	Llandaff	Lord Chancellor
Ireland, John	Lect. of St. Andrew, Plym.	Devon.	Exeter	The Mayor
Jennys, Leonard ..	Swaffham Bulbeck, V.	Camb.	Ely	Bishop of Ely
Law, <i>Archdeacon</i> ..	Can. Resid. in Cath. Ch. of Wells			Dn. & Ch. of Wells
Marshall, Hon. J...	Wateringbury	Kent	Rochester	D. & C. of Rochester
Mingaye, George	Wistow, V.	Hunts	Lincoln	E. Palmer, Esq.
<i>to hold by disp.</i> {	<i>with Kennett, R.</i>	Camb.	Norwich	O. Godfrey, Esq.
Paske, G. Alexander	Needham Market, <i>Chap.</i>	Suffolk	Norwich	R. of Barking
Plumer, Charles ..	Norton, V.	Durham	Bishop of Durham	
Stapylton, Martin..	Barlborough, R.	Derby	Lichfield	C. H. Rhodes, Esq.
Trevelyan, W. C...	Nettlecombe, R.	Somers	{ Bath & Wells }	Sir J. Trevelyan, Bt.
Walter, Edward ..	Woodhall, V.	Lincoln	Lincoln	Bishop of Lincoln
Warne, J.	Minor Canonry in Cath.	Church of Bristol		
Watkins, Thomas..	Wyke Rumbold, V.	Sussex	{ <i>Pec. of D. of Chiches.</i> }	Dn. of Chichester
White, James	Stoke Lane, P. C.	Somers	{ Bath and Wells }	V. of Doultling
Worsley, Henry ..	Dom. Chap. to His Grace the Duke	of Hamilton and Brandon		
Yarker, Robert ..	St. Olave, Chester, R.	Chester	Chester	Bishop of Chester

CLERGYMEN DECEASED.

The Right Reverend ALEXANDER ARBUTHNOT, D. D. Lord Bishop of KILLALOE and KILFENORA.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Anstey, Christopher	Norton, V.	Durham	Durham	Bishop of Durham
Barnard, Edward W.	South Cave, V.	York	York	Rev. E. W. Barnard
Barwis, John ..	{ Niton, R. <i>with</i> Godshill, V. in the Isle of Wight }	{ Hants }	Winchest.	Queen's Coll. Oxford
Boulter, Henry	Welland, V.	Worcest.	Worcest.	Lord Chancellor
Cantis, John	Fellow of Christ Coll. Camb.			
Corsellis, F.	Layer Marney, R.	Essex	London	N. Corsellis, Esq.
Fowler, Robert..	{ Warboys, R. and Langton, R. Stanton-by-the-Bridge, R. }	{ Hunts Lincoln }	Lincoln	W. Strode, Esq. Bishop of Lincoln
Graves, George .	{ and Swarkstone, R. }	Derby	Lich.	{ Sir H. Harpur, Bart. Sir H. Crewe, Bart. }
Jacob, John H.	Preb. of Ruscomb, in Cath.	Ch. of Salisbury		Bishop of Salisbury
Lewis, Robert	Chingford, R.	Essex	London	Mr. Heathcote
May, Edward F. ...	Framington, V.	Devon	Exeter	Rev. S. T. May
Owen, Hugh ..	{ Archdeacon of Salop, and Preb. of Bishopshull }	Cath. Ch. of Lich.		Bp. of Lich. & Cov.
	{ Preb. of Gillingham Minor in Bampton, V. and St. Julian, Shrewsbury, P. C. }	Cath. Ch. of Salisbury		Bishop of Salisbury
Parrington, M.	Birkby, R.	York	<i>Pec. & Exempt</i>	Bishop of Durham
Place, Thomas ..	{ Kirklington, R. and Skelton, R. }	{ York Chester }	York	Countess Ormond Mr. Hepworth
Pyke, George	Wickhambrook, V.	Suffolk	Norwich	Lord Chancellor
Rawlins, William ..	Teversall, R.	Notts	York	T. Bury, Esq.
Simpson, Francis	{ Preb. in Cath. Ch. of Bristol Tarrant Gunville, R. }	Dorset	Bristol	Lord Chancellor University Coll. Ox.
Tweed, Joseph..	{ Capel St. Mary, R. <i>with</i> Wenham Parva, R. and Hintlesham, R. }	{ Suffolk }	Norwich	R. Powell, Esq.
Wormington, W.	{ Norton, V. <i>with</i> Lenchwick, P. C. }	{ Suffolk Worcest. }	Norwich	W. Deane, Esq. Dean and Chapter of Worcester

<i>Name.</i>	<i>Residence.</i>	<i>County.</i>
Bailey, George.....	Wake's Colne.....	Essex
Bricknell, J. H.....	Odiham.....	Hants
Carr, John Addison, jun.....	Hadstock.....	Essex
Coleridge, George.....	Ottery St. Mary.....	Devon
Fothergill, Henry.....	Castlemorton, <i>Curacy</i>	Worcester
Owen, William.....	Gravesend, <i>Curacy</i>	Kent
Ranken, G. Elliott.....	Clifton.....	Somerset
Sydenham, John.....	Cullumpton.....	Devon
Thornhill, Bache.....	Stanton.....	Derby
Wiseman, Martin.....	Wennington, <i>Curacy</i>	Essex

UNIVERSITY INTELLIGENCE.

OXFORD.

Messrs. W. K. Hamilton, P. H. Nind, H. Denison, G. L. Parsons and C. Wordsworth, have been elected Students of Christ Church. Messrs. J. Anstice, J. E. Bates, E. Hill and H. Kynaston, are admitted Students of the same Society, having been elected in May last from Westminster College.

Mr. George Cox and Mr. Thomas Broadley Fookes, have been admitted Scholars of New College.

Degrees conferred.

BACHELOR AND DOCTOR IN DIVINITY (*by accumulation.*)

Rev. Charles Tapp Griffith, Wadham Coll.
Master of Warminster School.

DOCTOR IN CIVIL LAW.

Rev. Frederick Nolan, Exeter Coll.

DOCTOR IN MEDICINE.

George Hamilton Neve, Magdalen Hall,
(incorporated from Trinity Coll. Dublin.)

MASTERS OF ARTS.

Rev. Charles Backhouse Sowerby, University Coll. Grand Compounder.

Henry Erskine Head, St. Mary Hall.

Rev. George W. Woodhouse, St. Mary Hall.

Joseph Neate Walsh, St. John's Coll.

Rev. William Hazel, Christ Church.
William Cradock Hall, Queen's Coll.

BACHELORS OF ARTS.

Frederick Russell, St. Mary Hall.

John Griffith, Jesus Coll.

George Marsham, Christ Church.

Richard Lane Freer, Christ Church.

Thomas Dix, Christ Church.

John Duffus, Queen's Coll.

John Saunders, Queen's Coll.

Joseph Braithwaite, Queen's Coll.

Fletcher Woodhouse, Queen's Coll.

Henry Holdsworth, Brasenose Coll.

John Kershaw Craig, Magdalen Hall.

Douglas Smith, Student of Christ Church.

Walter L. Brown Student of Christ Church.

Henry Sanders, Student of Christ Church.

Rich. Seymour, Student of Christ Church.

Francis E. Paget, Student of Christ Church.

Phillip Henry Nind, Christ Church.

Hon. Frederick C. Amherst, Christ Church

John Lyle Wood, Christ Church.

James Cox, Christ Church.

John G. Griffith, Fellow of St. John's Coll.

Frederick Maude, Brasenose Coll.

Horatio Nelson Goddard, Brasenose Coll.

George Leigh, Brasenose Coll.

John Page Read, Exeter Coll.

CAMBRIDGE.

The Hulsean Prize for the last year has been adjudged to Mr. Edward Young, student of Trinity College, for his dissertation on the following subject:—"The Contention between Paul and Barnabas."

The Master and Fellows of Jesus College have obtained from their Visitor, the Bishop of Ely, a new statute, which has been confirmed by the Crown, and which removes the present restriction with regard to the election of an equal number of Fellows from the Northern and Southern

counties, and enables the Society to elect Fellows, without any such restriction, from any part of England and Wales. The new statute is to take effect at the expiration of five years.

The following will be the subjects of examination in the last week of Lent term, 1829:—

1. The Gospel of St. Luke.
2. Paley's Evidences of Christianity.
3. The Hecuba of Euripides.
4. The Third Book of Cicero's Offices.

PRIZE SUBJECTS, 1828.

The Vice-Chancellor has issued the following notice :—

I. His Royal Highness the Chancellor being pleased to give annually a gold medal for the encouragement of English Poetry, to such resident Undergraduate as shall compose the best Ode, or the best Poem in heroic verse; the subject for the present year is,

"The Invasion of Russia by Napoleon Buonaparte."

II. The Representatives in Parliament for the University give annually,

1. Two prizes of fifteen guineas each, for the encouragement of Latin Prose composition, to be open to all Bachelors of Arts, without distinction of years, who are not of sufficient standing to take the degree of Master of Arts: and,

2. Two other prizes of fifteen guineas each, to be open to all Undergraduates, who shall have resided not less than seven terms, at the time when the exercises are to be sent in; the subjects for the present year are,

(1) For the Bachelors,

De origine Scripturæ Alphabeticæ.

(2) For the Undergraduates,

Quibus potissimum in rebus Hodierni ab Antiquis discrepent, et quas ob causas?

III. Sir W. Browne having bequeathed three gold medals, value five guineas each, to such resident undergraduates as shall compose

1. The best Greek Ode in imitation of Sappho:

2. The best Latin Ode in imitation of Horace:

3. The best Greek Epigram after the model of the Anthologia: and

4. The best Latin Epigram after the model of Martial:

The subjects for the present year are,

(1) For the Greek Ode,

Ægyptus.

(2) For the Latin Ode,

Hannibāl.

(3) For the Greek Epigram,

Ἐν δὲ πείρᾳ

Τέλος διαφαίνεται, ὧν τις

Ἐξοχότερος γένηται—PINDAR.

(4) For the Latin Epigram,

Πόλλ' ἥπιστάτο ἔργα, κακῶς δ' ἥπιστάτο πάντα.—HOMER.

IV. The Porson prize is the interest of 400*l.* stock, to be annually employed in the purchase of one or more Greek books, to be given to such resident Undergraduate as shall make the best translation of a proposed passage in Shakspeare, Ben Jonson, Massinger, or Beaumont and Fletcher, into Greek verse. The subject for the present year is

TROILUS AND CRESSIDA, Act III. Sc. 3. Beginning—

"Time hath, my Lord, a wallet on his back," &c.

And ending—

"And drive great Mars to faction."

The metre to be *Tragicum Iambicum Trimetrum Acatalecticum*. These exercises are to be accentuated, and accompanied by a literal Latin prose version, and are to be sent in on or before April 30, 1828.

V. The following is the subject of the Hulsean Prize Dissertation for the present year:—*How far have the Laws of the Jews been abrogated by the Christian Dispensation?*

BACHELORS' COMMENCEMENT, January 19, 1828.

Those gentlemen whose names are preceded by an asterisk have one or more terms to keep previous to being ADMITTED to their degrees, although they passed their examination in the following order of arrangement.

WRANGLERS.

Perry, Trin.	Smith, Cai.	Peile, Trin.	Potter, Pet.
Baily, Joh.	Gratrix, Joh.	Dusautoy, Qu.	Fawcett, Trin.
Evans, Joh.	Goodwin, C. C. C.	Spedding, Cai.	Almack, Joh.
Lund, Joh.	Scaplehorn, C. C. C.	Wichcote, Joh.	Borlase, Trin.
Overton, Joh.	Fitzherbert, Trin.	Briggs, Cai.	Cockayne, Joh.
Selwyn, Joh.	Lestourgeon, Trin.	Sheffield, Qu.	Jones, Magd.
Snowball, Joh.	Stokes, Cai.	Smith, Cath.	Swann, Joh.
C. Smith, Joh.	Coddington, Trin.	Robinson, Trin.	Atherton, Qu.
Tuck, Emm.			

SENIOR OPTIMES.

Hall, } Cai.	Kerrison, C. C. C.	Willis, Trin.	Gunton, Chr.
Haymes, } Clare	Jones, C. C. C.	Maynard, Cai.	Wace, Trin.
Cockburn, Sid.	Bentall, Trin.	Bateman, Qu.	Barker, C. C. C.
Dickson, Emm.	Cott-rill, Qu.	Bower, Jes.	Jerrard, } Cai.
Dodd, Magd.	Gillies, Cai.	Todd, Cai.	Whittington, } Qu.
*Raine, Trin.	Docker, Chr.	Collin, Emm.	Platt, Trin.
Morton, Sid.	Barnes, Trin.	Simpson, C. C. C.	Maclaren, Trin.
Cookesley, Joh.	Burrow, Qu.		

JUNIOR OPTIMES.

Appleton, Joh.	Houghton, C. C. C.	Thornton, C. C. C.	Brockman, Trin.
Blake, Pet.	Knight, Trin.	Dugard, } Joh.	Ashworth, Trin.
Brown, Trin.	Hankinson } C. C. C.	Page, } Emm.	Ford, Joh.
Yardley, Joh.	Povah, } Trin.	Baxter, } Joh.	Procter, Pemb.
Gibson, C. C. C.	Reynard, Jes.	Brayshaw, Joh.	Tate, Trin.
Snow, Joh.	Atkinson, Magd.	*Ogilby, Trin.	*Cook, Joh.
Kingdon, Trin.	*Goodwin, Sid.	Rigg, Pet.	

ÆGROTAT.—Borton, Cath. | Watson, Joh.

Mickleburgh, Trin. — Cottrell, Pemb.

Gore, Emm.	*Nevile, } Trin.	*Fisher, Joh.	Haden, C. C. C.
Staunton, Chr.	*Cordeaux, } Cath.	Whittington, Clare	Roe, Cath.
Dixon, Cath.	Gorle, Clare	Haslegrave, Cath.	*Hanham, Pet.
*Ingham, Trin.	Key, Cath.	Onslow, Qu.	Waite, Clare
*Williams, Qu.	Walpole, Trin.	James, Joh.	Grisdale, } Emm.
*Bennett, Qu.	Hodges, Qu.	Harrison, Qu.	Rowe, } C. C. C.
Harvey, Qu.	Turner, sen. Pemb.	*Arkwright, } Trin.	Money, Trin.
*Williams, Cath.	*Hiscock, Qu.	*Robinson, } Trin.	Weybridge, Joh.
Hastings, Trin.	*Cree, Trin.	Watkins, Qu.	Palmer, Trin.
Fisher, Clare	*Barker, Trin.	Ottei, Pet.	Stringer, Chr.
Romilly, Chr.	*E. Perry, Trin.	Williams, Chr.	*Annand, Jes.
Barrett, Pemb.	*Baker, Joh.	Andrews, Jes.	Dunn, } Qu.
Kelk, sen. Jes.	Picton, Qu.	Bull, Qu.	Lewis, } Joh.
Harrison, Trin.	Handley, Trin.	Simpson, Trin.	Welby, } Chr.
Cooper, Pemb.	*Foster, Emm.	*Hope, Trin.	*Macdonald, Cai.
Maynard, Cai.	Thompson, Trin.	*Charriere, Chr.	Frobisher, Trin.
Fraser, Qu.	Hogg, } C. C. C.	Stone, Trin.	Sanford, Trin.
Boisier, Magd.	Sheard, } Sid.	Monck, Trin.	*Trench, Joh.
*Clarke, Qu.	Roby, Emm.	Manning, Cath.	Bedford, Clare
Haden, } Joh.	*Ld. C. Wellesley, Tr.	Wordsworth, Trin.	*Rowland, Magd.
Morgan, } Cai.	Kinchant, Qu.	Bradford, Magd.	Matthews, } Joh.
Paley, Joh.	*Bond, Trin.	*Morshead, Sid.	Neale, } Emm.
Wrangham, Magd.	*Lecke, Qu.	*R. Bird, Magd.	Drosier, Sid.
Bland, Cai.	*Davis, } Tr. II.	Lacon, • Emm.	Graham, C. C. C.
Ingham, Qu.	*Davis, } Trin.	Ashford, Trin.	Champness, Trin.
Jeffery, Pemb.	Layton, Pet.	Eyre, Chr.	Carson, Pet.
Feilden, Joh.	Beckett, Joh.	Victor, Clare	*Wood, Trin.
Marriott, Trin.	*Tuckett, Joh.	Astley, C. C. C.	Olive, C. C. C.
Hopkins, Joh.	*Chapman, Joh.	Beebeg, Joh.	White, Emm.
*Chapman, Chr.	Broughton, Emm.	Turner, jun. Pemb.	Bowerbank, Joh.
Robinson, Joh.	Heseltig, Qu.	Becher, Joh.	*Eustace, Trin.
Hall, Trin.	Corbett, } Trin.	Wrench, C. C. C.	Dawson, jun. Joh.
*Langdon, Qu.	*Jones, } Trin.	*Robertson, Chr.	Spencer, Joh.
Page, C. C. C.	Parr, } Joh.	*Nugent, • Trin.	Douglas, Joh.
Webb, Trin.	Dalton, } Mag.	Langshaw, Joh.	*Le Mann, Trin.
*Bridge, Qu.	*Fitzmaurice } Joh.	Waller, Trin.	Dashwood, Qu.
Bolden, Trin.	James, Chr.	Pratt, Trin.	Sampson, Jes.
Holland, } Qu.	Buller, Trin.	Dolphin, Trin.	James, Trin.
Wybrew, } Joh.	*Gorton, } Tr.	Johnson, Qu.	Webber, Joh.
Rawlinson, Trin.	Dawson, sen. } Joh.	Marriner, Trin.	Ilderton, Trin.
Robinson, Cath.	*Coleman, } Chr.	Koupell, Trin.	Kyd, Emm.
Lee, Trin.	*Maltby, } Pet.	Yonge, Jes.	Lowry, Clare
*Hayes, Trin.	Gilpin, Chr.	Nicholson, Jes.	Frere, Trin.
Tucker, Qu.	Lawson, Trin.	*Packer, Cath.	Nottidge, Pemb.
Wedgwood, Trin.	T. H. Bird, Magd.	*Goring, Sid.	*Rotton, Trin.
*Clay, Joh.	Spencer, Trin.	*Smith, Qu.	
*Saunders, Joh.	Baylay, Trin.	*Fawcett, Joh.	Askew, • Emm.
*Coghlan, Qu.	Peel, Joh.	Matthias, C. C. C.	*Brookes, Pet.
Bourne, Emm.	Griffith, Qu.	Tyrwhitt, Jes.	Kelk, jun. Jes.
	Shore, Sid.	Young, Trin.	*Wake, Trin.

ÆGROTAT.

Graham, Qu.	Michell, Tr. H.	Pooley, Jes.	Tharp, Chr.
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COMBINATION PAPER, 1828.

PRIOR COMB.

- Jan. 6. Coll. Trin.
 13. Coll. Joh.
 20. Mr. Woolnough, Chr.
 27. Mr. Marshall, Regin.
 Feb. 3. Mr. Heath, Clar.
 10. Mr. Cobbold, Cai.
 17. Coll. Regal.
 24. Coll. Trin.
 Mar. 2. Coll. Joh.
 9. Mr. Blá kburne, Chr.
 16. Mr. Norman, Cath.
 23. Mr. Browne, Corp.
 30. Mr. Bulwer, Jes.
 Apr. 6. FEST. PASCH.
 13. Coll. Trin.
 20. Coll. Joh.
 27. Mr. Pooley, Chr.
 Mai. 4. Mr. Furnival, Regin.
 11. Mr. Charlton, Sid.
 18. Mr. Lockwood, Jes.
 25. FEST. PENTEC.
 Jun. 1. Coll. Trin.
 8. Coll. Joh.
 15. Mr. May, Chr.
 22. Mr. Jackson, Regin.
 29. COMMEN. BENEF.
 Jul. 6. Mr. Stone, Sid.
 13. Mr. Lafont, Emm.
 20. Coll. Regal.
 27. Coll. Trin.

POSTER COMB.

- Jan. 1. FEST. CIRC. Mr. T. Belgrave, Joh.
 6. FEST. EPIPH. Mr. Mathew, Joh.
 13. Mr. G. Belgrave, Joh.
 20. Mr. Edge, Joh.
 25. CONV. ST. PAUL. Mr. Jenkyn, Joh.
 27. Mr. Cecil, Magd.
 Feb. 2. FEST. PURIF. Mr. Crawley, Mag.
 3. Mr. Vane, Magd.
 10. Mr. T. M. Sutton, Trin.
 17. Mr. Boys, Trin.
 20. DIES CENERUM. CONCIO AD CLERUM.
 24. FEST. S. MATTH. Mr. C. Musgrave, Trin.
 Mar. 2. Mr. H. V. Elliott, Trin.
 9. Mr. Ingle, Pet.
 16. Mr. R. Pretymen, Trin.
 23. Mr. Huntley, Trin.
 25. FEST. { Mr. Sarel, Trin.
 ANNUNC. { Mr. J. Arkwright, Trin.
 30. Mr. Spence, jun. Trin.
 Apr. 4. PASSIO DOM. Mr. Hanbury, Emm.
 6. FEST. PASCH. Coll. Regal.
 7. Fer. 1ma, Mr. Fowell, Emm.
 8. Fer. 2da, Mr. Philips, Emm.
 13. Mr. Bonnett, Sid.

- Apr. 20. Mr. Poynder, Chr.
 25. FEST. S. MARC. Mr. C. S. Luxmoore, Joh.
 27. Mr. Calvert, Jes.
 Mai. 1. FEST. SS. PHIL. et J. M. Keene, Sid.
 4. Mr. Geo. Waddington, Trin.
 11. Mr. J. C. Francis, Trin.
 15. FEST. ASCENS. { Mr. Wynch, Sid.
 { Mr. Ridsdale, Clar.
 18. Mr. E. T. Bidwell, Clar.
 25. FEST. PENTEC. Coll. Regal.
 26. Fer. 1ma, Mr. White, Joh.
 27. Fer. 2da, Mr. Ainslie, Pemb.
 Jun. 1. Mr. Abbott, Cath.
 8. Mr. Goddard, Sid.
 11. FEST. S. BARNAB. Mr. Douglas, Joh.
 15. Mr. Barrow, Joh.
 22. Mr. Green, Trin.
 24. FEST. NAT. JOH. BAPT. Mr. Worthington, Clar.
 29. FEST. S. PET. COM. BENEFAC.
 Jul. 6. Mr. Clapham, Trin.
 13. Mr. Miller, Clar.
 20. Mr. Dobson, Pet.
 25. FEST. S. JAC. Mr. Sparke, Jes.
 27. Mr. Cheap, Trin.

RESP. IN THEOLOG.

OPPON.

- Mr. R. Smith, Trin. { Coll. Joh.
 { Mr. Halliwell, Chr.
 { Mr. Venn, Regin.
 { Mr. E. R. William-
 son, Clar.
 Mr. Pettiward, Trin. { Mr. Dawson, Cai.
 { Coll. Regal.
 { Coll. Trin.
 Mr. Whishaw, Trin. { Coll. Joh.
 { Mr. Ash, Chr.
 { Mr. Coldwell, Cath.
 Mr. Borton, Cai. { Mr. Cape, Clar.
 { Mr. Warren, Jes.
 { Coll. Regal.
 Mr. Mathew, Trin. { Coll. Trin.
 { Coll. Joh.
 { Mr. C. Smith, Pet.
 Mr. Feacham, Joh. { Mr. Tyson, Cath.
 { Mr. Wilkinson, C.C.
 { Mr. Pope, Emm.
 Mr. Otter, Jes. . . . { Coll. Regal.
 { Coll. Trin.

RESP. IN JUR. CIV.

OPPON.

- Mr. Hustler, Jes. { Mr. Caldwell, Jes.
 { Mr. Bennett, Emm.
 Mr. Edgar, Cai. . . . { Mr. North, Cai.
 { Mr. Abdy, Jes.

RESP. IN MEDIC.

OPPON.

- Mr. Pinckard, Cai. { Mr. Shaw, Cai.
 { Mr. Maclean, Cai.
 Mr. Roots, Jes. . . . { Mr. Babington, Pemb.
 { Mr. Beck, Jes.

NOTICES TO CORRESPONDENTS.

We think "C." will, upon a second perusal, perceive he has misunderstood the argument of the reviewer.—A Correspondent requests *Halsallensis* to favour the public with his own interpretation of 1 John v. 16.—We are obliged to postpone some articles.

THE CHRISTIAN REMEMBRANCE.

MARCH, 1828.

REVIEW OF NEW PUBLICATIONS.

ART. I.—*A Vindication of the Literary Character of the late Professor Porson, from the Animadversions of the Right Rev. Thomas Burgess, D.D. F.R.S. F.A.S. P.R.S.L. Lord Bishop of Salisbury, in various Publications on 1 John v. 7. By ORITO CANTABRIGIENSIS.* Deightons, Cambridge, and Rivingtons, London, 1827. pp. 404.

THE zeal with which the present Bishop of Salisbury has long prosecuted his inquiries concerning the disputed passage, 1 John v. 7, and the strong persuasion which he has repeatedly expressed of the genuineness of that verse, must be well known to all the theological readers of the day. That the Right Reverend Prelate has brought to this question great learning, and unimpeachable integrity of purpose, will be denied by no person who is qualified to speak upon the subject: but whether a deep conviction of the importance of the doctrine which that verse so decisively affirms, and a laudable disinclination to give unnecessary advantage to those who impugn this article of the Christian faith, may not occasionally have led him to lay undue stress upon certain arguments in vindication of the passage, and to attach too little force to opposing evidence, is more than we would venture to assert. On this point every reader must determine for himself: and if peradventure it should appear that such is the fact, we are only furnished with an additional proof how unduly the best minds may be influenced by opinions previously formed, and a conscientious anxiety for the truth itself may sometimes lead us astray.

The name of Professor Porson is too much identified with this controversy not to claim the special notice of every writer, who has entered upon the question for the last thirty years and upwards; and to weaken the force of that great man's authority must be a leading object with all the defenders of the verse. If it can be shewn that the learned Professor was, from the peculiar character of his mind, or the nature of his studies, but indifferently qualified for the work of sacred criticism; if it can be proved that he has indulged in unwarranted statements, or by garbled extracts has perverted the sense of

the authors whom he avowedly cites, relying rather upon the indolence of his readers and upon the ordinary effect of bold and contemptuous assertions, than upon the just merits of the case; much will doubtless have been done towards disarming a very troublesome and most provoking opponent, and something will have been gained in support of the contested passage. It was perfectly *natural*, therefore, perhaps we might say *necessary*, that the Right Reverend Prelate should endeavour to detract so far as he justly might from the credit of the Professor in relation to this controversy. A question of this nature ought to be settled by the force of evidence only; and if the name of Porson had given to his side of the argument any improper advantage; or if, towering in the pride of literary strength, he had suffered his contempt for Archdeacon Travis to betray him into unfairness of quotation, we think that the Bishop was abundantly justified in endeavouring to bring him down to his proper level. In the motto, which is prefixed to this volume, we heartily concur:

ἄνδρα δ', οὐ δίκαιον, εἰ θάνοι

Βλάπτειν τὸν ἐσθλόν, οὐδ' εἰ μισῶν κυρῆς.

The doubt in this case would be only about the application of it. The adage, *de mortuis nil nisi bonum*, Porson himself was accustomed to represent as a proverb invented by rogues; nobody dared, according to him, to meddle with the rascals while living, and they hoped under this shelter to escape when they were dead!

But that the charges even of so amiable a man, and so profound a scholar, as is the Bishop of Salisbury, should be allowed to pass without a close examination into the justice of them, was neither to be expected nor desired. The point at issue is one of too great magnitude to be complimented away either to the divine or the critic; and it would have been strange indeed, if that University to which Porson was so illustrious an ornament while living had contained no scholar willing to vindicate his reputation when now no more. The present apologist comes forward, for reasons stated in the Preface, under an assumed title, and we have no right in strictness to demand his name; but if, as he informs us, "he has the satisfaction of thinking, that the mistakes into which he may have fallen will be attributed to the right person," we scruple not to add, that the individual to whom this volume is by common rumour assigned has all the claims to be heard which talent and learning and personal character can give.

The nature of the task which the author has proposed to himself is—

Not to engage on the present occasion in the controversy respecting 1 Joh. v. 7: his only concern is to examine the grounds of those statements of Mr. Porson, which have been objected to by Bishop Burgess: and to ascertain whether they are such as might have been honestly taken by a man of sense, who was well acquainted with the subject under discussion.—P. 4.

It is impossible, however, that Crito could do justice to his subject without entering in some degree into the arguments which the general controversy involves; and he has introduced, incidentally, much valuable matter in that respect. Of his own opinion upon the verse in dispute, he neither makes, nor affects to make, any secret: he maintains the passage to be spurious; but in the doctrine of the Trinity he is not less a firm believer than is the Bishop of Salisbury.

It is, indeed, high time to discard the notion,—a notion unworthy of any generous and candid mind, that a man's orthodoxy is to be decided by his admission or rejection of this particular text. The Socinian will, of course, be opposed to it, or he must cease to be a Socinian: but the rejection of it is no proof of erroneous sentiments on the doctrine of the Trinity. The simple question is, whether the passage be really genuine, or not. If it be, then by all means defend and maintain it; if not, let it not be imagined for a moment that any mischief can arise from discarding it: the doctrine, which it involves, needs not the aid even of a suspected testimony; it is a truth interwoven with the whole system of the Christian religion.

I maintain, says Porson, that my book is virtually a defence of orthodoxy. He, I apprehend, does the best service to truth, who hinders it from being supported by falsehood. To use a weak argument in behalf of a good cause, can only tend to infuse a suspicion of the cause itself into the minds of all who see the weakness of the argument. Such a procedure is scarcely a remove short of pious fraud. '*Pro pietate nostra tam multa sunt vera, ut falsa tanquam ignavi milites atque inutiles oneri sint magis quam auxilio.*' What good can we expect to work upon heretics or infidels by producing the heavenly witnesses? Will they submit to dispute with us, if we receive such stale and exploded reasons? Will they not believe, or affect to believe, that this text is the only, or at least the chief pillar of our faith?"—(Preface, p. xxv; cited by Crito, p. 325.)

We own, however, that we have no particular gratification in hearing of any circumstance which tends to the renewal of this controversy. Every competent scholar has already ample means for forming his own judgment. We do not look for additional information of much importance on either side;* and considering especially the light and offensive way, in which these high matters have been sometimes treated, and the unhappy effect which is thus apt to be produced upon many minds, we should rather deprecate than court the revival of the question. We do not intend, by these observations, to throw the slightest blame upon Crito Cantabrigiensis.

Bishop Burgess's great object, he says, in this proceeding unquestionably is, to destroy the credit of Mr. Porson's critical labours on the Greek Testament. To examine the validity of charges advanced by an eminent prelate of our church against an illustrious scholar who can no longer answer for himself—charges which are designed to raise doubts of his integrity, as well as to call in question his accuracy and knowledge—is to do nothing more than truth and justice imperiously demand.—(P. 3.)

* To those who lay stress upon the multitude of manuscripts said to be yet uncollated, we recommend the perusal of Crito's Postscript, p. 359—376.

'The reader is also

Entreated to bear in mind that the subject involves considerations of much deeper moment than the character of an individual. To vindicate Mr. Porson is, in many instances, to maintain those sound principles of criticism which appear to afford us the best assurance of the integrity of Scripture.—(Pref. p. iii.)

We shall endeavour to confine ourselves to the main object of the volume—the vindication of Porson.

The Bishop's animadversions are scattered through different publications enumerated in the Preface to this work: and they are here classed under several heads, and examined in five distinct sections. We have, in conclusion, some remarks upon Porson's treatment of Mr. Travis, and upon his own qualifications as a Scripture critic; and, finally, a Postscript, containing several observations, partly suggested to the author during the perusal of the portion of his work then printed off, and partly referring to a treatise—a somewhat singular treatise—on R. Stephens' MSS. by the Rev. Mr. Huyshe. In page 147, Crito mentions his intention to subjoin, as an appendix, an inquiry into the rise and progress of the text of the heavenly witnesses in the Latin Church. This appendix, however, for reasons assigned in the Preface, does not appear: "In the course of time the inquiry may perhaps be published." P. iii.

In the first section the author meets the Bishop's charges against Porson on the subject of the Codex Montfortii, the celebrated Dublin MS., now proved, we think, beyond all question, to be the Codex Britannicus of Erasmus; a manuscript which the late Dr. Barrett took great pleasure in shewing, and in which, more than twenty years ago, we had ourselves, through the kindness of that very learned person, an opportunity of reading the disputed verse. It is charged upon Professor Porson, that he has mistaken the age of the manuscript: that he has unjustly censured the passage in question as bad Greek: and that he has supported his opinion by disingenuous quotations. Crito takes these several allegations in order.

It was believed by Porson, that the manuscript was written about the year 1520, and interpolated in this place in order to deceive Erasmus. As to the last point, Crito concurs with Dr. Adam Clarke in thinking that the passage was not written with intent to deceive; and we presume that they are right, although the very opportune appearance of the manuscript is certainly a remarkable circumstance: still it might be a manuscript of the 16th century. On what ground then does the Bishop affirm that, as to the conjecture about the date, "Mr. Porson was undoubtedly mistaken?" Apparently on this—that Mr. Martin of Utrecht supposed it to be of the 11th; and Dr.

* See Porson's Fifth Letter.

Adam Clarke, a very respectable authority, thinks it more likely* to be of the 13th: the former founding his belief upon certain dots, which prove nothing, and upon the fact of its containing the Prologues of Theophylact, who lived in the 11th century, and whose Prologues might therefore be inserted in a work of any subsequent age, and upon a strange misinterpretation of the word *χρόνοι*: and the latter, with his usual candour, declaring, that he should be "sorry to hazard any more than an *opinion* ; which the reader is at liberty to consider either true or false, as may seem best to his own judgment."—(*Concise View*, p. 92; cited by Crito, p. 11.) Now this is a point upon which Porson was eminently qualified to judge; he was intimately conversant with Greek manuscripts, and to the Dublin MS. he has devoted many pages. Whatever, therefore, be the authority, which says briefly and summarily, "Mr. Porson was undoubtedly mistaken," we must hesitate to submit to this decision.

There is ample reason to believe that Mr. Porson's conclusions in this matter were the result of a careful examination of the circumstances of the case; and when it is considered how near his conclusions agree with those of Mill and Bengelius and Wetstein and Michaelis and Griesbach and Marsh, it will probably be thought that Bishop Burgess was not quite warranted in asserting that Mr. Porson was 'undoubtedly mistaken' in his conjecture.—(Crito, p. 11.)

As to Porson's erroneous judgment concerning the supposed bad Greek of the Dublin MS. on account of the omission of the article usually prefixed to *πατήρ*, *υἱος* and *πνεῦμα*, and of the phrase *ἐν τῇ γῇ* instead of *ἐπὶ τῆς γῆς*, and of the position of the word *ἁγίου* with relation to *πνεῦμα*, this is a topic to which the learned Prelate often adverts, and he cites many passages in confirmation of the common reading. Crito enters into a somewhat extended inquiry upon the subject; and the result is, to leave a very strong impression, that the Dublin text was, as Porson had contended, a bungling translation from the Latin. The passages cited by Crito to prove the incorrectness of the Dublin MS. are all taken from the New Testament itself: the Bishop takes some of his passages from the Fathers: and hence, when Crito says (p. 9) "of *πατήρ*, instead of *ὁ πατήρ*, the Bishop has said nothing," he is to be understood, we presume, as meaning that the Bishop has adduced no authority from the New Testament. From the examination which Crito has given of the subject, it certainly appears that the readings of the Dublin MS. in this place, do not sufficiently coincide with the general mode of expression which prevails through the Sacred Volume.

As to the third count of the indictment, viz. "Mr. Porson's disingenuous quotations in behalf of his opinions," we would observe generally of such matters, that even when unfairness really exists, the offender himself is frequently unconscious of it. The controversialist may, for the sake of brevity, and without the least sinister intention,

or it in his quotations part of a sentence,* or state in few words what his author has given more at large; when, to an opponent, it may seem highly probable, that he was influenced by unacknowledged and not very candid motives: he may even, through some error of judgment, leave out of account and altogether overlook what really makes against his cause, and from inadvertence actually transcribe falsely the very passage before him. The truth is, that writers can scarcely be too cautious in stating suspicions of unfairness and disingenuousness. That the learned Prelate has failed entirely in substantiating his charges against Porson on this head, Crito has, in our opinion, satisfactorily proved; and it would require far stronger evidence than we possess to convince us, that in the cases adduced, where the Bishop appears not to have quoted very accurately, and thus to have misrepresented the Professor's meaning, he was influenced by any disingenuous motive. It is to be lamented that these things exist: but so long as controversy continues, we shall never be without them.

Crito's second section commences with some remarks on Porson's alleged comparative ignorance of the Greek Fathers.

Mr. Porson says, (observes the Bishop,) "I know no Greek writer who has used (*τρία* for *τρεις*) in either of the verses!" Mr. Porson's knowledge of the Greek Fathers was evidently not so extensive as his knowledge of the Greek dramatic poets.

The Right Reverend Prelate then proceeds to adduce instances, when, in his view, *τρία* is used for *τρεις*. That Porson, at the age of thirty or thereabouts (for he published his first seven letters in 1788 and 1789, and his entire volume in 1790), should have found leisure for a very intimate acquaintance with all those ponderous tomes which pass under the denomination of the Greek Fathers, is not very probable: but that he was so far acquainted with the principal Fathers, as to be entitled to pronounce an opinion as to any Greek mode of expression, when such opinion has been pronounced by him and remains unconfuted by the oldest scholars of the day, we do certainly believe. There were few qualities, indeed, of that extraordinary man more worthy of notice, than was the caution with which he delivered his judgment on any question of classical criticism. This observation was often made during his life-time by persons who lived in habits of daily intercourse with him; and we can yet appeal to more than one living witness for the truth of the assertion, that whenever his opinion was asked on subjects of this nature, he delivered it like a man who

* Crito himself has omitted the concluding half sentence of a passage cited above from Porson's Preface. The whole runs thus: "Will they not believe, or affect to believe, that this text is the only, at least the chief pillar of our faith, and that, like Sir Martin Mar-all, we continue to fumble upon the lute long after the music is over?" The clause in italics is not cited: a reason for this omission, which has escaped us, may perhaps be discovered hereafter.

felt that his character was pledged for the correctness of it. He seemed as if even in his least serious moments he was determined that no person should ever justly ascribe to him a crude or indefensible criticism. And sensible as we are of his faults—for he took no pains to conceal them—it would strike us as something altogether alien to his mind and habits, if, in *writing* especially, he ever made an assertion on such matters which he had not maturely considered, and which he was not well qualified to maintain.

The diligence of the Bishop has discovered three passages, in which he believes *τρια* to be used for *τρεις*, two of which, one from Origen and one from Eucumenius, are cited and placed before us; and to the third, from Gregory of Nazianzum, he refers, pointing out the volume and the page. Crito disposes of the two first passages from Origen and Eucumenius, in his addenda, p. 349, &c. and shews that they do not really bear upon the question. With respect to the third passage from Gregory, there appears to be some mistake: Crito gives the paragraph at length from the page to which the Bishop refers, and singularly enough, the words of Gregory are—

Τί δαὶ ὁ Ἰωάννης, ΤΡΕΙΣ εἶναι τοὺς μαρτυροῦντας λέγων, ἐν ταῖς καθολικαῖς, τὸ πνεῦμα, τὸ ὕδωρ, τὸ αἶμα: and the reasoning, which immediately follows, rests *entirely* on the *fact*, that St. John *had* used the masculine *τρεις*, and not the neuter *τρια*, although it was instantly succeeded by three nouns, τὸ πνεῦμα, τὸ ὕδωρ, τὸ αἶμα, all in the neuter gender. (Crito, p. 46.)

Whether the Bishop's mistake is to be ascribed to imperfect recollection, or to an incorrect entry in a note book, or to that decay of sight with which we are sorry to learn that he has been sometime affected, and which perhaps may involve the necessity of relying in these matters upon the report of others, we are unable to conjecture: a mistake however it certainly is.

But we must here request Crito's attention to a remark of his own:—

I am reluctant to acknowledge, except "on compulsion," that Mr. Porson can be convicted of a mistake, from the pages, of Gregory Nazianzen: an author, who as he was well aware, was the constant delight of an eminent Regius Professor of Divinity of his own college, and for whom he has himself more than once avowed his fondness.—(P. 45.)

Why how now? Is Crito quite serious? We remember the day when this talk of Gregory Nazianzen being the delight of that eminent Regius Professor, was a very good joke,—and as a joke frequently introduced by Porson himself. Has this same joke, by the lapse of time, while our hairs have been turning from light to grey, altogether changed its character, and been transformed into a sad and sober verity? Are we dreaming, when we seem to recall the arch expression of delight in Porson's countenance as he imitated the professorial dignity of that eminent Regius Professor, with his

"Gregorius Nazianzenus quem semper in deliciis habui," not forgetting to add the intimation, that the old Father and the learned Professor had been introduced to each other's acquaintance only in the week preceding? Are we speaking of things which never existed, when we state that Porson scarcely ever mentioned that Father but under the name of "the delicious Gregory," and in all such cases with an immediate reference to this story? We grant that on more than one occasion—for there are two instances at least—he avows in his Letters to Travis a fondness for Gregory (see pp. 223 & 279), but we do not think that in either case he is necessarily serious. When he wrote p. 223, he was surely not in a very grave humour; and we suspect that "the delicious Gregory" was in his mind on both these occasions. We would by no means intimate that Gregory was not a great favourite with him, or that he was not well read in the writings of that eminent Father; but we much doubt whether the above-cited passages either prove the fact, or were seriously meant to affirm it.

Having disposed of the charge against Porson for want of good faith in relation to Euthymius Zigabenus, and offered some very judicious observations upon the respective views of Bishop Burgess and the Professor as to the comparative value of internal and external evidence, Crito draws the attention of his readers to the subject of the Greek MSS. which have been alleged as vouchers for the disputed verse. Our notice must be confined here to one curious circumstance:

Simon says, (observes the Bishop,) that No. 2247, in the Royal Library at Paris, has *ἐν τῇ γῇ*. Bengelius quotes also this MS. for the same purpose. Mr. Porson doubts the accuracy of Simon. But a more extensive collation of the 8th verse, with Greek MSS. may perhaps shew that he was as much mistaken in his doubts concerning the Greek reading, as in his account of the Latin.—(Cited Crito, p. 92.)

Now it appears that Simon's attention was not directed to the precise reading of the text, his only object being to point out two Scholia, which he had found in the margin opposite to the 8th verse; and as to Bengelius, he was satisfied with translating Simon's statement, to which he subjoins a few remarks, indicating his opinion that the manuscript had been interpolated from the Latin. Porson considered Simon's introduction of the words *ἐν τῇ γῇ*, in his extract from the MS. 2247, to be a mere mistake committed in the hurry of copying, and to have proceeded from the vulgar reading then present to his mind. The Professor afterwards states—

These words (*ἐν τῇ γῇ*) are in no MS., in no version, in no Greek author that quotes the 8th verse: and almost all the Latin MSS. and Fathers that omit the heavenly witnesses, omit too all mention of *the earth*. I have before referred to Simon's seeming assertion, that a Greek MS. retained the words *ἐν τῇ γῇ*, but I have there given my reasons why he is mistaken. Newton had already hinted the same suspicion. I now dare boldly affirm, that those words were

no more in that MS. than in any other. For Abbé Roger, in his dissertation on 1 John v. 7, transcribes the 8th verse from this very MS. and omits the words ἐν τῇ γῇ.—(Cited by Crito, p. 96.)

Then comes the singular fact, that the learned Prelate, having himself been furnished by Mr. Light with a fac-smile of the page in this very MS. 2247, publishes it himself, and the words ἐν τῇ γῇ are not there!

I was about to ask, (says Crito,) whether on such an occasion as the present, some slight reference to the injustice previously done to Mr. Porson, might not have been expected from the learned Prelate—but I forbear. MR. PORSON IS AMPLY VINDICATED.—(P. 97.)

It is possible, too, that the Bishop might consider Porson as amply vindicated: the publication by the learned Prelate himself of the disputed passage, exactly according to the views of Porson, and directly contrary to his own previous conjectures, was certainly as complete a vindication as can well be conceived: but we would add likewise, that a writer who has now given to the world more than a hundred separate publications, and who sends them forth at Durham, or Carmarthen, or London, as it happens to suit his convenience, and very possibly does not himself in all cases carry a copy about with him, may have something to plead in his behalf, if he should not exactly call to mind in 1825 all that he has written in 1824.

In the remaining parts of this section, the Author vindicates Porson's assertions relating to Vella's manuscripts and Erasmus; introducing additional instances of mistaken statements and defective quotations on the part of the Bishop. Our limits compel us to pass over these matters with this brief notice, and for the same reason we cannot dwell longer upon the mystical interpretation of the 8th verse alleged by Crito to have been known to the Greek Fathers.

The discussions with respect to Greek MSS. and Greek writers, are concluded in the second section. The third and fourth sections are devoted to the Latin version, Latin MSS., and Latin writers: the fifth and last section to Bishop Smallbrooke, Dr. Mill, and Bengelius, with some observations on the state of the controversy, and the proceedings of theologians.

Mr. Porson commenced his observations, says Crito, on the Latin MSS. with queries of the following kind:—"Is the Vulgate eminently free from interpolations? Do all the MSS. agree in retaining the disputed text? Do the MSS. which retain the 7th and 8th verses, present them without important alterations, omissions, or additions? Is the 7th verse constantly from the hand of the original scribe? without rasures, interpolations, or marginal insertions? Are the MSS. which retain the verse the oldest and the best?—(P. 134.)

The Bishop, referring to these questions, and perceiving their tendency to disparage the Vulgate, opposes authority to authority, and represents Bentley as of a very different mind, with respect to the value of the Vulgate, from the late Greek Professor. In reply to this

alleged opposition of sentiment, Crito observes, that both these great men agreed in condemning the controverted text as spurious: that Bentley's famous Lecture on the verse, when he was a candidate for the Divinity Chair at Cambridge, determined against its genuineness: and that his letter concerning the principles of criticism, which he meant to adopt in preparing his intended edition of the Greek Testament, proves decisively that he would not have admitted the passage into the Canon of Scripture, without adequate external evidence. If it were possible that there could be any doubt of Bentley's views on these matters, the quotation (p. 171) from his Sermon before the University in 1715, must set it at rest.

The Bishop lays considerable stress, in favour of his view of the case, upon the following passage, which occurs in Bentley's Letter to Wetstein: "*Hujusmodi Latinos veterrimos vel Græcis ipsis prætulerim.*" Did Bentley then mean that he preferred the old Latin manuscripts even to the Greek? By no means: the letter itself is given entire by Crito (p. 167), and, as he justly observes, it is a mere letter of business.

Dr. Bentley states that he had bought the MS. pointed out to him—expresses his anxiety to possess the *Correctiones Bibliae*, mentioned by Lucas Brugensis—and declares his satisfaction at Wetstein's literary employment. He then proceeds, "What I now wish is, that if you should find any very old Latin MSS. of the Acts, the Epistles, and the Apocalypse, you would collate them most accurately both as to words and the order of words, with the common Vulgate. I should prefer the oldest Latin MSS. of this kind even to the Greek. As to the Gospels, I have already so many MSS. that I wish for no more of them." In a word, unwilling to give Wetstein any unnecessary trouble, Dr. Bentley described the kind of collation, *which, at the time of writing, he most wanted*: and these were collations of parts of the New Testament, from the oldest Latin MSS. that could be met with.—P. 169.

We feel perfectly satisfied that this is the correct interpretation.

That the Bishop should hold the Pseudo-Jerome's Prologue to the Catholic Epistles in much respect is to be explained, probably, on the principle of his attachment to the cause, which that Prologue was, as it should seem, written expressly to promote. The same principle—a very common principle, and of the influence of which those who are affected by it are often totally unconscious—will probably account for his persuasion, that Erasmus, Socinus, Sir Isaac Newton, and Le Clerc, believed it to be the work of Jerome. As to Erasmus, the proof is far from satisfactory; Socinus "is merely Erasmus at second hand;" and Newton and Le Clerc appear not to have held the opinion ascribed to them. The Bishop himself does not affirm that the Prologue is Jerome's, so that we are the more surprised at his animadversions upon Porson on that subject.

Upon the following little detail about Walafrid Strabo, we have only to remark, that it furnishes another instance of oversight, and another

proof how liable are writers of controversy to incorrect representations. It having been proved in the *Quarterly Review* (March, 1822), that one of the preliminary discourses to the *Glossa Ordinaria*, on which discourse Travis dwelt with much satisfaction, as highly favourable to his argument, was not written, as usually supposed, by Walafrid Strabo, in the ninth century, but must have been written later than the twelfth, and, most probably, by Bernardinus Gadolus in the fifteenth; Bishop Burgess founds upon this discovery an evidence of Porson's imperfect acquaintance with the *Glossa Ordinaria*. "Mr. Porson argues at some length, without any suspicion that Mr. Travis had ascribed to Walafrid what does not belong to him." If this had really been the case, it might perhaps be pleaded as somewhat in his favour, that the learned Prelate had, in both the editions of his *Vindication*, done the same thing. But what is the fact? At the conclusion of the same letter in which Porson treats of Walafrid Strabo, and the *Glossa Ordinaria*, he subjoins the following postscript:—

I know that the right of Walafrid Strabo to the Preface, and the *Glossa Ordinaria*, is exceedingly questionable: but I have allowed it that the dispute might be cut somewhat shorter.

And further, the very article in the *Quarterly* expressly mentions Porson by name, as having made the statement contained in that postscript. But enough of this.

In the fourth section are discussed the points at issue between the learned Prelate and Porson, concerning Augustine, Eucharius, Fulgentius, and Cassiodorus, with three or four pages about Leo the Great. Merely to state the matters of controversy and to deliver an opinion would answer very little purpose; and we cannot venture to go into this subject at length. Whether Augustine, if the seventh verse had really existed in his copy of the First Epistle of St. John, would have endeavoured to extract the doctrine of the Trinity by a mystical interpretation from the eighth verse, without mention of the seventh, seems to be tantamount to the question, whether a judicious person, who has a decisively good argument in his favour, will voluntarily take refuge in a bad one; and a similar remark we may apply to Eucharius and Cassiodorus. Should it be asserted that Crito has not succeeded in his reasonings, as to the *fact* of such omissions of the seventh verse, and such mystical interpretations of the eighth, we must be contented to refer to his own pages. The argument scarcely admits of compression.

As to Fulgentius, he probably had the seventh verse in the margin, or possibly in the text, of his own copy; but knowing that it held its place by a very dubious title, yet, perhaps, believing that it had some right to be there, he would naturally endeavour to strengthen its

claims; and this purpose he carried into effect, by producing something which looked very like Cyprian's judgment in its favour. (P. 274.)

In the concluding section, we have a very pleasing digression on the writings and character of the late learned Norrisian Professor, Dr. John Hey. It is probable that Crito never had the opportunity of hearing Dr. Hey in person, but we are persuaded that all those who possessed that advantage would bear testimony to the fact of his exhibiting, in his whole manner and address, that cool and deliberating and cautious habit of mind which is here ascribed to him; and to the judicious reader his printed lectures cannot fail to convey much valuable instruction. To whatever cause we are to ascribe the total neglect of this eminent divine by Mr. Pitt, we concur with Crito in the opinion, that such neglect was not honourable to the illustrious statesman. If there were any circumstances to prevent Dr. Hey's elevation to the mitre, there were other high dignities which might surely have been conferred. So it was, however, that his only patrons were Lord Maynard and the Earl of Clarendon; and he was gathered to his fathers, in a good old age, without its apparently ever once being recollected by the chief dispenser of patronage after he rose into power, that such an individual existed in the country.

In concluding this article, we repeat generally what we have hinted in reference to particular parts of Bishop Burgess's animadversions, that unfounded as in our judgment are his charges against Porson, (except, indeed, with reference to the contemptuous treatment of Archdeacon Travis,) and incorrect as are some of his quotations, and inconclusive as are some of his reasonings, we discover nothing which may not be explained on the common principle of human infirmity; and especially of strong prepossessions, exercising undue influence upon a mind conscientious and ardent in the cause of truth. He has expressed his own views and motives in the following passage:

The observations which I have made on Mr. Porson's Letters, are not meant to detract from the credit of his great learning. No one can be more disposed to admire his pre-eminent talents than myself; but I deal thus plainly with his Letters to Mr. Travis, in justice to the passage for which I am contending; in justice to the Church of England, whose character is deeply concerned in his mistaken charges of fraud and forgery; in justice to the piety of many sincere Christians, who may have felt their confidence in Scripture, and their respect for the Church shaken by the violent assault of Mr. Porson's charges.—(Vind. p. 61. Crito, p. 331.)

If it were needful and desirable for Porson's fame that he should be publicly vindicated, we must consider it a happy circumstance for his memory, that the task has been undertaken by one so well qualified to discharge it as is the author of this volume. His reading is extensive—his discrimination acute—and, while stating clearly the objection, he meets it in a fair and manly way. On many occasions he has to

exercise his reasoning faculties, and we know of no instance in which he does not reason well. That he has sometimes indulged—although very rarely—in a freedom of remark which, however usual with controversialists, is not always very pleasing to the object of it, must, we think, be conceded. But we are bound at the same time to mention the candour and right feeling which dictated his concluding paragraph, and strongly recommend his example to all future controversialists. With that paragraph, after quoting a few last words about Porson, to which we cordially subscribe, we shall close our remarks.

His purpose was to state the principal grounds of the controversy, and to examine Mr. Travis's arguments. He hinted, however, that if any thing which had not been adduced should occur to him in the course of his investigation, he would not fail to bring it to light—and in this he fulfilled his promise. The truth is, that arguments and objections, when urged by him, assume a new character, and produce a new effect. He deals not in trite and vague generalities. What had before been thrown out in the gross, is thoroughly sifted and applied to its proper use. Whether intent upon Greek manuscripts or ancient versions or early Fathers, his power of discrimination is constantly on the alert. Nothing seems to escape him by its minuteness; and yet, whatever subject he is discussing, he places the whole of it before his reader in all its bearings. Let a man read every thing that had been written on the controverted text, previously to the time of Mr. Porson, and when he has afterwards perused the "Letters to Travis," he will confess *that* to be the work from which he has derived the fullest information on the subject. Such are the effects of great talents, when exercised even on common materials.

There is one quality of the mind, unnoticed by Bishop Burgess, in which it may be confidently maintained that Mr. Porson "had no superior"—I mean the most pure and inflexible love of truth. Under the influence of this principle, he was cautious and patient and persevering in his researches, and scrupulously accurate in stating facts as he found them. All who were intimate with him bear witness to this noble part of his character; and his works confirm the testimony of his friends. In a word, if, in a *General Council of Scholars*, an individual were to be selected and sent forth to take a survey of any region of antiquity, profane or ecclesiastical, it is quite certain that the person who should be found to possess Mr. Porson's endowments, would command every vote.—Pp. 347, 348.

After endeavouring to class the animadversions on Mr. Porson under distinct heads, I certainly engaged in the defence of that eminent scholar with a feeling that he had been treated with great injustice. I was, moreover, convinced, that the principles of criticism by which his positions had been assailed, were neither well founded nor free from evil consequences. Under these circumstances it may possibly have now and then happened, that, in the progress of an argument, a phrase has been employed somewhat more pointed than the occasion required. For words, which have any other tendency than to maintain the truth, I have no predilection. If, therefore, in the course of this vindication of Mr. Porson, there be found an expression, which a good-natured reader would wish to be removed, I entreat that it may instantly be considered as blotted from the page.—P. 387.

ART. II.—*A Sermon, preached June 11, 1827, before the Corporation of the Trinity House. By the Rev. JOSEPH COTTON WIGRAM, A.M. Curate of St. James', Westminster. London: Rivingtons. 1827.*

It has hitherto, we believe, been usual to select the preacher of the Anniversary Sermon before the Corporation of the Trinity House,

from among the dignified divines of the day; or at least from among those who were generally understood to be on the immediate road to dignity. The sudden illness of Lord Liverpool appears, in the present instance, to have caused some deviation from the customary practice. The author of the present Sermon writes himself only Curate. His performance, however, is such as promises that he will not disgrace any preferment or distinction that may hereafter chance to fall upon him; and we shall heartily rejoice if his appointment to fill the office of preacher on this occasion should, happily, be ominous of his future advancement in the Church.

We say thus much, not because we consider the composition before us as faultless. Its faults, however, are of a very subordinate nature. The worst of them, perhaps, is that of an unformed style; a defect more or less incident to all young writers, and which constant practice and watchful attention will in time remove. The spirit which pervades the Sermon is admirable. It exhibits a combination of great sobriety of mind, with fervent and uncompromising piety; a union by no means of common occurrence, even in youthful divines of the greatest promise. Wherever it appears, however (as in the instance before us), it warrants us in looking forward to a course of most useful and valuable service, whatever sphere of duty the writer may be appointed to occupy.

The present, like most other anniversary occasions, sets at defiance all exercise of invention or originality. In the midst, however, of the worn and beaten topics which present themselves, it is gratifying to find that the author has chosen that which is at once the safest and the most elevating. *Humility in the hour of success* is the lesson which, of all others, it best becomes the Minister of Christ to inculcate in the presence of men, whose office it is to strengthen and brace up *the arm of flesh*, and whose temptation it may be, to forget the danger and the curse of an undue reliance on it. The recollection that all their efforts are dependent on the Lord, will operate as a salutary chastisement of human arrogance, while the knowledge that the protection of the Lord may safely be relied on by those who fear Him, is fitted to confer an elation of heart, which no contemplation of mere worldly resources ever can bestow.

The naval and commercial greatness of this country, naturally carries the mind back to the history of other nations, whose prosperity and grandeur were derived from similar sources; more especially those whose fate is recorded in the Sacred Writings, and respecting which the counsels of the Most High have been most distinctly revealed. And, accordingly, it appears that the eye of the preacher has been intently and reverently fixed on the dealings of Providence, with respect to ancient states of distinguished opulence and power. It is melancholy and oppressive, indeed, to look upon our swarming marts,

and our mighty arsenals, and our countless navies, whether of commerce or of war, and to think that these are treasured up only as a rich and mighty spoil for the great Destroyer! And yet it is a reflection which should never be absent from the thoughts of those who are conversant with the administration of our vast and various interests. And what is there which can give such sacredness and such solemnity to the thought, as a recurrence to the fate of Babylon, of Egypt, and of Tyre? Truly, if their destiny has been written in vain, and if it teaches us not the lesson of *humility*, it shall be more tolerable for them, in the day of judgment, than for us.

What was Tyre?—"the crowning, merchant, joyous city; the mart of nations; whose antiquity was of ancient days, whose merchants were princes, and her traffickers the honourable of the earth.—She built herself a strong hold," and heaped up "fine gold as the mire of the streets," and her navy gloried in the costly spoil of foreign lands, and all the ships of the sea were in her "to occupy with their merchandize." But in the hour of prosperity did she forget her infirmity, and her "heart was set as the heart of God; by reason of her beauty her heart was lifted up, and because of her brightness she corrupted her wisdom, and her sanctuaries became defiled by the iniquity of her traffick." Wherefore hath the Lord of Hosts blown upon the pride of all her glory. His commandment went forth against the merchant city, and our eyes yet behold its terror; he hath "broken down her towers," and "scraped her dust from her," and made her "like the top of a rock." Behold! to this day it is a barren waste for the spreading of the fisherman's net, and "her stones and her timber and dust are laid in the waters," and she hath "died the death of them that are slain in the midst of the sea." Thus hath it ever been His holy pleasure, in mercy to raise up, and in wrath for their manifold provocations to lay low again, the kingdoms of the world; because, in the hour of success, they knew not wherein they should glory.

We hear, methinks, from all corners of the earth, a mighty and concurrent sound of voices yielding attestations to this awful truth! Babylon, "the glory of kingdoms, the beauty of Chaldees' excellency," for this cause "is fallen and broken to the ground." "The Lord of Hosts hath swept it with the besom of destruction," and not even does "the Arabian pitch his tent there," or "the shepherds make their fold." The Lord hath purposed it, who hath disannulled it?—His hand was stretched out, and who hath turned it back? Palestina! thou, too, for the same besetting sin, art dissolved wholly! Moab is laid waste and brought to silence, her fields have languished, and the gladness of her lands is gone! Damascus is a ruinous heap! and the spirit of Egypt has failed in the midst of her, and her counsel is destroyed, and that because she hath forsaken the God of her salvation, and not been mindful of the rock of her strength.

And who shall vainly think that "God hath forgotten," that the book of remembrance is closed, or that we are less accountable than these?—What heart so deceived as to say within itself, "he will not require it?"—No! it is for us to "mark the old way which wicked men have trodden, and how they were cast down out of time, and their foundation overflown with a flood." And thou, Britannia! in whom God's mightiest works are done, if thou, who art exalted unto heaven, trustest in thine own beauty and brightness, and forgettest God, and art stayed on aught but Him, thou, too, shalt be brought down to hell, it shall be more tolerable for Tyre than for thee!—P. 14—17.

We cannot dismiss this impressive extract, without begging the writer to accept a friendly caution against the use of such apostrophes as that which he has introduced here!—"And thou, Britannia," &c.)

They are a figure of speech which it requires the niwest taste and judgment to introduce with effect in all compositions, but in sacred compositions more especially. They are often fated to exemplify the well-known apophthegm of Napoleon, that, from the sublime to the ridiculous, there is but a single step; though we by no means mean to assert that such is the infelicity of the instance under consideration.

There is one particular which renders this Sermon interesting, perhaps, beyond all its predecessors: and that is, the allusion it contains to one formidable cause of future danger to our commercial prosperity.

What if He, in whose hands we are, "cut off every helper that remaineth," and smite our power in the sea, making of us "perpetual desolations!" Or, what if the proud river, on whose banks we stand, refuse to waft the merchandize of nations into the bosom of our land, and the joyous metropolis of England cease to be fostered and nourished by our trade!—P. 17.

He then adds,

These are topics to be enforced with more than common boldness, because, what naturalists have proved of other lands, your own memorialist has stated of the Thames. Alluvial accumulations are year by year increasing the obstructions of this river to such an extent, that, he tells us, notwithstanding all efforts, its utility will in time be materially impaired, if not wholly destroyed.—P. 18.

The danger here hinted at is more fully explained in an Appendix, which gives the following extract from a Memoir of the Origin and Incorporation of the Trinity House, by Joseph Cotton, Deputy Master, 1818. After exhibiting a comparative view of the depth of water in the Thames in 1680, 1732, and 1805, and noticing that 300,000 tons of ballast have of late years been annually raised from the bed of the river, the Memoir adds,

It is, however, with great concern remarked, that all these efforts are likely to prove unavailing to preserve the requisite depth of water; and that, from the immense extension of the metropolis, and the usage, of late years, of carrying all the sewers into the Thames, such has been the accumulation of mud and other soil (which formerly was taken for manure), that, instead of a navigable river up to London Bridge, it is likely to become only a cess-pool, or main sewer to the capital; for there is now, in many places, ten or twelve feet depth of mud over the bed of the river, which has been noticed long since in a representation to the Home Department.—Pp. 28, 29.

We mention this as a curious fact, which is almost unknown; certainly very little noticed. The subject is, in the highest degree interesting to all, except those who adopt the contemptible and selfish principle of remaining content with every thing, that will last *their time* without inconvenience or danger. What was done by the "Home Department" in consequence of the representation, we do not learn. Neither are we informed whether the opinion of able engineers was taken as to the possibility of any remedy for the evil. If the mischief is beyond the reach of human power, it may, indeed, in the hands of

Providence, be made an instrument for hastening the ruin and decay of our commercial grandeur. But yet, on the other hand, we can hardly persuade ourselves that even the gradual and entire loss of the navigation of the Thames would *necessarily* be fatal to the prosperity of this empire. Surely the foundations of that prosperity lie too deep to be wholly broken up by the sole operation of such a cause, however destructive it might be by the dislocation of the existing system of things, and by the necessity that would be imposed for its partial reconstruction.



ART. III.—*The Connexion of Christianity with Human Happiness.* By the Rev. WILLIAM HARNESS, A. M. 2 Vols. 12mo. Pp. 290 & 348. Murray.

INTERESTS so varied in their nature, as those of Christianity, yet always conducing to one end, the salvation of mankind; so extensive in operation, affecting the welfare of every age, sex, and condition; so important in their present effects, as well as their future consequences, can furnish appropriate employment to talents of the most varied and opposite description; and perhaps there is no mode of exertion in existence which may not be skilfully directed to promote the benevolent purposes of Revelation.

Thus the wisdom and goodness of the Almighty are manifested not only in the dispensation of the Gospel, but by the numerous channels he has provided for the wide distribution of the sacred streams which flow from this fountain of light and life to a world lying in darkness, and dead in trespasses and sins. The fences too of the sacred vineyard are more effectually maintained, and the foes who would invade and destroy the holy inheritance, are repelled with vigour and success: the great Husbandman, by employing his servants in a diversity of operations according to their several talents, causing each to contribute to the perfection of his service and ministry. Hence in the religious as well as in the natural world a division of labour has been most beneficial to the welfare of mankind.

The Honourable Robert Boyle, whose piety, learning, and ability were so constantly exerted for the support of Christianity, felt and appreciated this principle, and provided for the operation of it by founding a Lecture, the object of which should be, the "*proving the Christian Religion against notorious Infidels.*"

The Author having been appointed to this duty, very judiciously fulfilled the intention of the Founder, by selecting for the subject of his Course of Lectures the Connexion between Revealed Religion and Human Happiness; and, generally speaking, he has ably and faith-

fully executed the task he had undertaken. The volumes before us do not contain the Lectures in the form in which they were delivered; the texts and original arrangement are suppressed or altered, so as to give the whole the appearance of a connected treatise; yet the materials are the same, and the alterations are only those which might render the same instruction which had been useful from the pulpit, more forcible and impressive in the study. The plan he has adopted, is thus stated:

In preparing the MS. for the press, so many alterations, both of addition and omission, were adopted, that the work imperceptibly acquired another character; and it became necessary to dispense with the original divisions. My design has been of a general nature; to prove the necessity of the Christian revelation, rather than to disprove any particular mode of unbelief. It is the practice of the modern school of infidelity and licentiousness to pourtray religion as the enemy of man. In my present attempt to execute the intentions of the learned and pious and amiable Robert Boyle, I have endeavoured to exhibit the fallacy of so unjust and wicked a representation; and to demonstrate, on the contrary, that an inseparable connexion subsists between the reverence of the Word and the happiness of the Creatures, of God. It has been my aim to embody my reflections in a form that might not deter the young or intimidate the indolent reader from following my course of thought.—It has been my wish to give a popular interest to a subject of universal and everlasting importance.—Pp. vi. vii.

It is not my object to engage with open infidelity, by again detailing the conclusive evidences by which the gospel is supported. This has been already done so often, and so well, that no honest heart, or unprejudiced understanding, can enter on the inquiry, without being convinced of the supernatural origin of our belief. My aim is of another nature. It will be my endeavour, by a just and candid statement of the necessity of the Christian revelation to the happiness of man, to awaken the devotion, and arouse the gratitude, of those, who look coldly upon the faith, as upon a thing of inconsiderable worth. I wish to inspire my readers with a fair appreciation of those lessons of eternal truth, which have been communicated by the revelation of the Messiah. In this attempt I shall direct their reflections to the following propositions:—

1st. That Christian opinions are essential to human happiness.

2d. That those opinions could not have been established by the unaided powers of the reason.

3d. That, in the absence of those opinions, the reason could suggest no substitutes which could supply their loss.

The first of these heads I shall treat of at considerable length, the other two I shall dismiss more briefly. In the prosecution of my task, it is my intention to support myself, as far as possible, by the authority, the admissions and the examples of those who have been most celebrated among the ranks of unbelief. If I should succeed in establishing the propositions that I have advanced, the conclusion is immediate. Unless all the better feelings of the heart have become extinct, under the overwhelming growth of the worldly passions, it is impossible not to be convinced of the wickedness of that indifferent and ungrateful feeling, with which the revelation of the Messiah is so extensively regarded. And while we learn to love the faith, by contemplating its holy ministrations of joy and peace, we may also derive from the consideration another, and an emphatic, testimony to its divine authority and truth. If Christianity has conferred a happiness on man, which he had not the means of creating for himself, it is the strongest internal proof of its super-human origin. "It is the good tree that bringeth forth the good fruit." This is one of those indisputable axioms to which infidelity itself has granted its assent. "If in the profound night by which my reason is surrounded," says Maupertuis, "I find a system, which is the only one that can satisfy the natural desire after happiness, can I fail to acknowledge it

as true? Must I not confess that that which conduces to happiness is that which cannot possibly deceive?" P. 10—13.

In the prosecution of this inquiry, Mr. Harness has carefully explored the operation of false principles on the public and private conduct both of states and individuals, contrasting their influence with that of Christianity, and illustrating his discourse by numerous references to facts which his extensive reading readily supplies, and which give a very pleasing interest to his work. The utility of this undertaking, particularly to youthful classical students, is evident. Initiated in heathen morals, and familiarized to their practices before those of the Gospel are sufficiently understood to be felt or approved, their minds are liable to receive a bias very different from that which every pious parent or judicious instructor would desire. The blaze of glory thrown by the Greek and Roman historians and poets over the transactions of their heroes and statesmen, can hardly fail to dazzle youthful readers; and Mr. Harness has rendered them a most important service in thus exhibiting a picture of the boasted liberty of these states of antiquity, their loose morals and corrupt practices, whilst he satisfactorily proves that the religion of Jesus can alone produce true political wisdom, moderation, or patriotic exertion.

It is terrible to contemplate the barbarities to which this system naturally conducted. I would take Athens for the example. It was acknowledged to have been the most lenient government of antiquity. The mind that is refined to gentleness and pity by the spirit of the Gospel, can scarcely bear to dwell on the ruthless exercise of dominion, which is exhibited in the pages of its history. The tyranny exercised by the Athenian people over those who were subject to their control, surpasses description or belief. No accumulations of reproachful epithet, or opprobrious metaphor, could compass their savage abuses of authority. The despotism of one is bad; but the despotism of many is incalculably worse. Not to mention their wanton acts of cruelty, of caprice, of aggression, and of injustice, which were as familiar with them—perhaps more familiar—than with any of the most sanguinary tyrants, whose names are infamous in the annals of mankind; but to confine myself strictly to the enormities, which originated in their political morals, we shall find, by looking at the conduct of that brilliant people, that the vaunted democracy of Athens was animated by all the selfish passions, was directed by all the narrow principles, was supported by all the ignominious arts, and iniquitous precautions, which characterize the dominion of the despot. No Dionysius or Agathocles ever exhibited a more timid and ungenerous suspicion of their subjects, or followed up their suspicions with more of the oppressive vigilance of terror.—Riches were the objects of jealousy: they might be made the means of obtaining too commanding an influence in the republic; and the wealthy existed therefore, in a state of constant persecution and alarm. "While I had riches," says Charmides, "I was obliged to caress every informer. Some imposition was continually laid upon me; and I was never allowed to travel or be absent from the city. Now I am poor, I look big, and threaten others; the rich are afraid of me; I am become a kind of tyrant in the city."*—Fame was an object of jealousy: nothing of excellence

* Xenophon, Banquet of Socrates.—"Whether a man was a citizen or a stranger among that people, it seems, indeed, requisite, either that he should impoverish himself, or that the people should impoverish him, and, perhaps, kill him into the bargain." HUME'S *Essays*, Partii. 11.

or wealth or reputation might, with impunity, overtop the level of the democracy. The unrelenting people proscribed every superiority, as a thing of dangerous consequence. "The same cautious politics produced the Ostracism of Athens, and the Petalism of Syracuse, and expelled every citizen whose fame or power overtopped the rest."* Virtue was an object of jealousy; and so susceptible was the prudence of their tyranny, that it instigated them to attack even the honourable distinctions which recompense superior integrity and purity of life; and Aristides was banished for the celebrity of his justice. P. 85—88.

To exhibit a corresponding picture of Roman manners, Mr. H. presents his readers with the observations of a Christian stranger, who might have visited Rome in the first century after our Saviour's ministry on earth:

The door of the house in which he is received, to the distress of every Christian sentiment, is opened by a chained slave.† He is conducted to the master of the house, who is at supper, and is invited to take a place at the banquet. Instead of that liberal equality which has been introduced by the general prevalence of the Christian disposition, and which has smoothed the irregularities of society, and rendered persons of a more distinguished opulence and rank attentive to the sensibilities of the poorer and more humble members of their society, he finds the inferior guests studiously reminded of their subordinate condition, removed to a distance from the luxurious table of the master of the feast, and insulted by the offensive coarseness of their entertainment.‡—During a scene of the grossest gluttony and intemperance, he is oppress, as the spirits of the party become elevated, by the most appalling licentiousness of conversation. A father speaks of the difficulty he had found in persuading his wife to the murder of their new-born infant.§ The young men boast of their successful rapes,|| their perilous adulteries, or their unnatural attachments. Disgusted with these appalling circumstances, the Christian visitor might omit remarking on the unbridled sensuality with which his new companions surrender themselves to the protracted pleasures of the table,¶ as if to eat were the first privilege of existence, and they had artificially increased their appetites, that they might lengthen their capacity of indulgence. Wearied of such society, he retires to his chamber, but not to rest; for his repose is broken by the noise of whips and lashes, and the cries of the chastised slaves, whom the master of some neighbouring mansion is rigorously correcting.**—In the morning he prepares to accompany his host to the exhibitions of the Circus. As they are departing from the house, an aged and half-starved slave timidly endeavours to elude their observation; he is detected; his master notices his infirmities, and orders that he should no longer be retained as an unprofitable expense and incumbrance to his household, but should be exposed to die of starvation, in recompense for the labours of his youth.—

* HUMPHRIS'S *Essay on the Balance of Power*.

† Ovid. *Amor. lib. i. cap. 6*.

‡ Juvenal, 5th Satire.

§ Terence, *Heaut.*, Act. III. Scene 4.

|| *Ib. Eun.*, Act. III. Scene 5.

¶ To prevent the bad effects of repletion, some used, after supper, to take a vomit: thus Cæsar (*accubuit emetumque agebat*, i. e. post cœnam vomere volebat, ideoque largius edebat). Cicero, *Att. 13. 52*. Deiot. 7. Also before supper and at other times, Suet. *Vit. 13*. Cic. *Phil. 41. vomunt, ut edant; edunt, ut vomant*, Senec. *ad Helv. 9*. Even women, after bathing before supper, used to drink wine and throw it up again to sharpen their appetite. Juvenal, 6. 427.

** Seneca mentions, Epistle 122, that, regularly about the third hour of the night, the neighbours of one, who indulges the false refinement of changing night into day, hear the noise of whips and lashes; and, upon inquiry, find that he is then taking an account of the conduct of his servants, and giving them due correction.—This is not remarked as an instance of cruelty, but only of disorder, which, even in actions the most usual and methodical, changes the fixed hours that established custom had assigned for them.

The Christian demonstrates against this act of cruelty; he assures his host that not a single individual of his own religion would be guilty of such barbarity even to one of the inferior creatures—to the aged hound, or the drooping war-horse—if it had been serviceable to his interests, or his amusements. The heathen cannot comprehend his sentiments. He informs his guest that this is the usual method of disposing of all superannuated domestics; that some masters suffer them to starve to death about their houses; that others leave them to perish of want on an island of the Tiber;* that others cast them alive into their preserves to fatten their fish; that, in short, the practice was universal among his countrymen, and adopted without remorse, sanctioned by the example of the illustrious Cato†, and one from which, as it was extremely convenient, he could see no reason for departing.—The Christian is silenced;—they proceed to the Theatre. On their way, they pass a company of Patrician youth, one of whom is on the point of exhibiting his dexterity in the use of the broad-sword. A poor wretch, suffering from the deep afflictions of domestic misery, has been bribed, by the offer of a few minæ, to devote himself as the victim of the barbarous experiment, on condition that the necessities of his family should be relieved by the stipulated purchase-money of his murder.‡—They arrive at the Coliseum.—There is great difficulty in securing situations.—Nearly forty thousand persons are already impatiently assembled. It is a day of extraordinary expectation. Many celebrated gladiators are to be brought on the arena. It is anticipated that some hundreds will be slaughtered in the various conflicts which are appointed to succeed each other in the progress of the entertainment; but a more than usual curiosity and interest is excited for those contests, in which the ill-fated wretches are to be exposed in opposition to the wild beasts of the desert or the forest, as on this occasion the lions and the panthers have been fed on human flesh, for the purpose of sharpening their thirst of blood, and stimulating the keenness of their ferocity.§ Unable to sustain the sight,—while the first victim is expiring, unpitied and unregarded, amid the thunders of acclamation that reward the exertions of his competitor,—the Christian visitor of the heathen capital hastily withdraws himself from the scene of sanguinary festival. He is immediately followed by his host, who ridicules his compassion on the authority of the most approved philosophers, and interrupts his eloquent lamentations over the departure of the ancient virtue and simplicity of the Roman character, by assurances, that the people have not degenerated; that vice may have varied in its form, but not increased in magnitude; that its ratio has been permanent and equal; and that, whatever enormities may have been engendered of power and luxury and refinement, at all events, those ruder ages could never be deserving of regret, during which a supposed pestilence, that appeared to be depopulating the city, was discovered to be effected by the prevalence of the art of poisoning:||—

* Suetonius in *Vita Claudii*—"Quelques Romains les faisaient jeter tous vivans dans leurs viviers, pour engraisser des murènes."—Mennais states this piece of barbarity, but does not quote his authority.

† A sufficient proof of the harsh manner in which slaves were used, "we find," says Potter, Book i. chap. 10, "in the famous Roman Cato, a man celebrated in all ages for his exact observance of the strictest rules of justice. When his servants grew old, and unfit for labour, notwithstanding they had been very faithful and serviceable to him, and had spent their youth and strength in labouring for him; for all this, when years came upon them, and their strength failed them, he would not be at the expense of maintaining them, but either turned them away, unable to provide for themselves, or let them starve to death in his own family."—The anecdote is from Plutarch.

‡ Ephorion de Chalcide raconte (*Apud Athen.* lib. iv.) que chez les Romains, on proposait quelquefois cinq mines de récompense à celui qui voudrait souffrir qu'on lui tranchât la tête, en sorte que la somme offerte devait être touchée par les héritiers; et souvent, ajoute le même auteur, plusieurs concurrens se disputaient la mort à ce prix.—Mennais, vol. i. p. 380.

§ This was done by Caligula.

|| Livy, viii. 18. One hundred and seventy women, among whom were some of the highest rank, were condemned to this crime.

a practice which was so accordant to the morals and sentiments of the people, that the prætor, in a single province, after having capitally punished three thousand persons for the offence, still complained of the increasing number of the accusations.*

In the above sketch of the private morals of the ancient Romans, I have studiously cast a veil over that horrible and undisguised impurity which saturated the whole body of society; which haunted the precincts of their temples; which mingled with their religious rites and festivals; which so frequently made the subject of their conversation and their poetry; which addressed the grossness of the public mind in the signs exhibited in their streets, and in the monuments that defiled their gardens, and of which the images were constantly before the eyes, to pollute and to debase the soul, engraved on the common utensils of daily existence, on their lamps and their vases and their drinking vessels. pp. 11—19.

Our readers will have already perceived, that in our opinion the Author has ably executed his task; but one sentence we must notice as inaccurate. It occurs, vol. i. p. 193. He speaks of alms as "*the only human atonement for the past transgressions of the penitent.*" This can scarcely be reconciled with the doctrines taught by our Church, not only in her Articles, but in almost every page of her Liturgy. There can be only one atonement for transgressions; and every one who partakes of that will perform "fair deeds of charity" as a part of that practical holiness, without which no man can see the Lord.

ART. IV.—*Manual of Public and Private Education, founded on a Discovery, by which a School or Family may teach itself under the Superintendence of the Master or Parent, made, recorded, and promulgated at Madras in 1789-96; published in London 1797, and thence diffused over the World. Eighth Edition, digested and abridged; with an Historical Introduction and Appendix. By ANDREW BELL, D. D. LL. D. F. As. S. F. R. S. Ed. pp. 60. Rivingtons, 1827.*

WE come not forward at this period to testify our sense of the merits of Dr. Bell's discovery; he needs not our praise. In every town and hamlet of our land, nay, wherever the English name is known, we might say *circumspice*, and behold a monument more durable than brass, more eloquent than the happiest eulogy. It is indeed the very importance of the system which induces us to turn aside from works of greater pretension to examine the Manual before us.

What such a Manual ought to be may be expressed in a few words. It is intended for the masters and mistresses, the visitors and superintendents of national schools throughout the country. It ought, therefore, to be cheap, and on this point the moderate price of one shilling forbids us to complain. It should have the principles and

* Livy, lib. xl. cap. 43.

rules of the system in clear and concise language, under a simple arrangement.

Let us now examine Dr. Bell's Manual by this test. We must first observe, that unless some great advantage was to be gained, it was extremely injudicious so to transpose and invert the contents of the seventh edition in this new publication; for it must, for a time at least, confuse the instructor who adopts this revision of his text book, professing to be more compendious and simple. We at once however confess, our main objection to the Manual consists in the abundance of irrelevant matter which it contains. The worthy Doctor, indeed, seems to have anticipated this in one respect, and insists that it is proper that the teacher should know the origin and history of the Institution. Be it so; but could not this have been told at once in a single page? Does not, indeed, the title-page alone contain almost sufficient? But the truth is, there are few pages which do not allude to the subject, and several which are wholly occupied with it. There is, too, far more reference to the claims of Mr. Joseph Lancaster than is necessary: for after all, the frontispiece, containing "An extract from the Report of the Madras Asylum, dated the 24th of June, 1796, and published in London 1797," gives the sum and substance of the matter, and is quite conclusive. Again, we have an elaborate investigation of the charge, "that the Madras system has undergone frequent changes!"

We object most seriously to the space which is occupied by eulogies of the Author and his system; and this not merely in a snug appendix or preface, or a modest note, but in the text *passim*. Take the following:

The true nature and character of this system, as a discovery, are briefly designated in the following extract from a sermon preached before the Society for Promoting Christian Knowledge, at the Anniversary of the Charity Schools, at St. Paul's, by the Dean of Chichester, 1817, now Lord Bishop of Gloucester.

In speaking of the Founders of our old charity schools, and comparing a discovery in the intellectual world, as momentous in its consequences as it is humble in its origin, with the grandest and most sublime ever made in the physical world, he says,

"If we do not reproach the philosophers of old times with the ignorance of what a Newton saw and investigated, we must not find fault with those good men for not having forestalled the merits and anticipated the discoveries of a Bell." P. 29.

But in addition to Newton, there are many eminent persons who are produced to illustrate the triumph of the art. In page 58 we find the mischief of Bonaparte and the effects of the system contrasted; *viresque acquirit gundo*, (as the worthy Doctor himself remarks,) for we discover the system to be the lever of Archimedes, and then a STEAM ENGINE: and, lastly, "by an infallible and irresistible impulse giving motion to the moral and intellectual world."

Nor can we approve of the style in which this book is written ; we find far too many *hard words* ; such as 'prime monade, decadary system, monosyllabic and promiscuous reading, unreiterated spelling, preliminary repetition of the initiatory lessons, novum organon, ludus literarius,' &c. &c. : also several Latin quotations. The sense, too, is oftentimes clouded by metaphors, and is constantly interrupted by notes and references to past and even to succeeding pages.

Such are the faults with which we do not hesitate to charge the Manual before us ; and we are the more anxious to specify them that they may be corrected ; lest by them the shrewd observation and valuable instruction contained in the volume should be rendered less effective. For ourselves, indeed, we conclude that the discoverer of the system of mutual instruction has something more to do before we can allow that, in addition to the inestimable benefit he has conferred upon mankind, he has given a practical tract fit for general circulation and common use.

MISCELLANEOUS.

ΠΡΟΣΚΥΝΗΣΑΙ, MATT. ii. 2.

MR. EDITOR,—If the following attempt to establish the meaning of the word *προσκυνησαι*, "to worship," as used in St. Matthew, chap. ii. ver. 2, should meet with your approbation, I shall be happy to see it inserted in your valuable publication. I drew it up in the form of a note first, for my own private use, and therefore present it to you in that form, without enlarging or making further comment upon it.

(1.) *προσκυνησαι* αὐτῷ, "to worship him," *Received Translation* ;—"to do him obeisance," *Unitarian Version*. The word *προσκυνεω*, "I worship," is used in the Sacred Scriptures, and also in profane authors, to signify, as well an act of obeisance or of common courtesy towards men, as an act of religious adoration towards God ; but in the latter sense it is principally used by both. So far, then, the Unitarians have a plea for translating the word, in the present instance, as they have done. I admit, too, that there are respectable and learned men, who probably referring for the most part to other commentators that have gone before them, without duly weighing the subject as they might or ought, have too hastily decided upon the predominant acceptance of the word in the Sacred Writings. See Elsley's *Annotations* on this word, and Beyer's *Additamenta* to c. 3 of Selden's *Syntagma*, p. 45, &c.

(2.) The Syriac translation is ܥܒܕ ܕܥܡܪܐ "to worship him." Castell gives us for a primary signification of the word ܥܒܕ *segad*, "incurvavit se, adorandi causa," *he bowed himself for the purpose of worshipping*. And the Hebrew root עבד *segad*, is used in the Old Testament only for the falling down to God or an idol, in a religious

more *rational* beings for their belief, that the most ancient *Christians* interpreted and understood the word *προσκυνῆσαι* here used, as an act of religious adoration paid by the Magi to the infant Jesus.

B. CLERICUS.

ON THE STANDARD AND TEST OF TRUE PIETY.

THERE WAS a time when the term *Christian* was a name of infamy ; but when this term no longer distinguished the true follower of Christ from the world called *Christian*, it gave place to others, which have in every age been successively adopted to designate those who have too much vital and practical religion to suit the bulk of professed *Christians*.

Against such persons, however denominated, it has among other things been objected that they require every body to see with their eyes : and the charge of uncharitableness has been urged against them, because they are supposed to question the sincerity and impugn the piety of every individual who does not coincide in all particulars with their sentiments and conform to their habits. This is a serious charge, and at the same time one which is very likely to gain currency without much examination into its truth or falsehood. Liberality of sentiment, as it is called, and the notions which pass current under that phrase, are very favourable to the views of the world in general, who do not care to have their principles and conduct too nicely scrutinized ; and at the same time so revolting to an ingenuous mind is the imputation of bigotry, that candour itself is liable to be duped into an easy acquiescence with the prevailing opinion on this subject.

The charge in question, in the sense in which it is intended, is utterly without foundation ; and proceeds from ignorance of the principles of those against whom it is made. Charity, as it has often been remarked, does not consist in believing every person to be a *Christian* with or without evidence ; but in putting the most favourable interpretation that circumstances may permit on such points as come under our notice.

It may be well to observe, as a passing remark, that the very individuals who tax others with a want of charity, for setting up, as they assume, an arbitrary standard of piety, are themselves (perhaps unconsciously) guilty of a similar offence, by setting up a standard of their own ; and every one who advances a step beyond it, is suspected by them of hypocrisy or enthusiasm : whoever manifests greater earnestness or livelier feelings than themselves on the subject of religion is charged with being "righteous overmuch," and branded with some appellation of reproach.

In explanation of the principles on which our estimate of piety is founded, and in vindication of that estimate itself, we appeal to the Holy Scriptures, as affording the only correct standard of truth. Whence is it then, perhaps it may be asked, that among persons who equally profess to appeal to the same unerring standard, there exists so great a diversity of opinion ? The question is thus stated and answered by a writer of no ordinary stamp :—

When the enemies of such a profession (such as we are now considering) bring forward the stale objection—"What is true religion? for we find it one thing in England, another in Scotland, a third at Rome, and often twenty different things in the same place;—settle this, they say, among yourselves before you address us on the subject;"—we answer, it has long been settled. While *you* stumble at the supposed *diversity*, we both discern and admire the *identity*. We feel the fullest conviction, that real religion in itself, so far from being a different thing in different places, is one and the same thing at all times and in all places. . . . In order to understand this, men should consider what *real religion is*—namely, the heart of fallen man returning to God through a Mediator. The Scriptures term this "Life." As the life of the body is one and the same principle in all men, whatever difference there be observed in their respective complexions, features or forms: so, real religion, which is the life of the soul, is one and the same principle; of a higher order indeed, but which equally identifies the subject; and like the former, is discerned by the exercise of its proper faculties and acts. . . . Tell me not of the external forms and petty circumstantial distinctions with which his education or connexions have prejudiced his mind: they are but as his provincial dialect, his dress or his complexion. The grand inquiry should be—Is the sinner humble and penitent before his God? Is he seeking acceptance *only* through that Redeemer whom "God hath set forth for a propitiation through faith in his blood?" Is he found walking in a course of holy obedience? If this be really his case, then call such a man by what term of distinction or reproach you please, still the man is alive to God, and will join his fellow believers in serving Him; if not in the same *modes*, yet to the same *ends*; there will be an *unity*, though not an *uniformity*. Strip real religion therefore of that which is no essential part of it, or what is only accidental to it; and regard it as described in the Scriptures, and exemplified, though but imperfectly, in the true believer; and then you will find it the same under every dispensation."

It is then in the *heart*, so far as man can judge of it, that we are accustomed, after the example of the Judge of all, to look for the evidence of true piety. Let it not be said that this is an encroachment on the province of Him whose unalienable prerogative it is to "search the heart and try the reins;"—if it be true that "a tree is known by its fruits"—or certain that "out of the abundance of the heart the mouth speaketh," we have sufficient authority for our conduct. And here, as in many other points, the analogy of common life may serve to throw a light upon the subject. How is it, for instance, that we learn to appreciate, as they deserve, the professions of a hollow friendship, if not by reading the secret workings of the heart through the veil with which it is enveloped? Who can define that peculiar feeling called *taste*, in reference to the fine arts? Take music, for instance. Among the numerous pretenders to the art, do we hesitate asserting respecting a great majority, that they have no real *taste* for music? and yet they shall, many of them, have attained a considerable proficiency, both as it respects the knowledge of the science, and the execution of the art:—why then are we to be called uncharitable for acting precisely on the same principles in estimating the degree in which the affections are under the influence of religion?—for this simple reason, Because men will persist, in defiance of the dictates of reason and Scripture to the contrary, in looking at the outward conduct, while God looketh at the heart.

Two propositions are necessarily implied and involved in the general imputation of uncharitableness, as it respects that class of individuals who are affected by it. *First*, that they are mistaken or enthusiastic

in their estimate of the nature of piety in themselves; and *secondly*, that they are not authorised to judge of others by that same standard. Let us bestow a little attention on each of these points.

I. As it respects the satisfaction of his own mind indeed, the true believer has not much difficulty to encounter; because he possesses that kind of evidence within his own breast, which is to himself entirely conclusive. "He that believeth (it is said) hath the witness in himself." "The Spirit beareth witness with his spirit that he is a child of God." His faith rests in the first instance, indeed, on that external evidence of the truth of revelation which is open to the examination of all the world; but he now believes and embraces it not only as *true*, but as *suitable*; the gospel has met his wants; he now rejoices in the knowledge of his Saviour with much of that appropriating feeling which the men of Sychar expressed—"Now we believe, not because of thy saying, but because we have seen him ourselves, and know that this is indeed the Christ, the Saviour of the world." The gospel has come to him "not in word only, but in power;" he is enabled to enter into the spiritual meaning of passages which once appeared dark and unintelligible; he did not disbelieve, *i. e.* actually reject such passages before; but he could affix no definite idea to them; they were mysteries into which he could not enter. But now they come home to his mind with a force of which he was formerly unconscious; and seem to possess a beauty and suitableness which he could neither see nor feel before. Will it be demanded "how can these things be?" the reply of our Lord to one in the objector's situation, is the only reply in our power to return—"that which is born of the flesh is flesh; and that which is born of the Spirit is spirit—marvel not that I say unto you, ye must be born again."—"The natural man receiveth not the things of the spirit of God; for they are foolishness unto him: neither can he know them because they are spiritually discerned. But he that is spiritual discerneth all things." What evidence can we produce that we are cheered by the light of the sun and invigorated by its warmth? A blind man may say it is impossible; and who shall undertake to convince him of his error? But does that alter the real state of the case? or is any one who has the use of his eyes in any degree the more convinced that he is deceived in the impressions of which he is sensible? The blind man may indeed be instructed in the theory of vision, and what does his idea of it amount to, after all your pains?—that "scarlet is like the sound of a trumpet," as one is recorded to have said. The Scriptures, however, afford abundant authority for the comparison; they state *all mankind* to be by nature in a state of spiritual blindness, from which they can be recovered by no inferior power than that which "commanded the light to shine out of darkness" at the creation of the world: (2 Cor. iv. 6.)—to assert an exemption from the common fault of man in our own case, is to add to the delusion without diminishing the guilt: as our Lord said to the "Jews, now you say, we see, therefore your sin remaineth"—but He "came a Light into the world, that whosoever believeth in Him should not abide in darkness." To be sensible of our ignorance is the first step towards acquiring real wisdom. But the Christian must not only satisfy his own mind, he must be prepared to justify his principles

before the world; he must "be ready to give an answer to every one that asketh a *reason* of the hope that is in him." He is accused of entertaining enthusiastic notions respecting the nature of piety. We have in part considered the manner in which he meets the charge, and when we take into the account that he was once under the influence of the same prejudices which he is now desirous of combating; that he at one time found himself precisely in the situation of his present opponents; once entered into their views and adopted their arguments; and that he has only given up these positions point by point, as he found them successively untenable:—again, when he finds his present sentiments corroborated and confirmed by the united experience and testimony of those whose integrity and consistency of character entitle them to confidence; and, once more, when under an habitual consciousness of his entire ignorance and helplessness in reference to spiritual things, he watches against the acknowledged "deceitfulness and desperate wickedness" of his own heart, brings all its secret workings to the light of God's truth, and judges of all according to the law and the testimony—when these considerations are taken into the account, he seems not only to have strong grounds of confidence for the establishment of his own faith, but to challenge the attention of every candid mind.

It is indeed difficult, not to say impossible, to give any just idea to a second person, of the strong conviction which the true believer possesses of the *general* soundness of his own principles; his faith, as the Scripture beautifully expresses it, is "built upon a rock." We say the *general soundness* of his principles—for the enlightened Christian lays no claim to infallibility; he is painfully conscious of much remaining ignorance and prejudice, but in the main he is like a man who having, through mercy, passed a dangerous road under the shades of night, now in broad day-light draws back his steps, and marks the dangers which beset his path; and now with feelings of gratitude to the God who hath borne with his wanderings, and guided his erring footsteps, he would set up beacons to warn the unwary traveller, and direct him safely along the narrow way—but this must be experienced in order to be understood. It has been shrewdly remarked, "he who stands on a height, sees farther than those who are placed in a bottom; but let him not fancy that he shall make those below believe all he sees." Under a consciousness therefore of our inability to do justice to the subject of *experimental religion*, in the short space which could at present be devoted to it, we pass on to the consideration of such points as are open to the observation of all—which introduces us to the second general head under which we proposed to divide our remarks, *viz.*

II. The grounds upon which the Christian forms his estimate of the religion of the world; in other words, the authority on which he subjects others to the same standard as himself. And here it naturally occurs to us, that the Scriptures uniformly teach us to consider all mankind as divided, in reference to their character in the sight of God, into *two classes*: and this also, with a special application to the visible Church, or body of professing Christians. Thus we read, not only in general terms of "children of light, and children of the

wicked one"—but of "the tares and the wheat"—"virgins wise and foolish:" nay, a scrutiny more exact and searching still—guests admitted to the marriage supper, and "one who had not on a wedding garment," for "many are called, but few chosen." Now by what law of charity is it that we are called to shut our eyes to the melancholy picture which the most cursory survey of the world must place before them? By what progress of ratiocination is it that we are to be brought to the conclusion, that the majority of the crowd by which we are surrounded, are true Christians? Perhaps it may be said this is a perversion of argument.

We never intended to call the profligate and profane true Christians; we refer to those only (and surely you must allow they constitute a numerous class) whose moral conduct is correct; whose discharge of social and relative duties is not impeached; and whose attention to the calls of benevolence is exemplary. Surely such characters as these are worthy of being placed on the favourable side of that line of demarcation which you are so anxious to establish, even though they should receive, with some qualification, the exclusive dogmas which engage so much of your attention—and allow of some greater latitude in the enjoyment of the innocent recreations of society, which suit their station in life, and conduce to health of body and hilarity of mind.

This sounds very plausible—and it is granted that the modifications of character which result from disposition, habits, connexions, &c. are so numerous and diversified, that we cannot discriminate with precision between genuine piety and a near counterfeit; but we must not allow ourselves to be deluded under the specious pretence of liberality, from exercising our judgment in subservience to the authority, and in conformity to the decisions of revealed truth. Now with respect to such characters as have just come under our notice, what is the real state of the case?—granting all that is said of them as far as relates to external conduct, wherein do they *necessarily* and *essentially* differ from the world with which they are associated? Is there any one point in their character as above delineated, which is not capable of easy imitation by one, who shall *confessedly* be destitute of the spirit of piety? The answer to this question will be found in the history of the "young ruler," in the gospel. In such persons you will find much to admire and much to imitate; great propriety of conduct, but not, necessarily, any spirituality of mind. In short, they assimilate more nearly with the world, than with those whose "affections" are evidently "set on things above."

But to be more particular, let us consider in a few instances the grounds on which we withhold our assent to the claim of genuine Christianity on the part of such persons as those now under consideration. Because,

1. In the first place they do not take the Bible as the *exclusive* standard of their faith and practice: this, as we must consult brevity, must stand almost as a mere assertion, with one short observation, that the assertion would seem to be sufficiently established by remarking the manner in which an appeal to the decisions of Scripture is usually received; nay, we could almost be content to refer the question to the individuals themselves. They will hardly, we think, venture to assert that they ever *intended* to yield such an *implicit* deference to the

sacred oracles as we assume to be an indispensable duty. The rule is indeed received; but either it is unintelligible, or inapplicable, or impracticable, or any thing, in short, but what it is. Take a specimen first respecting *faith*. "There is none other name (*i. e.* than that of Jesus Christ) under heaven given among men, whereby we must be saved." So says the record. Now for the comment:—"for my part, I don't trouble my head much about what a man believes, so that he leads a good life, and is sincere in his opinions." Again, take an instance with respect to *practice*. The Bible says, "No man can serve two masters: ye cannot serve God and Mammon:" what says our commentator? "I don't intend to serve two masters; but then one must do as the world does: one can't make one's self singular and be called a Methodist;—if you would have every thing taken in this literal way, we had better go and live in a desert, and turn hermits at once; besides, I don't know what Mammon means; there is so much difficulty in the Bible, you don't agree about it yourselves."

Who can avoid recalling the words of our Lord, "Ye hypocrites! well did Esaias prophesy of you, saying, This people draweth nigh to me with their mouth, and honoureth me with their lips; but their heart is far from me:—but in vain do they worship me, teaching for doctrines the commandments of men."

2. A second evidence, from which we judge that the heart of these persons is not right in the sight of God, is, that they manifest no tenderness of conscience in reference to things doubtful; nothing less than plain and palpable immorality or breach of positive duty occasions them any disquietude. There is no sense of the *tendency* to evil; no "abstaining from the appearance of evil;" no looking at the influence of their conduct on others; no anxiety "lest a stumbling-block or occasion of falling should be cast in their brother's way." As this is true *positively*, in reference to their conduct in what they *do*, so the same may be remarked *negatively* as to what they *do not*.

3. So that, thirdly, there is no sensitiveness as to duties not expressly commanded. Take an instance, in the employment of the leisure which the Sabbath affords: public ordinances are sparingly frequented, and other ways of improving the sacred hours almost entirely neglected. The Bible is taken up, and the stated number of chapters duly gone through; other religious books have their turn; but each and all of them give place, as occasion serves, to a novel or a newspaper;—and where's the harm? why, where are your affections? where is the evidence that the principle of spiritual life has been called forth, or even that a desire has been entertained, that it should be quickened to more vigorous exercise?

4. Where piety is not genuine, there is little or no interest excited as to the spiritual welfare of mankind at large, or of individuals in particular. Persons of the character referred to, are *charitable* in the vulgar acceptance of the term,—they desire the reformation of the profligate, they would "make the men sober, and the maids industrious," and lend a willing hand to alleviate the distresses, and minister to the temporal wants of their fellow-creatures. They will go further than this, and urge upon the poor the duty of reading the

Bible, daily prayer, and a regular attendance at Church; and the sacrament must be received at least *three times* every year: but here they stop; the objects of their attention are never urged to institute the momentous inquiry, "What shall I do to be saved?" the Gospel is never pressed upon their regard under the sanction of this solemn alternative,—"he that hath the Son, hath life; and he that hath not the Son of God, hath not life." This naturally leads to the consideration of—

5. Another negative evidence of an unenlightened mind,—viz. that such persons are not qualified to instruct others in the way of salvation, even though they should wish to attempt it. When they meet, indeed, with an individual, dissolute, profane, or evidently careless, they will point out in strong colours the evil consequences of such conduct, and urge him to repentance and reformation: it is not necessary to inquire how far their instructions are founded on scriptural principles, or in what degree they are calculated to effect a real change of character in the persons addressed; we will take it for granted that they are both; but what is the case when a different character comes under their notice? when they are called upon to direct the sincere inquirer after truth,—to minister consolation to a mind bowed down under a sense of sin, or trembling with anxious doubt on the verge of eternity? are they not conscious to themselves of an inability to meet such cases with any adequate topics of encouragement and support? and let it be observed that such inability shall not arise from a want of information in themselves as to the theory of religion, or from any natural incapacity to clothe their ideas in suitable language: on other subjects they are at no loss for words, and even in reference to the *generalities* of religion they will find enough to say; but here (if they are anxious to direct the inquirer right) they are quite at a loss,—they cannot enter into the feelings of the mind in such a state: the soul is on the rack of uncertainty and alarm, and conscience will not be appeased by vague notions of the mercy of God, and other common-place topics; it requires something definite and substantial whereon to build its hopes; and this they are incompetent to point out.

It will not be supposed that this is an argument on which much stress could be laid, considered abstractedly in itself; because it is very possible for a sincere Christian, especially in an early stage of his course, to feel himself incompetent to the task of instructing others, even though his own peace be built on a solid foundation: but taking the above remarks in connexion with other circumstances which have been, or which remain to be pointed out, we surely may be allowed to suggest that they furnish at least an incidental and collateral evidence which may lead us to the same general conclusion.

6. Another mark which serves to characterize the true Christian, and to distinguish him from those who have only "a name to live," is the "love of the brethren," or of the true disciples of his Lord wheresoever found, or howsoever distinguished. He loves them *instinctively*, as it were, previous to personal acquaintance, and in proportion to the simplicity, piety, and zeal manifested in their character. His regard for such persons falls, indeed, far short of the standard at which he aims, and he has much cause for humiliation when he considers what

trifling circumstances are oftentimes sufficient to produce estrangement and separation: but notwithstanding deductions of this kind from the general truth, the bent of his affections is habitually towards the image of his Saviour wherever exhibited. In connexion with this it may be remarked that he hails with the most lively emotions of joy and thankfulness to God the first glimmerings of a dawn of vital piety among his connexions and acquaintance; this doubly endears friends and relatives otherwise beloved—draws closer the ties of nature, and gives to those in whom the pleasing signs are manifested, a place in his affections, and an interest in his regards which they never possessed before: nay, let but an earnest solicitude on the subject of religion appear in any individual who may hitherto have been regarded with indifference, almost bordering on dislike, and the current of his affections in reference to that individual shall experience an immediate change.

In the foregoing representation, imperfect as it is, we perceive a perfect contrast between the true Christian and the mere formal believer. If the former be *attracted*, the latter is *repelled* by the exhibition of lively piety; the one loves all and every one in whom it exists, instinctively, and at once, and such the better whom he sincerely loved before; the other is conscious of much prejudice, to say the least, against every one whose religion assumes a warmer complexion than his own, he can barely tolerate it in those with whom he is connected and associated: so that they are loved, if loved at all, *notwithstanding* and in *spite of* their piety, rather than on *account of* it; and it is well if coolness do not take the place of regard in his feelings towards those, whom, previous to such change, he embraced as friends.

There are those who think to account for the principle of mutual love, which has been pointed out as pervading the whole body of true Christians, by ascribing it to mere natural sympathy, which is generally excited by congeniality of sentiment, and similarity of pursuits of whatever kind: only that, in the case now under notice, the attraction is mutually and perhaps considerably increased between the parties by the *singularity* of the opinions which they maintain in common. We are by no means anxious to deprive this argument of all force; on the contrary, we are led by it to admire the goodness of the Creator in so tempering the constitution of man as to render our natural faculties, when brought under the influence of his Spirit, subservient to the purposes of his glory, and the common good of his creatures. But, whatever truth there may be in the above observation, we contend that the principle of mere natural sympathy will afford no adequate or satisfactory solution of all the phenomena of the case. Sympathy arising from congeniality of disposition, *merely natural*, or from identity of sentiment and pursuits, may form a bond of attachment towards individuals, but it cannot connect a class; or if it do, as in a certain sense it may, form a link of brotherhood among members of the same profession—subjects of the same king—natives of the same country—it is only in a subordinate degree, and in a qualified sense, and without uniting their hearts to each other; much less is such a sympathy capable of including within its embrace, men of every class and of every clime, “Greeks and barbarians, bond and free.”

Besides, as to the *singularity* referred to, it is a mere *circumstance* ; so far from being necessarily connected with the existence of the fact itself, that we are taught to expect an accession of peace and love in proportion to the universal prevalence of those principles from whence true *Christian* sympathy proceeds ; and to look for the perfection of happiness in those blessed regions where singularity shall have no place. Professing to ground our observations on the Holy Scriptures, we are naturally led to inquire, before we quit this division of the subject, whether we have any foundation for the opinion that such a feeling as has been described *ought* to prevail among the genuine disciples of our common Lord. If such images as branches united to a common stock, members of one body, children of the same family, partakers of the same Spirit, can express the idea of unity and sympathy, then the question receives an easy reply without requiring particular citations which prescribe such unity as a duty, or refer to it as a test by which to ascertain "what manner of spirit we are of," "whose we are, and whom we serve."

Many other circumstances might be pointed out and insisted on, in confirmation of the general proposition that the religion of the world is not the religion of the Gospel ; but these observations have already extended themselves to so great a length, that we must forbear entering upon fresh ground.

Such are a few of the principal reasons which form the basis of the Christian's estimate of the religion of the world—each of which might have been enlarged upon with advantage to the argument ; but enough has been said, we trust, to vindicate him from the imputation of censoriousness, and to justify him in the eyes of every candid and *impartial* inquirer in the result of that estimate ; namely, that a large proportion of professing Christians are destitute of those dispositions or affections of the soul which constitute the peculiar characteristics of *spiritual life* ; and consequently that their character, however amiable and in many respects exemplary, will not stand the test of Scripture.

Many of the remarks which have been made may seem uncharitable, and appear to bear hard upon some characters whose feelings we should be as sorry to wound, as we are disinclined to question their sincerity. A subject of this nature, however, must of necessity be treated on general principles ; it is impossible to stop for the purpose of qualifying expressions, which in their strictest application may include and condemn many persons whom we should feel inclined to address in far different language : the utmost we can attempt, even in the considerable space which has been devoted to the subject, is to propose the standard, to lay down the rule, and to leave the various exceptions and modifications which might be suggested, to be settled under each particular head in the judgment of that charity which "hopeth all things, believeth all things—thinketh no evil." We are conscious of the influence which early associations and prejudices may have in forming the character of the individual, and how far these and other circumstances may prevent the full development of Christian principles, even in those who are nevertheless "alive unto God." "Wood, hay, stubble," things which will not abide the fiery trial of a day of temptation, of the hour of death, or the day of judgment, may yet be built

upon the "sure foundation." There are many persons who may think themselves aggrieved by uncharitable suspicions, whom we are prepared to regard with far different feelings than they imagine; though our favourable opinion may possibly refer to other principles than those which regulate their estimate of themselves. Various are the characters from whom we are compelled to withhold our full concurrence, whom nevertheless we would gladly congratulate as "not far from the kingdom of God." Some are not yet sufficiently strong in faith to confess the extent of their convictions—the fear of man keeps them back; like Nicodemus, they will "come to Jesus *by night*;" and like him too, may, in the progress of ingenuous inquiry, hear some truths which at first they may feel inclined to reject as strange and unaccountable. Others, of a more liberal spirit, are withheld by prejudice; they have taken up certain notions on the subject of religion, without examining the foundation on which they rest,—and the Gospel meets with an unwilling reception, because it militates against their preconceived opinions. Such was Nathanael—"Can any good thing come out of Nazareth?"—But they are "Israelites indeed in whom there is no guile;"—point out the Saviour to them as exhibited in the Gospel; say, as was said to Nathanael, "Come and see:"—remove the prejudice, and you gain the man. The history of the Ethiopian nobleman will make us acquainted with another class of sincere inquirers;—they have had scanty means of information;—have been living out of the reach of privileges;—the Bible is in their hands; but if you inquire, "Understand ye what you read?" they will answer with him, "How can we, except some man should guide us?" Let but some other Philip join himself unto them; take that same Scripture and "preach unto them Jesus," and they will believe.

Apollon may furnish the portrait of a further class. They are "eloquent men and mighty in the Scriptures;" "servent in spirit," and anxious to do good to the extent of their knowledge and ability; they "teach and speak diligently the things of the Lord, knowing only the *baptism of John*;" i. e. proclaim the necessity of "repentance and fruits meet for repentance," while their views remain clouded and their ideas indefinite respecting the character and offices of "the Great High Priest of our profession;" they require some "Aquila and Priscilla to explain to them the way of God more perfectly." Many other characters mentioned in Scripture might be referred to in illustration of the subject, and exhibit the efforts of an honest mind struggling under every disadvantage arising from early prejudices and partial knowledge. To trace the *origin* of such an honesty of intention, would lead us into a far different train of inquiry: it will be sufficient for our present purpose to observe, that wherever it exists, it may be expected sooner or later to issue in the removal of prejudice, the enlargement of spiritual understanding, and the establishment of faith.

We now hasten to conclude, trusting that enough has been said to vindicate ourselves from the charge of passing an indiscriminate sentence of condemnation on all persons who fall short of our own particular standard, and to prove that while we cannot recede from a single position, connected with the evidence of genuine piety which we have hitherto maintained, or shut our eyes to the general state of the world,

called Christian ; we are capable of making a distinction between the ill-informed judgment and somewhat inconsistent conduct of the sincere inquirer, and the careless indifference of the worldling and the white-washed formality of the Pharisee. H.



ON THE RELIGIOUS OBSERVANCE OF ASCENSION DAY (HOLY THURSDAY.)

MR. EDITOR,—As an introduction to the remarks which I would offer to you in this communication, I will cite the following passage from an interesting periodical of the sister island, viz. *The Christian Examiner*, and *Church of Ireland Magazine*.*

The Church of England shewed much wisdom, when, upon her emerging from the darkness of popery, she retained still some things, desecrated indeed by superstitious abuse, yet in themselves good and useful ; among which is to be reckoned the observance of days of fast and festival. For it would seem necessary indeed to man, constituted as he is, that he be often reminded of the great truths of his religion ; and the annual returning of stated periods, set apart for the more particular meditating upon and honouring some remarkable occurrences connected with the gospel history, affords, both to the pastors and to the congregations in connexion with our Church, much room for bringing strongly before their thoughts those important facts upon which, as upon a foundation, is raised the entire fabric of our Christian hopes, and confidences, and consolations.

We must, therefore, declare ourselves of the number of those, who profess to see and to have experienced the utility of our calendar, chequered with its antique remembrance of holy days. We find benefit, as we float gradually down life's current, from beholding as it were upon the banks those marks which the piety of our forefathers has set up here and there to recall us to the contemplation of things spiritual. Nor do we envy that man his affectation of superior wisdom, who is above being indebted to such helps as these ; who would know nothing of that season which we are on the eve of celebrating, any more than of any other days of his existence ; or who would refuse to acknowledge something of a peculiar solemnity in that appeal which our Church now makes to all her children, saying to them, as in the words of Isaiah, "Behold your God."

If our Church then has set apart a season wherein to commemorate Christ's coming, who shall say that in so doing she has not acted wisely and well ? To make religion all ceremony, is to treat man as though he were all body ; to divest it of all ceremony, is to treat him as if he were all spirit. Why then should there not be a Christmastide to summon up our feelings of religious joy ? If there be anything in stated seasons and appointed times, to kindle the associations of gratitude and love, let us be thankful that we have such. And if the common feelings of our people have bid them welcome in this antique festival with some outward shewing of worldly preparation for pleasure, let us not be hasty, in the abstracted wisdom of our speculations, to stay them altogether, or to discountenance them. We are no friends to riot and revelry at any time ; for such the Christian should never attune his heart. But that Christmas should be a season to gather together around the paternal hearth, the smiling faces of children, and of grandchildren ; that it should be a season to bid the poor man's hut (and cottage) enjoy a brighter gleam, to put raiment upon his shivering limbs, and kindlier food upon his scanty board ; this we would desire earnestly. Often in the days of our childhood have we looked

* For December, 1825.

forward, longing for the happy time of Christmas; and though now with the Apostle we trust we have put away "childish things," we cannot consent to have our anticipations of Christmas counted among the number. We wish it still to continue a time of gladness and festivity, a time of distribution and liberality; and ever may it bring to young and old, to rich and poor, the heart-cheering recollection of that first and best of gifts—God's gift to sinners—the gift of a Saviour.

Some of these remarks, Mr. Editor, are of general application. Some of them so beautifully advocate the cause of Christmas, that I would fain hope you will present them also to your English readers. Christmas, however, is but recently once more past, with all its pleasing associations, varied customs, cheering recreations, animated praises, and Christian meditations. The Epiphany, too, is past; and this year it added to the general instruction of *Sunday*, an appropriate subject which it is very necessary to explain, in order to guard against the misinterpretation of many perverted passages of St. Paul's Epistles; a subject which we *Gentiles* should ever bear in mind, for we are partakers of the benefit, and almost all the Christian duties are by St. Paul enforced by this motive, that "the Gentiles are fellow-heirs, and of the same body, and partakers of his promise in Christ by the Gospel. But on this topic I forbear at present to enlarge. We are now approaching several other holy seasons, and to one of them I think there is need that greater attention should be paid.

You, Mr. Editor, and you, gentle reader, have already anticipated that I allude to the season of Lent, Passion week, Good Friday, Easter, and Whitsuntide. Perhaps Ash Wednesday may have been also remembered. But let me remind you that your Almanack for 1828 will present *Holy Thursday* to your eye, if you refer to May 15, and that for that day, under the title of "*The Ascension Day*," a Collect, Epistle, and Gospel are found in the Book of Common Prayer. I should be wrong if I did not allow, that in our Cathedrals and Universities, and in *many* parishes, the day is observed. But I would ask, is it known, remembered, and observed, *as are Christmas Day and Good Friday*? Is it not wholly omitted in those various Acts of Parliament for building new churches, under particular circumstances, in which it is expressly provided that there shall be divine service on Christmas Day and Good Friday? Ascension Day is omitted because the observance of it is already less general. But is there any reason why this should be the case?

None, in the judgment of the Church. For many *other* days the Church has provided Proper Lessons; and a Collect, Epistle, and Gospel. But *Proper Psalms* are appointed only for the following days; Christmas Day, Ash Wednesday, Good Friday, Easter Day, ASCENSION DAY, and Whit Sunday. Again, *proper sacramental prefaces* to the Trisagium in the Communion Service are appointed to be used on Christmas Day, Easter Day, ASCENSION DAY, Whit Sunday, and Trinity Sunday. It is evident, therefore, that the Church designed that Ascension Day, and Good Friday, which always happen on a Week Day, and Christmas Day, which generally does, should be considered of the same importance, and equally observed; though *perhaps* it was not intended that the Sacrament should be administered on Good

Friday, as being a Fast Day. The reason obviously is, that these days, together with Easter Day and Whit Sunday, were equally important as commemorative of the principal events of our Saviour's life especially connected with man's redemption.*

The consequences of this alleged *comparative* neglect of Ascension Day, I conceive to be these. 1. A *comparative* inattention to the important *fact* of our Lord's Ascension, although it is noticed in our *Creeds* as prominently as the others. 2. Although its immediate consequence, our Lord's session at the right hand of God, is also noticed in our *Creeds*, as equally important with the fact of his Ascension, yet this truth also, so awful and yet so consolatory, is *comparatively* overlooked, and too generally noticed only in some passing remark of our sermons. What wonder then, that the *exaltation* of the risen and ascended Son of God, his eternal *Priesthood*, and constant all prevailing *intercession* as our *Mediator* and *Advocate*, as well as our Saviour and Judge, are so seldom insisted on? The very *terms* used, though familiar to the ear, have not dropped upon the understanding and heart of many, by the gently distilling dew of Christian instruction. Would the doctrinal system of so many be confined to the consideration of Christ's atonement, the gift of the Holy Spirit, and the doctrine of the Trinity, had the other truths been as prominently exhibited by the observance of the festival of Holy Thursday? Let us then remedy this error; and let the Church not only in the *provisions* made for the ritual of the Christian year, but in her *practical-observance* of them, "hold forth the word of life," by endeavouring that no one fact or doctrine of the Gospel shall ever fall into oblivion, among our own members, or others, and her silence be the occasion. I could enlarge further on this head, but I forbear.† 3. I will add as a further consequence, that not only the knowledge, but the *consolations* of the Christian, and from the joint influence of these, his progress in holiness, must be diminished by the omission we are noticing. If the birth of the Saviour causes joy—his death and resurrection, confidence towards God—and the gifts of the Spirit, the assurance of aid for his weakness; that hope mixed with fear, which cheers him, and yet promotes his stability, will derive additional motives from clear views on the subjects immediately connected with our Saviour's ascension. They bring daily to his view, amidst his daily temptations and trials, the recollection that He who died, and promised the Spirit, and will come to judge, is his *daily* MEDIATOR and ADVOCATE, the Lord of the living as well as of the dead, the Head of his Church.

I will answer two objections, and draw to a conclusion. "Does not the title of the *Sunday after Ascension Day*, and do not the Scriptures then read, answer all the ends for which you are contending, and which we grant to be desirable?" I answer, not with sufficient prominence; and rather as pre-supposing the observance of Ascension Day, and a

* These considerations are sufficient to shew the design of the Church, although we do not find a *Homily* for Ascension Day.

† The writer found in himself and others the *comparative* inattention which he here specifies; and was thus led to inquire into the cause. That assigned in this paper seems sufficient to account for it; and it shews the unspeakable value of the recurring *fasts* and festivals of the Church, and the importance of giving them due prominence.

knowledge of that fact, and its design and consequences. A reference to the Book of Common Prayer will shew, that the services of that day *apply* the fact considered on Ascension Day, as *preparatory* to the consideration of the descent of the Holy Spirit on the following Sunday, which is Whit Sunday.

Another objector will say, "If the Church is open on Ascension Day, there will be but a handful of auditors." There are, generally, fewer attendants on Good Friday and Christmas Day, than on Sundays; for the din of worldly business is but *partially* hushed on the former, and festive preparations, and greetings of distant friends, keep many from Church on the latter. If you can assemble but a few, the good will not be less certain; and though *more evidently* limited, it may be really as extensive. Those present may be benefited: and they may be individuals from as many families, who may carry into their respective families somewhat of the instruction obtained. However few they be, and though they be all who can or will attend, the very *announcement* by the minister on the *previous Sunday*, that the day will be *observed*, may direct to the subject the attention of many of those who perhaps would, but cannot join you. This consideration, I trust, may prevail wherever there is not absolute and irremediable discouragement. At any rate, let us but see to it, that in the prominence given to this, as well as to every other *leading fact* of the Gospel history, we declare, at such times, and in such manner as our circumstances enable us, "the whole counsel of God," and all for which I am pleading will be *virtually* attained.

There are many towns, at least, where the day may be very usefully observed as the fixed time for the Anniversary Sermon and Annual Meeting of District Committees of the religious Societies of the Church. If many of the parishes in the district be so small that a congregation can hardly be collected, or if one part of the day only be devoted to that purpose, there will be this advantage in the measure here suggested, that such Anniversary Sermon will be preached at a *regular* service of the Church. In one large deanery, a District Committee of the Society for Propagating the Gospel now assembles in the morning of Ascension Day at the Church, and the Public Meeting is held after the service. In another large district, where several of the Clergy have morning service in their respective Churches, the Anniversary Sermon of the Society for Promoting Christian Knowledge is preached at a town Church in the afternoon, and followed by a Public Meeting. A more *appropriate day* cannot be selected; for, as St. Paul declares, (in a passage selected for the second afternoon lesson) "When he ascended up on high, he led captivity captive, and gave gifts to men. And he gave some apostles; and some prophets; and some evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come, in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children, tossed to and fro, carried about with every wind of doctrine, &c."—Eph. iv. 1—16.

I remain, Mr. Editor, yours, &c.

F. V. H.

ILLUSTRATIONS OF SCRIPTURAL FACTS AND CUSTOMS,

By analogous Reference to the Practices of other Nations.

SINGULAR and interesting as are many of the facts and customs recorded in Scripture, they are more or less irreconcilable with the views and manners of modern civilized society; we conceive that every analogous circumstance, tending in the least degree to illustrate or familiarize them, must be productive of beneficial effects. We therefore offer no other apology for resuming a plan adhered to for a considerable length of time, in the earlier volumes of the Christian Remembrancer, of presenting our readers occasionally with corroborative events and habits of life, alluded to by various authors and travellers of ancient or modern days. We shall commence with a series furnished from such texts in the Book of Genesis, as have not, to the best of our knowledge, heretofore been illustrated from the authorities here quoted.

CREATION.

Genesis i. 1.—“In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

In the beginning (says Orpheus) the heavens were made by God, and in the heavens there was a chaos, and a terrible darkness was in all the parts of this chaos, and covered all things under heaven. Orpheus, however, did not conceive the heavens and the earth to have ever been in one mass, for, as Mr. Shuckford observes, on the authority of an ancient writer, the heavens and chaos were, according to Orpheus, the principia out of which the rest were produced. Anaxagoras, as Laetius informs us, began his book,* “All things were at first in one mass, but an intelligent agent came and put them in order;” and Aristotle gives us as his opinion,† “that all things lay in one mass for a vast space of time, but an intelligent agent came and put them in motion, and so separated them from one another.”—*Shuckford's Connection*, Vol. I. Pref. p. xii.

For whereas all things at the first were jumbled together, heaven and earth were in mass, and had one and the same form; but afterwards they say, when corporeal beings appeared one after another, the world presented itself, at length, in the order we now see, and that the air was in continual agitation, whose fiery part ascended together towards the highest place, its nature, by reason of its levity, tending always upwards; for which reason both the sun and the vast number of the stars are contained within that orb. That the gross and earthy matter, clotted together by moisture, by reason of its weight, sunk down below into one place, is continually whirling about; the sea was made of the humid parts; and the muddy earth of the more solid, as yet very moorish and soft; which by degrees at first was made crusty by the heat of the sun, and then after the face of the earth was parched, and as it were fermented, the moisture afterwards in many places bubbled up, and appeared as so many pustules wrapt up in thin and slender coats and skins.—*Dioid. Siculus*. B. I. Chap. 1.

A mass confused heaven and earth once were
Of one form, but after separation,
Then men, trees, beasts of the earth, with fowls of the air,
First sprang up in their generation.—*EURYIDES Menalippe*.

Mr. Bryant has extracted from the third volume of Perron's *Zend Avesta*, the following curious account given of the Creation from the Cosmogony of the Parsees:

* Aristot. *Metaph.* p. 2.

† Aristot. *Phys. Ausc.* l. viii. c. 1.

We are informed that when the Deity Ornisdá, set about the production of things; the whole was performed at six different intervals. He first formed the heavens; at the second period, the waters; and at the third, the earth. Next in order were produced the trees and vegetables; in the fifth place were formed the birds and fishes, and the wild inhabitants of the woods; and in the sixth and last place, he created man. This was the most honourable of all his productions; for some time after his creation there was a season of great felicity; and he resided in a peculiar place of high elevation, where the Deity had placed him. At last Ahurman, a demon, corrupted the world. He had the boldness to visit heaven: from whence he came down to earth in the form of a serpent, and introduced a set of wicked beings called Karfesters. The first mortal was infected by him; and at last so poisoned that he died.—*Bryant's Mythology*, Vol. V. p. 272.

The Sintosju, or adherents of the Sinto religion, the most ancient system of sacred worship in Japan, pay such respect to the last article of their religious creed, which relates to the beginning of all things, that they take special care not to reveal the same to their disciple, till he hath obliged himself by an oath, signed with his hand and seal, not to profane such sacred and sublime mysteries, by discovering them to the ignorant and incredulous laity. The translation from the original text of this mysterious doctrine is contained in the following words taken out of a book which they call *Odaiki*. “In the beginning of the opening of all things a chaos floated, as fishes swim in the water for pleasure. Out of this chaos arose a thing like a prickly, moveable and transformable. This thing became a soul or spirit, and this spirit is called *Kunitokodatsno Mikotto*.”—*Kämpfer's Japan*, Vol. I. p. 208.

Les Chinois croyent que le ciel, la terre et l'eau sont de toute éternité; mais qu'ils étoient autrefois tellement mêlés ensemble, qu'il a fallu qu'une Divinité eut pris la peine de les tirer de ce chaos. Ils appellent le Dieu qui a demêlé cette confusion T'ayn, et disent, qu'au commencement il créa de rien un homme qu'il nomma P'angon et une femme qu'il nomma Panzona.—*Olcarius Mandelsto*, Vol. II.

The following are the traditions amongst the North American Indians respecting the creation, &c.

In ancient times, a man of such surprising height that his head reached up to the clouds, came to level the land, which at that time was a very rude mass, and after he had done this, by the help of his walking stick, he marked out all the lakes, ponds, rivers, and immediately caused them to be filled with water. He then took a dog and tore it to pieces, the entrails he threw into the lakes and rivers, commanding them to become the different kinds of fish; the flesh he dispersed over the land, commanding it to become different kinds of beasts and land animals; the skin he also tore in small pieces and threw it into the air, commanding it to become all kinds of birds; after which he gave the woman and her offspring full power to kill, eat, and never spare, for that he had commanded them to multiply for her use in abundance. After this injunction he returned to the place from whence he came, and has not been heard of since.—*Hearne's Journey*, p. 343.

The Chepewyan, or Northern Indians, who traverse an immense track of country to the north of the Athabasca Lake, have very singular notions of the creation. They believe that the globe was at first one vast and entire ocean, inhabited by no living creature, except a mighty bird, whose eyes were fire, whose glances were lightning, and the clapping of whose wings was thunder. On his descending to the ocean and touching it, the earth instantly arose and remained on the surface of the waters.—*West's Second Journal*, p. 132.



SKETCH OF THE EPISCOPAL CHURCH IN THE UNITED STATES.

From the Journals of the General Convention, Bishop White's History of the Protestant Episcopal Church, the Canons of the Church annexed to the Journals of the General Convention, and private Information chiefly derived from Clergymen of the said Church.

THE whole church is governed by the *General Convention*, which sits once in three years, but may be specially convened in the interval, if circumstances render it necessary. This convention is divided into two Houses; *i. e.* the Upper, consisting of the bishops, and the Lower, composed of clerical and lay deputies from each diocese. The bishops have the right to originate and to propose acts for the concurrence of the house of deputies, and also have a negative on any acts proposed to them by the latter. All acts of the convention are to be authenticated by both houses. In every case the house of bishops is to signify to the convention their approbation or disapprobation (the latter with their reasons in writing) within three days after any proposed act shall have been reported to them for their concurrence. The election of the house of deputies is regulated as follows. The church in each state is entitled to a representation of both clergy and laity, consisting of one or more deputies, but not exceeding four of each order, who are chosen by the convention of the States. If, however, the diocesan convention in any state neglect or decline to appoint either clerical or lay deputies, or if any of these do not attend, from whatever cause, such state is nevertheless considered as being duly represented by the deputies present, and is bound by the Acts of the General Convention.

The diocesan conventions are annually, or triennially, held in each diocese, and consist of three distinct branches, *viz.* the bishop, the clergy, and lay delegates from every separate congregation, freely chosen by the people from among themselves. The consent of all these branches is required in making any law that shall be binding on the whole. These bodies, so constituted, legislate for their respective dioceses, but their local canons must not contradict the constitution of the general church. Every state in the American Union may become a diocese, whenever the members of the episcopal church in such state are sufficiently numerous. There is a standing committee in each diocese or state. The bishops are to be chosen agreeably to the rules fixed by the convention of such state; and every bishop is required to confine the exercise of his episcopal office to his own diocese, unless he be requested to ordain, confirm, or perform any other episcopal functions by any church destitute of a bishop. In every state the mode of trying clergymen charged with offences, is to be instituted by the convention of the church therein: and at the trial of every bishop, one or more of the episcopal order must be present; and none but a bishop can pronounce sentence of deposition, or degradation from the ministry on any clergyman, whether bishop, presbyter, or deacon.

It appears by the canons, that the regulations concerning the testimonials and qualifications of candidates for holy orders are very strict. Previously to ordination, the candidate must subscribe a declaration that he believes "the Holy Scriptures of the Old and New Testament

to be the word of God, and to contain all things necessary to salvation ;" and he solemnly engages " to conform to the doctrines and worship of the Protestant Episcopal Church in these United States." And no person, ordained by a foreign bishop, is admissible to officiate as a minister of this church, until he has subscribed this declaration, and complied with the canon or canons in that case made and provided.

In the several states or dioceses, each separate Church is governed by its rector, churchwardens and vestrymen ; and the parochial clergy are elected according to the charters of the congregations. In some churches the minister is chosen by the vestry, consisting of persons annually elected by the pew-holders : in others, they are chosen by ballot, the whole congregation voting. The bishops have no direct patronage ; the clergy are settled by the choice or call of the people, to whom they minister, and cannot be imposed upon them but by their own voluntary act. Parochial assemblies are annually held for the management of the temporalities of the Church, the choice of the clergyman, parish officers, and delegates to the convention. In minute and separate districts each congregation acts in its collective and aggregate capacity, but exercises, by authorised representatives, that branch of the legislative which resides in it, and which it is impracticable to perform in person. These district diocesan legislatures again communicate, and are united with another of the largest and most extended jurisdiction, to which, like the federal congress, are remitted all questions of general concern.

The stipend of the clergy is fixed by the compact between the pastor and the congregation, the fulfilment of which is enforced on both parties by the law of the land. This prevents an undue dependence of the clergy on the people. No revenues were originally appropriated to the bishops, who have generally been parish priests. But in several dioceses, the members of the Episcopal Church have laudably endeavoured to raise a " Bishop's Fund," in order to disengage the diocesan from parochial duty, and leave him at leisure to perform the duties which are more peculiarly episcopal. In one diocese, that of Pennsylvania, an independent provision for the bishop has been effected, and the venerable Bishop White (one of the bishops consecrated at Lambeth) is thus exempted from parochial services. Were the office of bishop not elective, the friends of the true Church could derive nothing but satisfaction from this event. But the moment that honour, emolument and power are conferred by a popular election, these objects will generate intrigue, contention and party spirit ; and it is difficult to conceive how episcopal elections will be conducted in a manner to counteract the operation of these evils. They have not been wholly avoided while no revenue attached to the office, and the more attractive it is made to human ambition, the greater must be the evils consequent upon contention for it. •

The Liturgy of the American Church is almost identically the same with that of the Church of England ; such alterations only having been made, as circumstances rendered necessary. The same Articles of the Christian Faith are professed by each Church, and the same Book of Homilies is declared to contain sound expositions of Christian

doctrine and practice. The singing Psalms used in divine worship are those of Tate and Brady, together with a selection of fifty-seven Hymns. As many of these were confessedly in bad taste, and the whole required revision, the general convention of 1826 adopted, and in 1827 there was put forth, a collection of Hymns from various authors, containing a revision of these fifty-seven Hymns, with about one hundred and fifty others for the use of the church, but not to exclude Tate and Brady, one portion of whose psalms must always be sung.

Another very important measure, adopted by the convention of 1823, was the passing of a canon, prescribing the mode of publishing authorised editions of the standard Bible of this Church: by which it is directed that

The bishop, in any state or diocese, or, where there is no bishop, the standing committee, is authorised to appoint from time to time some suitable person or persons, to compare and correct all new editions of the Bible by the standard edition agreed upon by the general convention; and a certificate of their having been so compared and corrected shall be published with the said book.

From the official "List of the Clergy," annexed to the journal of the general convention of 1826, it appears that there are ten bishops, and three hundred and fifty-four clergymen, who have the care of about six hundred congregations, including from 250,000 to 300,000 souls, and that this number is annually and steadily increasing. It appears also from the last address of Bishop Griswold to the eastern diocese, that the subject of dividing that diocese into two has been brought before a state convention, and will probably be proposed to a diocesan one.

We think our readers will be interested with the closing paragraph of the above address, and of a sermon by Bishop Hobart of New-York, which has just arrived in this country.

We of the Episcopal Church (says Bishop Griswold) occupy, as we may humbly believe, a most important station among the ranks of Christ's militant host; we stand on the middle ground between the errors of those who on the one hand corrupt the true faith, and diminish the power of religion by human inventions, doctrines of men, useless ceremonies, superstitious rites, unauthorised traditions, idolatrous worship, and veneration of saints and relics: and of those on the other hand, who degrade or mutilate religion; who either distort the features of the Gospel, or reject the essential doctrines of Christ, making his cross of no effect. If such be indeed the very important stand which the Lord hath assigned us, let us be consistent with ourselves, and faithful to our God. "Turn not to the right hand or to the left." Let us shew our Churchmanship, and evangelical zeal, "not in word and tongue, but in deed and in truth." Let it be seen that our religion is indeed primitive and apostolic, by our manifesting that spirit which was in Christ, and that holy zeal which shone in his first apostles.

Bishop Hobart's excellent Sermon thus closes:

Brethren of the clergy and laity, as you love the cause of rational, serious, and fervent piety, mildly, but firmly, and perseveringly, oppose those principles and practices which would thus disgrace and degrade it; and adhere strictly and tenaciously to the doctrines and institutions of our own church, with which this holy cause is identified. Experience here—experience, long experience in that country from which we are descended—lifts her warning voice against all plans, however plausible, for reviving religion in our own church, which are at variance with her institutions. These institutions set forth and enforce those great doctrines

which constitute the Gospel the power of God—the sinfulness and guilt of man—his transformation by the renovating influences of the Divine Spirit—his salvation only through the merits and grace of a Divine Mediator. Our church considers these merits and this grace as pledged and conveyed to the faithful in her authorised ministrations, and in her holy sacraments and ordinances. In her daily morning and evening prayer, she amply provides for all the occasions of public worship. In her Liturgy, she supplies the most impressive and fervent language of devotion. It is not necessary to seek other public aids to piety than those which her institutions furnish; least of all, to have recourse to those which are alien from her character. Let her doctrine be received into our hearts, and regulate our lives—let her institutions be faithfully enforced and practised—and we shall then discharge the sacred duty of preserving, in her purity, that church which best exhibits genuine and primitive religion—and thus we shall, finally, attain the great end of our calling, the great business of the present state of probation—the salvation of our souls. God grant this for Christ's sake.

LAW TRACT.

ECCLESIASTICAL AND ELEEMOSYNARY CORPORATIONS;—RIGHT TO MINERALS.

IN our last Number we shewed that these corporations could not cut timber except it or its produce were applied in repairs or otherwise for the benefit of the inheritance. This consequence naturally follows from the fact, that timber is *part of the inheritance*; but so are minerals, and there is manifestly much more reason that the same rule should apply to them; *for they cannot be reproduced*. Thus Lord Hardwicke said,* “Parsons may fell timber or dig stone to repair; and they have been indulged in selling such timber or stone, where the money has been applied in repairs.” In the same case, his lordship referred to an application which was made to Parliament by Talbot, Bishop of Durham, for power to open mines (we presume for his own benefit), but which was rejected. We may observe that Talbot was Bishop of Dur-

ham from 1722 to 1730, and that his eldest son Charles, then an eminent lawyer, and Lord Chancellor in 1733, would not have allowed the application to have been made had it been unnecessary. A case, too, was a short time ago laid before the most eminent and experienced legal adviser of the present day, on behalf of the master of an eleemosynary hospital in the county of Durham, to advise whether such master could sell the coal under the hospital lands, and the counsel was clearly of opinion he could not. It was not stated that the money was wanted for repairs, for in fact it was the master's intention to have divided it between himself and brethren. We highly commend the master for the course he pursued; but how his scruples originated amidst the practice which prevails respecting coal and other minerals, we cannot conceive. An opinion, too, has been given that a Dean and Chapter cannot dig brick clay: and we have also now before us an opinion by that sound lawyer, the late Mr. Shadwell, respecting a chalk-pit, in which he says, that though a Bishop and his lessee may work for their own benefit, mines or pits which are open, (referring to Co. Litt. 53 b,) *the opening must be lawful*, which he apprehended cannot be the case since the restraining Statute of 1 Eliz. c. 19. The passage in Co. Litt. is, digging for gravel, &c. or for mines of coal, or the like hidden in the earth, and *were not open when*

* Ambler's Reports, 176. Knight v. Mosely: this is but a loose and imperfect note, and it cannot be found in the registrar's book; but to the effect above stated, it has been recognised as an authority by Lord Chancellor Eldon. 3 Mer. 427. From some expressions in Knight and Mosely, it might be inferred that Lord H. held that an ecclesiastic cannot for his own benefit open mines, but may avail himself of the produce of such as are opened. A position which it would be extremely difficult to maintain upon any sound principle; and which, indeed, can scarcely be reconciled with the passage cited above. Observe Mr. Shadwell's opinion post.

the tenant came in, is waste; and this is illustrated and explained by the learned commentator himself in 5 Rep. 12. It there clearly appears Sir Ed. Coke did not contemplate the inference admitted (not *drawn*, for the pit in question was avowedly newly opened) by Mr. Shadwell, that a bishop may work open mines. The true statement seems to be, that though all the persons comprised in the Statutes of Elizabeth are thereby restrained from absolutely disposing of any, the least portion of their possessions, yet as minerals and timber are valueless unless severed from the inheritance, the law allows them to be sold if the produce be applied to certain specific purposes. This view of the question clears all doubts.

We may observe, that *before* the statutes of Henry VIII. and Elizabeth, a distinction was made between the power of bishops and of corporations aggregate, to grant leases; the leases of the former requiring confirmation, those of the latter not. Those statutes however placed all such ecclesiastical and eleemosynary corporations, except as to *concurrent* leases, precisely on the same footing with regard to their property. Thus Lord Eldon said, that the interests of deans and chapters with respect to timber, are incapable of being distinguished from those of other ecclesiastical bodies: (3 Mer. 427 :) and it is indeed difficult to discern any substantial reason why the members of chapters, of colleges, and of hospitals, should be allowed greater power over their possessions than is given to bishops and other sole corporations.

The principle, that the possessors of ecclesiastical and eleemosynary property may not benefit themselves at the expense of the inheritance, which embraces these and similar cases, is so simple and well established, that it is not surprising that no case respecting the mines in such property has been brought before the courts since the time of Lord Hardwicke. But it is surprising, that in spite of so obvious a principle, churchmen should constantly and openly appropriate to themselves the produce of their mines. And we hear, too, of *leases* of seams of coal, and of beds of stone by such persons,

as if such contracts were valid and sanctioned by the law! They are indeed made in compliance with the statute of Elizabeth, "for the term of 21 years, or three lives;" but how absurd a mockery is it! For what is a lease? Is it not a contract by which the lessor binds himself to allow the lessee the *use* of the thing demised during the term agreed upon, upon condition that the lessee in the meantime render a certain rent, and at the end of the term yield up the thing demised? A rent, indeed, may be reserved in a lease of mines, but, at the end of the term, where is the thing demised? The statute (13 Eliz. c. 10) expressly enacts, that all leases or conveyances by possessors of ecclesiastical or eleemosynary property, *other than* for the term before mentioned, "shall be utterly void and of none effect." "These be excellent laws, and have been well expounded, for the maintenance of religion, and the good of God's church; for otherwise it is to be feared that holy church would lose more than it would gain in these days."* But though these laws be "excellent," and "well expounded," they are a dead letter if the executive be inert. Thus we have seen ecclesiastical superiors and patrons permit the inheritance they were bound to protect spoiled of its pearls under the colour of a *lease*; and truly "it is to be feared that holy church *does* lose more than it gains in these days." We may admire but we cannot commend that ingenuity which admits that the law requires that the surface, covered it may be with thorns and thistles, should be carefully preserved uninjured and entire, but at the same time argues, that whoever chances to be the possessor may at his pleasure exhaust for his own benefit the mineral riches beneath that surface.

The following case forcibly shows the evil which may result from the inattention of patrons and ecclesiastical superiors to the rights of the benefices committed to their care. The wealthy owner of 'Russell's Wallsend,' perceiving that the coal under the glebe of a perpetual curacy impeded his progress, and knowing that the in-

* Co. Litt. 342 a.

cumbent had no power to sell or *lease* the seam, proceeded to remove the obstacle. When the coal was won and worked, he then acquainted the incumbent of the trespass he had committed, and paid a liberal compensation (1200*l.*). The patrons, an ecclesiastical corporation, hearing of the transaction, and having failed in inducing the incumbent to refund, very properly instituted proceedings in the High Court of Chancery, and wisely invoked the learning and talent of Mr. Scott, afterwards Lord Chancellor Eldon. Mr. Scott, in consultation, expressed his opinion that though the incumbent could not retain the money, yet that the judgment of the Court would probably even prejudice the right which the patrons themselves exercised with respect to mines in their own property. This consequence was not foreseen; the bill was dismissed, and the patrons submitted to pay all costs. Now the curacy to which we allude is, or ought to be, a very laborious post, and among a people for whom not every one is suited, in a situation where not every one would choose to live; the maintenance is scanty, certainly too bare for a married clergyman. The addition therefore, which would have accrued from an investment of the produce of the coal, would have been a great and perpetual benefit; but now the benefice is for ever impoverished. The shell remains, but the kernel is gone, never to be renewed. If any one has been disposed to doubt the validity of the opinion we have given on this subject, this case must convince him of its propriety and correctness. We have the less hesitation in stating the above facts, because from the date of the transaction, we conjecture all the parties are far beyond the voice of our complaint.

We will give another instance to shew how important it is that correct views should be entertained respecting this species of ecclesiastical property. A bed of gravel was found in a glebe, for which the commissioners of a certain road offered 10,000*l.* The parties to whom they applied were the Bishop of Rochester the patron, the incumbent, and the lessee of the glebe. The parties appear to have

been quite unconscious of what the law would have directed* in such a case. Much discussion took place as to their respective rights; and at last Bishop King, conscientiously we verily believe, proposed, as an equitable adjustment of the conflicting claims, that one third of the sum should be paid to himself, one third to the incumbent for his own use, and the remainder to the lessee. It seems not to have occurred to any of them, that if the inheritance of the church was to be rooted out and destroyed, that a full compensation should be made. However the lessee, who was of course entitled to a reasonable equivalent for the loss of his interest, obstinately refused to accede to this arrangement; and the gravel, we understand, remains undisturbed by the disciples of M^r. Adam.

That the possessors of ecclesiastical and eleemosynary property, seised as they are only for life, and in trust, cannot appropriate to their own use any part of that property, and therefore not that which is oftentimes the most precious part, is a proposition which no lawyer will pretend to deny. We will now shew that the Legislature has, by rejecting or passing bills at its pleasure relating to mines, affirmed the law.

In 1666, 18 Car. II., a bill for enabling the Bishop of Durham to grant a lease for three lives to Humphrey Wharton, Esq. of certain lead mines, passed the Commons; (Journals, vol. VIII. pp. 654, 655, 656;) but was dropped in a Committee of the House of Lords. (Journals 14 Dec. & 18 Jan. 1666.)

In 1667, 19 Car. II., an Act passed enabling John Lord Bishop of Durham, and his successors, to lease lead mines in the county of Derby for three lives.

In 1722, 9 Geo. I., *Die Lunæ*, 4^o Februarii, a bill was brought into the House of Lords, intituled,

An Act to enable Archbishops, Bishops, Colleges, Deans and Chapters, Hospitals, Parsons, Vicars, and others, having spiritual promotions, to make leases of their mines, which have not been accustomed to letten, not exceeding the term of twenty-one years, and without taking any fine upon the granting or renewing the same.

On the 5th of February, it was read a first time, a second time on the 6th of February, and then referred to a committee, who made their report on the 11th, and on the 12th it passed the House, and was sent down to the Commons.

Journals of the House of Commons, 1722, Geo. I. Lunæ 11^{mo}. die Martii.—A Petition of divers leasehold and copyhold tenants of and within the Bishoprick of Durham, was presented and read. The Petitioners stated, that in case said Bill passed into a law, the Petitioners' undoubted rights and properties would be greatly prejudiced, if not utterly destroyed and taken away, and prayed to be heard by counsel against the Bill. Also a Petition of the Dean and Chapter of Durham. The Petitioners stated if said Bill passed, it would not only be destructive to the ancient rights of Deans and Chapters with respect to Confirmations, but might be prejudicial to the revenues and possessions of Archbishops and Bishops, and prayed to be heard by counsel.

Jovis 11^o. die Martii.—Counsel were heard against the Bill.

Jovis 21^o. die Martii.—The House resolved itself into a Committee on the Bill. A motion was made, that the Committee have power to receive a clause to ascertain the fines to be taken by Archbishops, and other ecclesiastical persons, on the renewal of leases of estates held of them, and to oblige persons holding such estates to renew such leases in a time limited.

Yeas, 155.—Noes, 83.

That they have power to receive a clause that a proportional part of the rents to be reserved upon the leases to be made pursuant to the said Bill, be applied for the increase of poor vicarages within the respective dioceses.

Yeas, 84.—Noes, 107.

No further proceedings were had, and consequently the bill did not pass into a law. This is probably the bill referred to by Lord Hardwicke, as Bishop Talbot's; at least we can find no trace of any other proceedings on the subject in the Journals of either House of Parliament during the period Talbot was bishop. It is important to observe, that Lord Hardwicke was, in 1722, Solicitor-general, and his reference to the bill mentioned above, shews that it did not pass, from a disinclination in the House to grant the powers therein contained.

It evidently must be oftentimes desirable, that the minerals in ecclesiastical

and eleemosynary property should be sold, if the produce be rightly appropriated. Though the statutable provisions respecting leases do not apply to an absolute disposition of any part of the inheritance, yet we apprehend that the possessors may sell a seam of coal, or a bed of stone, whether open or unopen, in the same manner as timber may be sold. But with respect to minerals, a great difficulty arises. A considerable period must elapse before they can be worked and won; and if the incumbent should die in the meantime, the contract might be avoided or impeached by the successor.* If, indeed, the purchaser could shew that the consideration paid by him was adequate, and the contract in all other respects fair, and that the money had been applied for the benefit of the inheritance, it is probable equity would interpose, and secure to him the benefit of the contract. But a purchaser dealing with a person who has but a qualified interest in the subject matter of the contract, is bound by the rules of equity to ascertain either that the purchase-money is duly applied, or that such person is specially empowered to give a receipt. Under these circumstances, it is clear no prudent man would purchase the property in question, and its value must consequently be greatly diminished. It seems expedient, then, that the legislature should interpose. Certain persons in each diocese might be constituted Trustees for the purpose of disposing of all minerals in the estates of ecclesiastical and eleemosynary corporations, and of applying the produce in a proper manner. There may be four or five cases in the kingdom, in which the money arising from the timber and minerals of such corporations would be far more than sufficient for its legitimate purposes. These might be provided for; but the Parliamentary Trustees, we will observe, would think it their duty to restrain from opening mines, if the produce was not wanted; for it is probable that coals, lead, and stone, will ever be in request, and they would

* "If an ecclesiastical person sells timber standing, and dies, the purchaser shall not cut it in the time of the successor."—*Per Mansfield, C. J. 2 Taunt. 41.*

recollect that they were appointed to protect the interests of the inheritance, and not merely to increase, unnecessarily, the income of the present possessor. But the trustees would in general find sufficient employment for their funds. The cases of rectories and vicarages would present no difficulty; if the proceeds were not wanted for building or repairs, they might be invested in land, or in the funds, for the benefit of the incumbent and his successors. The possessions of Bishops, and Deans and Chapters, would afford many beneficial modes of applying the money. The palaces of the former, and the cathedral and prebendal houses of the latter, would be their first care; but they would also deem rebuilding and repairing farm-houses, planting, and other permanent improvements, by which the value of the estates would be increased, and the successor, as well as the present possessor, benefited, a proper application of the fund. But if, after all, a large surplus remained, and the legislature deemed it not expedient to add to the land already in mortmain, it would deserve consideration, whether a portion at least of such

surplus might not, *having regard to the purposes for which the property was originally given*, "be applied for the increase of poor vicarages," in the patronage of the corporation from whose mines or timber such surplus arose.

With respect to Colleges, the demand upon the fund would be constant and great; the repairing, altering, and enlarging, the college-buildings as circumstances required; and the improvement of the college estates. Probably, too, the purchasing of advowsons, and increasing poor vicarages already in the gift of the college, would not be thought an improper object.

To conclude:—Mr. Shadwell, in the opinion above referred to, states, that if a Bishop wastes the inheritance by working mines for his own profit, or authorises or permits a lessee so to do, a stranger, any person, may file an information in the name of the attorney-general, and obtain an injunction to stay the waste. This is also true of a Dean and Chapter, and, we apprehend, applies likewise to all eleemosynary corporations.

W. C. W.

MONTHLY REGISTER.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

Diocese of Ely and University of Cambridge Society.

A MEETING of this district Society was held in the Town Hall, Cambridge, on the 6th December last, the Bishop of Ely, President, in the chair. His Lordship was supported by the Bishop of Lincoln, Lord Calthorpe, and nearly all the leading members of the University. Our limits prevent us detailing the proceedings; but we remark that the Report shews an increase in the number of subscribers. We cannot, however, omit congratulating the Parent Society on the zeal displayed by its friends in this quarter; nor fail to approve the arrangement of the district committee, in thus convening the meeting, when the junior members of the University might be present; for surely when it is considered that in a few years *they* will be dispersed throughout the kingdom, and then ought to be the promoters of so holy

a cause, it is of the utmost importance that their minds should be duly instructed and influenced. To the Bishop of Lincoln, indeed, the Society is under the greatest obligations, for the zeal and ability with which he advocated its claims on this most interesting and important occasion. We now insert his Lordship's speech entire, for we cannot break a statement so luminous and complete.

THE LORD BISHOP OF LINCOLN proposed the second resolution,—"*That this meeting, while it views with satisfaction the increased support which this institution has received within the last year, earnestly invites every friend of religion to assist in promoting the important designs of the Incorporated Society.*" The Right Rev. Prelate expressed his satisfaction at the support the Society had met with in the diocese, and the university, and his hope that the interest excited in its welfare

would so increase as to become commensurate with its merits and its wants. He considered that the grounds on which the Incorporated Society rested its claim to general support were the objects which it proposed to effect, the services which it had already rendered to the cause of Christianity, and the increased and continually increasing demands on its exertions. The objects of the Society, as stated in the charter of incorporation, were the maintenance of a learned and orthodox clergy, and the making of such other provision as might be necessary for the propagation of the Gospel in foreign parts. And here he must be permitted to repeat an observation which he had made on a former occasion, that in order to do justice to the piety and zeal of the founders of the Society, we must recur to the situation of our country at the time of its formation. Our colonial possessions were then few—our naval and commercial power in its infancy: yet even then, as if anticipating the greatness it was subsequently to attain, these pious and benevolent men determined to put on record their recognition of a truth which ought to be impressed on the minds of the governors of every country, but especially of our own, that every extension of our territory brings with it a corresponding obligation to provide for the spiritual interests of our new subjects; so that over whatever regions our dominion is extended, there the glad tidings of pardon and of peace may also be proclaimed. But to return to the objects of the Society:—from the statement in the charter of incorporation, it appeared that the diffusion of the Gospel among the heathen had from the first engaged its attention, although an opinion had gone forth that its sole object was to furnish our colonial possessions with Ministers of the Established Church. This was one, and circumstances had rendered it the principal, object; and if it had been the only object, he must contend that it would have entitled the Society to the cordial co-operation of every sincere friend to the cause of religion. Although to invade the territory of the powers of darkness, and to arrest from their grasp a portion, and to add it to the kingdom of Christ, may be the most splendid and most glorious warfare in which the Christian soldier can engage; yet he performs no unimportant, no inglorious service, who defends the frontier, and preserves the integrity of the empire already acquired. Let us consider the dangers to which the settlers in our foreign possessions are unavoidably exposed—their liability to sink into utter forgetfulness of duties of which they are never reminded—to imitate immoral and

vicious practices, of which they live in the constant observation—to become insensible to the power of godliness, when the form is never presented to their view—to lose, in short, everything of Christianity but the name—and then let us ask ourselves whether a Society, instituted for the sole purpose of averting this evil, of preventing the spiritual downfall of so many of our countrymen, can be said to be engaged in a low or unworthy pursuit. But it was further to be considered that in providing for the spiritual welfare of our countrymen settled in our colonies, we at the same time remove one of the most formidable obstacles to the propagation of the Gospel among the heathen. In the earlier communications received by the Society for promoting Christian Knowledge from the Danish Missionaries at Tranquebar, the writer states that the most formidable impediment to the propagation of the Gospel among the natives of Hindostan arose from the scandalous and corrupted lives of the Christians settled among them, which had so completely alienated their affections that they could not be brought even to listen to the appeals made to them in behalf of Christianity. Whatever, therefore, tends to ameliorate the practice of the European settlers, tends to remove the formidable impediment just described; and to remove an obstacle which clogs the movements of a machine, is surely to do as good service as to give it a positive impulse. That, the Right Rev. Prelate said, was not a fit occasion for discussing the question, in which a diversity of opinion must be expected always to exist, the question respecting the best mode of propagating the Gospel among the heathen; but were he asked what mode of proceeding he should himself deem most likely to effect the conversion of a heathen people, he should say, Plant in their vicinity a community of Christians—Christians not merely in name but in practice—who tread in the footsteps of their blessed Master, and exemplify all the precepts of the Gospel in their lives. For what, the Right Rev. Prelate asked, is the effect which I should anticipate from such a measure? Deep as is the original corruption of our nature, and fearfully as that corruption must be increased by the debasing influence of idolatry, still, even in the lowest of the heathen, the image of his Maker is not so utterly defaced, his moral sense is not so entirely destroyed, but that the perfect form of Christian virtue, exhibited by such a community, would arrest his attention; would command his admiration; would cause him to inquire into the nature of that religion which produced such blessed fruits;—and when you have

once induced the heathen to inquire, the work of his conversion is half accomplished. If, therefore, the sole object of the Society had been to furnish our colonial possessions with Ministers of the Established Church, it would still have contributed most powerfully, though indirectly, to the diffusion of the Gospel. He would not say that it had superseded, but it had certainly given force and efficacy to the labours of the missionary. But the fact was, that the views of the Society had never been so confined; direct efforts to convert the heathen had always formed a part of its labours. To effect that purpose, translations of the Scriptures had been made into the native dialects of North America, and as had been stated in the Report just read, the Society for the Promotion of Christian Knowledge had, from a very early period, lent its support to the Danish Missions in the East Indies, which had been subsequently placed under its sole superintendence, and been recently transferred to the Society for propagating the Gospel. From the objects of the Society, the Right Rev. Prelate said that he would now turn to the services which it had rendered to the cause of the Gospel. During the early part of the last century its exertions were directed to the North American continent, and chiefly to the colonies which now constitute the United States. When, therefore, those colonies were separated from the mother country, the Society was at one blow deprived of the principal field of its labours—a circumstance which had not been sufficiently borne in mind by those who had sometimes accused the Society of inactivity and supineness. But though the Society had thus been cut off from the principal scene of its exertions, the fruit of those exertions still remained. That an Episcopal Church now subsisted in the United States was to be ascribed to its interposition; and it has been most truly remarked by the able Prelate who preached the anniversary sermon for the present year, that if religion exists in any degree of purity, either of doctrine or discipline, in our North American possessions, the praise belongs to this Society. The connexion of the Society with our Indian empire was of recent date: but though a different instrument had been employed, we must not, therefore, conclude that little had been done. As had been already observed, the Society for promoting Christian Knowledge from an early period had co-operated with the Danish missionaries in the East. And here, the Right Rev. Prelate said that he must remark, that in estimating the efforts of those who preceded us in the work of propagating the Gospel in Hindostan, we are too much in

the habit of speaking as if our eastern empire then possessed the same stability which it does at present. Whereas, if we looked to the history of India during the last century, we should find that it contained little else than a series of wars carried on by our colonists, sometimes against the native powers, sometimes against our European rivals, who wished to secure the monopoly of the commerce of the East to themselves. Amidst scenes like these, amidst the din of arms, the missionary had little chance of a hearing for the message of reconciliation and peace. Yet even then, amidst circumstances so unfavourable, under the auspices of the Society for promoting Christian Knowledge, the venerable Schwartz went forth to preach the Gospel to the natives of Hindostan in an apostolic spirit, with an apostolic zeal, and with a success, not perhaps exceeded by any missionary since the supernatural gifts of the Holy Spirit were withdrawn. Let us, therefore, do justice to the labours of those who have gone before us, and when we estimate what they have done, let us take into account the difficulties with which they had to contend. The Right Rev. Prelate said that he would now say a few words respecting the increased and increasing demands on the exertions of the Society. To turn first to the western hemisphere—in that quarter there was perhaps little room for missionary labours strictly so called. As civilization had advanced, the Indian tribes had continually receded, and the time was probably not far distant when they would either become extinct, or would acquire stationary habits, and thus lose their distinctive character, and be blended with the mass of European settlers. But though there was little room for the conversion of heathens to Christianity, much remained to be done for the confirmation of the faith of those who were already Christians. The statement of a single fact would be sufficient to shew the increased demand upon the exertions of the Society, in our North American colonies. In the report for the year 1823, the number of ministers of religion required is stated to be double of that required in 1816; and there is every reason to suppose that the number has since gone on increasing in at least as great a proportion. If we turn to our eastern empire, we there behold a spectacle calculated to fill the pious mind with awe, though not with despair,—the spectacle of millions of our fellow-creatures who are still strangers to the truths of the Gospel. Such is the field opened to the labours of the Christian missionary: but whence are the labourers to be supplied? From this Society, from the Church Mis-

sionary Society, from other societies instituted for the same purpose by our dissenting brethren. For to look for support to those to whom the government of our eastern empire is immediately entrusted is, I fear, hopeless; since, notwithstanding the earnest application of the Society, backed, as the Right Rev. Prelate believed, by the sanction of the Government of this country, they had sent out another prelate to encounter singly a burden, under the overwhelming pressure of which a Middleton and a Heber had sunk into an untimely grave. But this was a subject on which he would not trust himself to speak. He alluded to it, solely, as furnishing an additional reason for inviting the strenuous co-operation of the friends of the Gospel, since it proved that the work of christianizing India, if carried on at all, must, for the present, depend on the spontaneous contributions of individuals. From the demands on the Society's exertions, we are naturally led to the consideration of the means which it possesses to meet those demands. On referring to the general account of the Society for the year 1826, it will be found that, after deducting the parliamentary grant, and the dividends on the Society's stock (a fund which during the last few years has suffered a considerable diminution), the whole sum received from annual subscriptions, donations, collections, &c. scarcely exceeds 6,000*l*. And is this all, the Right Rev. Prelate asked, which the most opulent country on the face of the earth can contribute towards the cause of the Gospel? Is this the mode in which we, in the plenitude of our wealth and greatness, answer a call which nearly a century ago the founders of this Society deemed imperative on every Christian? If any scheme is proposed tending to promote the temporal convenience of mankind,—any project for the advancement of science and literature, numbers at once come forward and offer their contributions. Is then the cause of Christianity the only cause which shall be suffered to languish through the want of funds for its support? It is not for us curiously to pry into the hidden counsels of the Almighty—it is not for us presumptuously to fix the commencement of that reign of universal peace in the description of which the ancient Prophets delighted to employ all the force of inspiration—when the kingdom of Christ shall know no other bounds than those by which the habitable globe is circumscribed. But the Scriptures clearly point to a time when the earth shall be filled with the knowledge of the Lord as the waters cover the sea; and he who believes that the course of this world is ordered by the

Providence of God, who makes the rise and fall of empires subservient to the accomplishment of his own designs; he who so believes, cannot but think that our country has been elevated to its present height of maritime power in order to fulfil the same end, which, at the time of the first promulgation of the Gospel, was fulfilled by the Roman empire—that of facilitating its communication to the remotest corners of the earth. Is there not something in the very thought that our country has been so selected, which ought to raise us above ourselves,—which ought to call forth all our dormant energies, and cause us to make ourselves the willing, and as far as lies in our power the certain, instrument of accomplishing the Almighty will, and of hastening on the kingdom of God and of his Christ.

The Rev. PROFESSOR SCHOLEFIELD observed, he had been struck in looking back on former periods of the world to observe how much of prayer, and how little, comparatively, of exertion there had been for the salvation of the heathen. As far back as the days of David, King of Israel, the conversion of the world had always been an object near and dear to the hearts of God's people; but from that day to the present, always excepting the bright period of Apostolic missions, little had been done in furtherance of that object. Coming down to the period of our own Reformation, it might appear a matter of surprise that no effort was then made to extend the knowledge of the Gospel to the heathen; but then it should be remembered, that in that age all the energies of our Reformers were engaged, with the most intense and lively interest, in guarding their infant church against the domestic aggressions of Popery. But in the prayers which they have taught us to offer up for the heathen, they have left a pledge of what they would have done had they lived in days like ours. If we could go into the closets of a Cranmer, a Ridley, or a Hooper, we should learn what the Missionary zeal of our church should be. In former days our church had been standing, as it were, in a waiting posture, sword in hand, ready to go forth on hostile ground and plant the standard of the cross. If we neglect the opportunities now offered of forwarding the Gospel, we shall be without excuse, for there is a cry of "come over and help us." Should we, on any occasion, feel surprise at the apparent neglect of former times, let us take care that there may not be a painful contrast with our own-days; and as former ages seem to have been times of prayer without exertion, let not ours be a period of exertion without prayer,

always remembering the command of our Redeemer, "Pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest."

We are glad to report that the LIGHTFIELD Diocesan Committee, and the Societies for the Deaneries of ACKLEY and BLACKBURN, are labouring earnestly in the same cause; and we certainly will not omit to notice the public meeting lately held in the great room of the Guildhall, of the city of Bath. The friends of the cause in that city have always been distinguished for their zeal, and the crowded and respectable assembly at this meeting shews that their exertions do not flag.

The Lord Bishop of the diocese presided. His Lordship was supported by the Lord Bishop of Norwich, the Lord Bishop of Down and Connor, the Archdeacon of Bath, Sir Orford Gordon, Bart., Sir Abraham Elton, Bart., Hon. Captain Noel, R.N., Lieut.-Col. Daubeney, the Clergy of the district, and many excellent laymen; there was also a numerous assemblage of ladies. We regret we cannot report the many interesting speeches which were delivered on the occasion.

We are glad to observe that a district Committee of the Society has been established at Stow, in the diocese of Gloucester, under very favourable auspices.

NATIONAL SOCIETY.

6th February, 1828.—General Committee. New unions formed with Aysgarth, Yorkshire; Awre, Gloucestershire; Desborough, Northamptonshire; Horndean, Hampshire; Great Munden, Steeple, and Guilden Morden, Hertfordshire; Tamworth, Staffordshire; Wednesbury, Staffordshire;

Willand, Devonshire; Little Wiltenham, Berkshire; and Whichford, near Chipping Norton.

Grants.—Tamworth, 200*l.*; Everdon, Daventry, 20*l.*; Horndean, 15*l.*; Awre, Gloucestershire, 150*l.*; and the grants formerly made to St. Martin's-in-the-fields, augmented to 500*l.*

LITERARY REPORT.

THE IRISH BIBLE.—We extract the following account of the origin, and of the different editions, of the Irish Bible from the Christian Examiner:

"In consequence of the great anxiety exhibited early after the Reformation, by the ministers of Queen Elizabeth, and by many pious persons, that the Bible should be translated into the native language of Ireland for the use of the people, that princess transmitted to this country a fount of Irish types, 'in hopes that God in mercy would raise up some to translate the New Testament into their mother tongue;' and that it was not long before that, animated by the facilities thus afforded, and urged by the lamentable experience of the want of such a work, William O'Donnell, or Daniel, Protestant Archbishop of Tuam, completed a version of the New Testament into Irish, which was said to have been commenced by Nehemiah Donnellan, his predecessor in that see. Of his competency for the task we have the testimony of Ware, who informs us, that 'he was indeed a man of distinguished learning;' and it was made from the original Greek, 'to which,' says the Archbishop in his dedication, 'I tied myself, as in duty bound.' The general fidelity and purity

of this version have been acquiesced in for upwards of two centuries.

"The history of the translation of the Old Testament is as follows:—William Bedell, a man of peculiarly primitive piety and zeal, whose useful life has been deemed by the celebrated Bishop of Sarum, Dr. Burnet, to have been a subject worthy of his pen, was appointed by King James I. to the Provostship of Trinity College, Dublin, and subsequently to the then united bishopricks of Kilmore and Ardagh. Immediately upon his appointment, the Bishop endeavoured in every way to provide for the spiritual instruction of the poor people of his diocese, through the medium of the only language which they could well understand, or would willingly be instructed in; and, in order that he might be properly qualified to superintend a translation of the Old Testament into that tongue, he forthwith commenced its study in the 57th year of his age. He applied himself diligently to the task, and was soon enabled to officiate in it; to compose a complete grammar of it; and, finally, to superintend and revise the projected translation, which he committed to one King, who, as Burnet observes, 'was believed to be the elegantest writer

of the Irish tongue then alive, both for prose and poetry.' The same writer informs us, that 'the Bishop set himself so much to the revising of this work, that always after dinner or supper he read over a chapter; and, as he compared the translation with the English, so he compared the English with the Hebrew and Septuagint, or with Diodati's translation, which he valued highly; and he corrected the Irish where he found the English translators had failed.'

"Such is the history of this version, which has also for a long period of time been acquired in as sufficiently faithful and pure. It was scarcely to be expected, that persons more trustworthy and competent than Daniel or Bedell, should be raised up to accomplish these important works; I have already spoken of the competency of the former, and I shall add with respect to Bedell, that he was a pious and influential prelate, practically convinced of the importance of the task which he undertook; a laborious and enlightened scholar, especially suited to it by his thorough knowledge of languages, Hebrew in particular. But the great enemy of the word of God did not fail to attempt, in his usual form, to destroy this infant Hercules in his cradle, and by the very same arts with which he endeavours to check its efficacy now. 'It is scarcely to be imagined,' says Burnet, 'what could have obstructed so great and so good a work; yet not only the priests of the Church of Rome, but reformed divines, were excited to a jealousy of this work, and to hard thoughts concerning it. This was done, but by a very well-disguised method; for it was said that the translator was a weak and contemptible man, and that it would expose such a work as this was to the scorn of the nation, when it was known who was the author of it: and this was infused both into the Earl of Strafford and into the Archbishop of Canterbury.' However, the falsehood of these accusations was amply proved at the time: Bedell completed the translation, and was proceeding to accomplish its publication, when the breaking out of the great rebellion of 1641, added to its other tremendous results the delaying for half a century the application of this sovereign balm to the festering wounds of this lacerated island.

"I shall now proceed with a succinct account of the several editions which have appeared of the Bible, thus rendered into Irish, and which were printed in the native character, to which I shall add some notice of those which are in preparation. There was an edition of the New Testament put forth, almost immediately upon

its translation being finished; it was a small folio, scarcely above quarto size, and printed at the expense of Sir William Usher, and of the province of Connaught, A. D. 1602. The second edition of this portion of Scripture was published in 4to, in the year 1681, under the auspices of the celebrated Christian philosopher, Robert Boyle; and it was followed, in 1685, by the first edition of the Old Testament, printed also in 4to, through the instrumentality of the same individual.

"The MS. of Bedell's translation was preserved, as the ark of the Lord, in the spiritual inundation which deluged Ireland at his death. It came to the hands of Boyle, who may be termed the Bible Society of that age, and who exerted himself indefatigably and successfully towards its publication. He was encouraged and assisted in the work by many of the principal prelates of the day; he was aided also by the provost and vice-provost, and indeed by the entire body of the college, the head of which, at that time, was Dr. Narcissus Marsh, afterwards Primate of Ireland, an excellent Irish scholar, and author of a grammar in that tongue. Boyle in his edition followed in the Old Testament the MS. of Bedell, with immaterial alterations; and in the New he copied the existing one of Daniel, with some slight deviations, of which I shall hereafter notice two that are important. It is to be observed of these ancient editions, that they were replete with typographical errors, a matter of no consequence now, as they are become mere bibliographical rarities."

"The first modern edition was the New Testament of the British and Foreign Bible Society, printed in 12mo, and stereotyped A. D. 1813. The editor was Mr. J. M'Quigge. This edition follows the version of Boyle; and some errors which have been from time to time discovered have been corrected.

"Three new editions are now in the press. The first of these, an octavo, is printing for the British and Foreign Bible Society, by the King's printers in Dublin; the number of copies 5000. The last sheet is struck off, a table of errata is preparing, and it will probably be completed before this paper is read. The editor is Mr. M'Quigge, under the superintendence of a committee of gentlemen, whose approbation is requisite before any verbal alteration can be introduced. The version followed is that of Bedell, in the Old Testament, taken from Boyle's 4to; but admitting in the following cases the slight change of some words—first, where

the original MS. which exists as far as Proverbs, and is preserved in the library of St. Patrick's Cathedral, contains a preferable word, that word has been in a few instances, and on mature deliberation, substituted for that used by Boyle's editor; and, secondly, Anglicisms, such as "Butler, Baker," &c. have been in some cases superseded by synonymous Celtic terms—if these be elsewhere found in the Irish Bible applied to the same meanings. The following in the New Testament the 12th above-mentioned, without any verbal variation whatsoever. This servility of adherence to it is adopted, in order to avoid any variances whatsoever between the existing editions of the Bible; the same strictness was not essential in the Old Testament, as the previous edition was out of print.

"A second edition is in preparation: it is to be printed by the Hibernian Bible Society, in a 24mo size, and in a minion type, cast expressly for the purpose by Mr. Watts, of Crown-court, London. He also prepares the plates, as this edition is to be stereotyped. It is accurately to follow the text of the 8vo without altering the words, but with proper grammatical, orthographical, and typographical emendations where required. It is to have the various readings of the 4to of Boyle in the Old Testament, and of Daniel in the New, printed at the bottoms of the respective pages, wherever new words have been admitted into the 8vo. To edit this book, the Committee of the Hibernian Bible Society have engaged Mr. Edward O'Reilly, an eminent Irish scholar, and author of the Irish-English Dictionary.

"A third edition of the Irish Bible has proceeded as far as the 34th Psalm. It was commenced about five years ago by the Committee of the Society for Promoting Christian Knowledge, but was, for some reason unknown to me, interrupted. The edition is to be in three volumes 12mo, in the same type as the stereotyped 12mo New Testament of the British and Foreign Bible Society, and the number of copies, I believe, is to be 2000. Its editors have of late become very sanguine to complete it; and interleaved copies of what is already printed have been sent to me, in order that I should procure a competent collation of them before they proceed with the rest. This I have most willingly undertaken, and have entrusted Mr. O'Reilly with the task. Cancells will be made off of the pages which are already struck off, if necessary to the purity of the version; which appears, from our collation

hitherto, to be strictly that of Bedell. It is to be printed by Mr. Gilbert, London."

BOOKS IN THE PRESS.

Annotations on the Apocalypse, &c. and a Vindication of it from the Objections of the late Professor J. D. Michaelis, by JOHN CHAPPEL WOODHOUSE, D.D. Dean of Lichfield and Coventry.—The Naturalist's Journal, by the Hon. DAINES BARRINGTON.—A Brief Inquiry into the Prospects of the Christian Church in connexion with the Second Advent of our Lord Jesus Christ, by the Hon. and Rev. GERARD NOEL.—Sermons, by the Rev. JAMES PROCTOR, A.M.—Researches in South Africa, by the Rev. JOHN PHILLIP, D.D. Superintendent of the Missions of the London Missionary Society in South Africa, &c.—The Epistle of Paul the Apostle to the Romans; with an Introduction, Paraphrase, and Notes, by C. H. TERROT, A.M.

NOTICES OF BOOKS.

A SECOND SELECTION FROM THE PAPERS OF ADDISON IN THE SPECTATOR. By the Rev. E. Berens. 1828. 8vo. Price 5s. 6d. bds.—This second selection is intended for the more advanced in literary attainments. It contains seventy-four of the most beautiful and instructive of Addison's contributions to the Spectator. The several papers on the Pleasures of the Imagination, and those comprising the criticism on Milton, are not injudiciously excluded, as being in themselves too much of separate and complete treatises for the present object of the compiler. Altogether it is a very judicious selection, and forms a little companionable volume, with the double and unusual recommendation of being both valuable and cheap.

Πέτρος ἡ Πίτερρα.—Observations on St. Matt. xvi. 18, "Thou art Peter, and upon this rock I will build my church." 8vo. pp. 35. The writer shews, somewhat satisfactorily, that this prophetic declaration of our Saviour alludes to Cornelius and the first *Gentile* converts *exclusively*; that the church of Christ had no existence as a distinct church till that event; that this event was of sufficient importance to be considered the foundation of the Church; and that no other in the Gospel history will so precisely explain and fulfil our Saviour's words.

SHORT AND FAMILIAR SERMONS FOR SCHOOLS. By the Rev. Thomas SCARD, Master of Bishop's Waltham School, and Curate of Dursley, Hants. 12mo. pp. 284. Price 5s.—These Sermons were composed for the instruction of the author's school. They are plain, practical discourses, and suited to the purpose intended. They are

now offered to the public for the use of similar establishments, or the family circle.

PECKSTON'S CHART OF THE PATRIARCHS FROM ADAM TO MOSES. pp. 159. Price 7s. 6d.—This little book contains a chart, shewing which of the Patriarchs were contemporaries, and for what length of time; to which are added copious observations explanatory thereof. A striking feature in the chart is the making the birth of Abraham to have been A. M. 1498, instead of A. M. 2008; the latter being the received date among chronologists. This change seems founded on rather strong scriptural evidence. The author next proposes some serious reflections on the patriarchal chronology, and afterwards recommends, in the form of an essay, the use of technical helps for the memory upon Dr. Grey's system.

ELEMENTS OF PROPHETIC INTERPRETATION; or Easy Lessons introductory to the Study of Prophecy; with a Symbolical Dictionary. 18mo. pp. 50.—This work contains, in a condensed form, a view of the principles of the prophetic style, and points out a system whereby the separate parts of prophecy may be reduced to one grand whole. The Symbolical Dictionary is an abridgement of Dr. Lancaster's work of the same nature.

ANALYSIS OF THE HISTORICAL BOOKS OF THE OLD TESTAMENT; with Notes and References from the most approved

Commentators. 12mo. pp. 356.—This work may be of use to those who are studying the Old Testament carefully and systematically.

SERMON Preached at Ashford, Kent; by SAMUEL HOLLAND, M. D. at the Visitation of the Lord Archbishop of Canterbury, 1827. This is a very appropriate and seasonable discourse. The general subject is, the vanity of philosophy without divine truth; and from this are drawn some very salutary cautions against yielding to the seductions of the liberal, or rather latitudinarian principles of this age. These are concluded by a serious warning to the ministers of the Gospel, of the awful consequences of lowering the standard of the Christian doctrine to suit the opinions of men.

LIST OF NEW PUBLICATIONS.

WRIGHT'S Commentaries on Newton's Principia, 2 vols. royal 8vo. 1l. 8s. bds.—**Lowndes' Modern Greek Lexicon**, 8vo. 1l. 1s. bds.—**Omnipresence of the Deity**, by R. MONTGOMERY, 8vo. 7s. 6d. bds.—**CRAIG'S Practical Sermons**, 12mo. 5s. 6d. bds.—**DUNLAP'S Roman Literature**, Vol. III. 8vo. 16s. bds.—**BROWN'S Philosophy of the Mind**, 8vo. 1l. 1s. bds.—**BURGESS on the Via Appia**, crown 8vo. 9s. 6d. bds.—**SOAMES'S Reformation**, Vol. IV. 8vo. 18s. bds.—**TREGG'S Chronology**, 1828, 6s.

POLITICAL RETROSPECT.

PARLIAMENT.—TEST AND CORPORATION ACTS.—Numerous petitions have been already presented to the House by all classes of the Dissenters, praying for the repeal of the Test and Corporation Acts. Amongst the number is one from the Roman Catholics in Ireland, almost inducing the supposition, that that church was altering her ancient opinions, and was determining to become the supporter of apparently liberal principles; but it cannot be overlooked that, in so doing, they are only covertly serving their own cause. Under a pretext of liberality, they are endeavouring to procure the admission into the legislature of a party, who they well know will prove friendly to themselves; many sects of the dissenters being not merely adverse to the forms and government of the Established Church, but to the most fundamental doctrines of our

religion. It can, therefore, never be expected that they will be careful either to promote its welfare, or preserve its purity. If a church establishment is requisite for the benefit of a country, either in a moral or political point of view, it is necessary that the government of the country should be composed of persons who are members of it; and there must be some rule by which to ascertain whether they are so or not. Our law secures to all religionists the privilege of public worship, without interruption, as long as they do not offend against the peace of the country. Their dissatisfaction with this security must be produced by a love of power, and a desire of possessing the emoluments arising from office. A real grievance it can never be considered, whilst every man's person and property are protected equally; whether he belong to the Establishment, or

prefer being without her pale. It cannot be out of the memory of any one who feels an interest in this subject, that during the two latter reigns of the Stuart dynasty over these kingdoms, any attempt to obtain concessions for the Roman Catholics, was invariably preceded by granting some immunities to the Protestant Dissenters; thus seeking to strengthen their party, partly by a show of liberality, and partly by gaining over some of their opponents. But that this liberality on the part of the Irish Catholics is merely assumed, for present purposes, may fairly be inferred, from their conduct during the past year, in several instances relating to the late conversions from popery to Protestantism; nor can the various sects of Dissenters expect, that if their popish allies should attain to situations, in which they may have an opportunity of acting the original and avowedly unchanged principles of their hierarchy, they would shew themselves more tolerant towards one class of heretics than they are towards another.

THE PENINSULA.—This portion of Europe still continues the theatre of insurrection and tumult. The evacuation of Spain by the French troops has commenced; an event which appears to have already given the signal for fresh disturbances in that unhappy country. Symptoms of discontent have broken out in the province of Granada, and the roads and mountains of Catalonia are infested by numerous bands of robbers as formidable to the peace of the country as the old Guerilla parties. An insurrection amongst some bands of military stationed at Saragossa, was, by prompt and active measures, immediately suppressed.—Added to these disturbances, the finances of the kingdom are reduced to the lowest ebb, so that altogether the country is sunk into the greatest degree of wretchedness.

In Portugal there is at present a cessation from action, both parties anxiously awaiting the arrival of Don Miguel, as ignorant what line of politics he will adopt. Transports have also been dispatched to Lisbon for the recall of our troops.

GREECE.—But little news has been received from the East during the past month. The Porte continues to hasten

its military armaments of every description. Independently of the measures already pursued, the high treasurer has been ordered to take care that the troops are punctually paid, which, notwithstanding the scarcity of money prevailing at the Porte, has been attended to. It has likewise summoned to Constantinople all the Albanian chiefs, under pretext of concerting with them various measures adapted to the present state of things, but none of them had obeyed the summons for fear of either losing his head, or being detained as a hostage.

The last accounts from the Archipelago state, that the fort of Scio still held out, but that the situation of the besieged was becoming every day more critical, in consequence of the bombardment which the Greeks continued without interruption. Col. Fabvier had been in the night to Chesme to take possession of the boats, by means of which, provisions, ammunition, and even reinforcements, had been conveyed to the Turks in the fort, but had returned without success. Ibrahim Pacha had withdrawn his troops from the Morea, and returned to Alexandria. Mohammed Ali has determined to maintain friendly intercourse between Egypt and the European nations. Immediately on receiving the news of battle of Navarino, he sent for consuls of the three allied powers, declared to them, that whatever might be the final issue of the political negotiations, he would give them the subjects of their sovereigns every protection. No European, therefore, thinks of leaving Egypt, even in the event of a war. It is, indeed, even more than probable, that Mohammed Ali, impoverished himself in fitting out the expedition against the Morea, he could not possibly, even if desired, render farther assistance to the Egyptian man Porte for the want of funds.

Lord Cochrane has returned to England. He describes the Morea as rendered nearly a desert by the ravages of the Egyptian troops, the country generally to be in a deplorable condition. The reason assigned for his departure from Egypt is, that the battle of Navarino rendered his services useless.

ECCLESIASTICAL INTELLIGENCE.

TITHES.—A Bill to enable incumbents of livings to commute their tithes by agreement with the owners of lands, has just been brought in and printed by order of the House of Commons. The provisions of the bill may be understood from the following summary. Incumbents may by agreement commute for their own tithes. Parties wishing to commute are to petition the Archbishop, who is to issue a commission. When more than one person is possessed of right to tithes, the consent of all parties must be obtained. Commissioners are to be sworn, and no proceedings are to be valid unless done at a meeting where three of them are present. Tithe valuers may be appointed by the parish, by the incumbent, and by the commissioners. The proprietors are to pay their own expenses and those of their attorneys or agents. Neglect to act by a tithe valuer to be deemed a refusal. A survey is to be made; old plans and surveys may be used if commissioners think proper. Commissioners are to determine disputes and assess costs. If parties interested are dissatisfied touching the amount or value of tithes, they may appeal to the Sessions. If they are dissatisfied as to their non-liability, they may try their right by an issue at law, or take the opinion of a court of law or equity, or refer the or compound for the same. Proceedings under the commission or in courts of law, to proceed in case of death of any of the parties. The award of commissioners, which is to be conclusive, to be proclaimed in church, and transcripts thereof to be sent to the clerk of the peace, and the consistory court of the diocese, to the incumbent, and to the churchwardens. Surplice fees to be paid the same as before the commutation. Tithes due before the commutation are recoverable. Annual payment in lieu of tithes to be subject to taxes, rates, &c. In case the said payments are not made, the incumbent has power to distrain. Those tithes which are variable in their value, may be re-valued; but the annual sums paid in lieu of composition, moduses and dues, not to be varied. Provision to be made for rectors, &c. in case of waste lands being inclosed, and the annual sum to be apportioned accordingly. Tithe valuers to lay their accounts before the commissioners, and the commissioners to lay them, with their own accounts, before two justices, &c. a year. Commissioners' award, after being executed, not to be invalidated.

P.
NEW SOUTH WALES.—We have been grieved to learn the difficulties which are opposed to the Church Establishment in New South Wales. That the very reverse had been the case we should have been led to suppose from a description given in one of the principal newspapers of a meeting of the Bible Society which was held in August last. By the exertion of about seventy persons were assembled, not as a "political and uproarious meeting," but to report upon the improvement which had been wrought in the colony. What is the fact? The shocking immorality of the free population is calculated to be improved, by evil communication, the comparatively better manners of the criminals who are sent to the gaol, and the efforts which are made to preserve the rising generation from such irreligious influence, are likely to be defeated by the influence of a free press, protected, as we fear it is, by the judicial authorities of the colony. What can we expect when convicts are incited to assert their *just rights*, and to demand a Church of which the ministers are treated with obloquy and contempt? Even the discipline of the schools is subverted. The common chastisement due to the incorrigible idle boy, calls forth from the lazy miscreant a threat of exposure in the *Illustrator* (a reforming journal of the colony,) or the more direct recourse to a magistrate's warrant. It is not long since a verdict, with considerable damages, was given in favour of a profligate against the regularly appointed visitor of the schools, for having proved him into a court of justice to answer for his misconduct. While the ministers of the established Church are thus supported in their work, a very different encouragement is given to contending sects. The Roman Catholics have a magnificent building in a central position, erected for them, we are informed, by government, aided by the subscription of the Protestants. There are eight Wesleyan Meetings, and a Scots Church with a few ministers. These are a few of the evils, aggravated by a corrupt and violent press, which the clergy of New South Wales have to contend.

ORDINATIONS.

<i>Bath & Wells</i> , Oct. 14, 1827	<i>Lincoln</i> Dec. 23, 1827	<i>Winchester</i> { Nov. 25, 1827
<i>Bristol</i> Jan. 13, 1828	<i>London</i> .. { Oct. 7, 1827	Jan. 20, 1828
<i>Exeter</i> Jan. 20, 1828	<i>Oxford</i> Dec. 23, 1827	<i>Worcester</i> { Dec. 21, 1827
<i>Gloucester</i> .. Feb. 1, 1828		Jan. 25, 1828
<i>Lich. and Cov.</i> Jan. 6, 1828		<i>York</i> Dec. 16, 1827

DEACONS.

Name.	Degree.	College.	University.	Diocese.
Alleyne, John Foster.....	B. A.	Balliol Coll.	Oxford	Lincoln
Annesley, William, Dec. 21	B. A.	University Coll.	Oxford	Worcester
Barker, John	B. A.	Downing Coll.	Cambridge	Bath & Wells
Barwick, Thomas M.	B. A.	Queen's Coll.	Cambridge	Lich. & Cov.
Bayly, Edmund G.	M. A.	Fell. of Pemb. C.	Oxford	Oxford
Beckwith, Samuel Boydell	B. A.	St. John's Coll.	Oxford	Lincoln
Biscoe, Robert	M. A.	Stud. Christ Ch.	Oxford	Oxford
Blencowe, William Multon, Oct. 7..	B. A.	Oriel Coll.	Oxford	London.
Bond, Robert	B. A.	Corpus Christi	Cambridge	London
Bowstead, Thomas	B. A.	St. John's Coll.	Cambridge	York
Browne, Alfred	B. A.	Chapl. Christ Ch.	Oxford.	Oxford
Buller, Richard	B. A.	Oriel Coll.	Oxford	Exeter
Bussell, William	B. A.	Merton Coll.	Oxford	Worcester
Carr, John	M. A.	Fell. Balliol Coll.	Oxford	Oxford
Cocks, Henry Somers, Dec. 21	M. A.	Christ Church	Oxford	Worcester
Cogswell, Norris	B. A.	St. John's Coll.	Cambridge	Lincoln
Cooper, Henry	Lit.			York
Cooper, Mark	B. A.	St. John's Coll.	Cambridge	York
Craig, John Kershaw	Lit.			Worcester
Cubitt, George	B. A.	Caius Coll.	Cambridge	Lincoln
Darby, Thomas	B. A.	Downing Coll.	Cambridge	Lincoln
Davies, Lewis Charles	B. A.	Wadham Coll.	Oxford	Lich. & Cov.
Dawes, Septimus	B. A.	Caius Coll.	Cambridge	Lincoln
Denison, Edward	M. A.	Fell. Merton Coll.	Oxford	Oxford
De Soyres, Francis	B. A.	Merton Coll.	Oxford	Lincoln
Dickson, John, (<i>Colonies</i>).....	Lit.			London
Drummond, Robert	B. A.	Trinity Coll.	Cambridge	Lincoln
Dryden, Leopold Erasmus.....	B. A.	Clare Hall.	Cambridge	London
Eden, Robert	B. A.	Christ Church	Oxford	Gloucester
Estcourt, Edmund Hiley	B. A.	Fell. Merton Coll.	Oxford	Oxford
Farrar, Charles Pinhorn, (<i>Colonies</i>)	Lit.			London
Fawcett, John T. C.	B. A.	Stud. Christ Ch.	Oxford	Oxford
Flowers, Field	B. A.	Lincoln Coll.	Oxford	Lincoln
Forster, Stewart Evelyn, Oct. 7....	B. A.	University Coll.	Oxford	London
Gathey, Joseph	B. A.	Sidney Coll.	Cambridge	Exeter
Gibson, Christopher Mends	B. A.	Jesus Coll.	Cambridge	Exeter
Goodden, George	B. A.	Jesus Coll.	Cambridge	Bath & V
Gother, Andrew William	B. A.	St. John's Coll.	Oxford	Winche
Gower, John Alexander.....	B. A.	Chapl. Magd. C.	Oxford	Oxford
Griffith, Henry	M. A.	Jesus Coll.	Oxford	Oxford
Hanbury, Arthur	B. A.	Trinity Coll.	Cambridge	Lincoln
Hare, Thomas	B. A.	Queen's Coll.	Cambridge	Exeter
Hayne, Richard.....	Lit.			Winch
Hazel, James.....	B. A.	Queen's Coll.	Oxford	Oxford
Hoole, John	B. A.	Wadham Coll.	Oxford	London
Horner, William Solomon.....	Lit.			York
Hughes, John, Nov. 25	B. A.	Brasenose Coll.	Oxford	Worcester
Hughes, William Hooker, Oct. 7 ..	B. A.	Oriel Coll.	Oxford	London
Inge, John Robert, Dec. 21	B. A.	Trinity Coll.	Cambridge	Worcester
Jones, Charles Powell	B. A.	Catharine Hall	Cambridge	Bristol
Johnston, William Downes	B. A.	St. John's Coll.	Oxford	Bath & Wells
Kempe, Edward Marshall.....	B. A.	Exeter Coll.	Oxford	Exeter
Latham, Richard	M. A.	Fel. Brasen. Coll.	Oxford	Oxford
Lay, John Ward	B. A.	St. John's Coll.	Cambridge	London
Lea, George	B. A.	Wadham Coll.	Oxford	Lincoln

	<i>Names.</i>	<i>Degrees.</i>	<i>Colleges.</i>	<i>University.</i>	<i>Diocese.</i>
	Leighton, Baldwin Francis, Nov. 25	B. A.	Christ Church	Oxford	Winchester
	Maddock, Henry William	B. A.	Fell. Brasenose	Oxford	Oxford
	Marriott, Oswald	B. A.	St. John's Coll.	Oxford	Lich. & Cov.
	Marriott, Thomas	B. A.	Christ Coll.	Cambridge	Bath & Wells
	Marsh, Joseph (<i>Colonies</i>)	Lit.			London
	Martin, Richard	M. A.	Fell. Exeter Coll.	Oxford	Oxford
	Menzies, John	M. A.	C. C. C.	Oxford	Oxford
	Miller, John Dove, Oct. 7	M. A.	St. John's Coll.	Cambridge	London
	Moore, Thomas Barrington G.	B. A.	Pembroke Coll.	Oxford	Oxford
	Morgan, Evan Prichard	B. A.	Jesus Coll.	Oxford	Oxford
	New, Edward Parris	M. A.	Fell. St. John's	Oxford	Oxford
	Parson, Henry	B. A.	Magdalen Hall	Oxford	Winchester
	Paul, William	B. A.	St. John's Coll.	Cambridge	Lincoln
	Payn, Thomas	Lit.			Winchester
	Purton, William Christopher	B. A.	Sidney Coll.	Cambridge	Lincoln
	Reynolds, James	B. A.	Catharine Hall	Cambridge	London
	Sale, Thomas	B. A.	Magdalen Coll.	Oxford	Oxford
	Scott, John, Nov. 25	B. A.	St. Edmund Hall	Oxford	Winchester
	Smith, Abel	B. A.	Christ Coll.	Cambridge	Worcester
	Smith, Herbert	B. A.	Caius Coll.	Cambridge	Winchester
	South, Robert	B. A.	Pembroke Coll.	Cambridge	London
	Stainforth, Richard	B. A.	Queen's Coll.	Cambridge	Lincoln
	Stevenson, Thomas	B. A.	Trinity Coll.	Cambridge	Bath & Wells
	Stewart, Charles Desborough, Oct. 7	B. A.	University Coll.	Oxford	London
	Stone, Samuel	B. A.	Caius Coll.	Cambridge	Lincoln
1	Talbot, Hon. Arthur Chetwynd	B. A.	Fell. All Souls	Oxford	Worcester
1	Templeman, Richard A.	LL.B.	Trinity Coll.	Cambridge	Gloucester
8	Tighe, William Henry Edward	B. A.	Trinity Coll.	Cambridge	Lincoln
is	Thomas, George F.	M. A.	Worcester Coll.	Oxford	Oxford
oi	Twentymann, Joseph	Lit.			York
	Twigg, Robert	B. A.	St. Peter's Coll.	Cambridge	London
OF	Vaughan, John	B. A.	St. John's Coll.	Cambridge	Bristol
an	Walker, Charles Edward	B. A.	Exeter Coll.	Oxford	London
	Ward, Edward John	B. A.	Trinity Coll.	Oxford	Bath & Wells
	Vatson, John David	B. A.	Trinity Coll.	Cambridge	London
	Welburn, Matthew	Lit.			York
	Welch, William, Oct. 7	B. A.	St. John's Coll.	Oxford	London
	Whately, John Clements	B. A.	Worcester Coll.	Oxford	Oxford
TION	White, Thomas	B. A.	Queen's Coll.	Cambridge	York
been	Witter, Walrond	B. A.	St. Peter's Coll.	Cambridge	Bath & Wells
by	Wigley, Charles Meysey, Nov. 25	B. A.	Balliol Coll.	Oxford	Winchester
pray	Williams, Edward	B. A.	Pembroke Coll.	Oxford	Exeter
Corps	Winn, Henry Currier	B. A.	Lincoln Coll.	Oxford	York
her	Wright, Thomas P.	B. A.	Catharine Hall	Cambridge	Lich. & Cov.
in Ire.					
PRIESTS.					
sition,	Wynn, Richard Leonard	M. A.	Stud. Christ Ch.	Oxford	Oxford
her an	Wynn, Francis Charles	B. A.	Exeter Coll.	Oxford	Winchester
mining	Wynn, Robert	B. A.	Caius Coll.	Cambridge	Bristol
appare	Wynn, Andrew	B. A.	Trinity Coll.	Cambridge	London
cannot	Wynn, Richard	M. A.	Trinity Coll.	Cambridge	Lincoln
they	Wynn, Christopher	B. A.	Trinity Coll.	Cambridge	York
own cau	Wynn, Charles Mark	B. A.	Sidney Coll.	Cambridge	Bath & Wells
rality, tl	Wynn, Thomas Vere	M. A.	Jesus Coll.	Oxford	Oxford
cure the	Wynn, M.	B. A.	Trinity Coll.	Dublin	Bristol
of a par	Wynn, John	M. A.	Exeter Coll.	Oxford	London
prove fri	Wynn, Henry John	B. A.	Caius Coll.	Cambridge	York
sects of	Wynn, Egerton Anthony, Oct. 7	B. A.	Trinity Coll.	Cambridge	London
merely ad	Wynn, John, Nov. 25	B. A.	Trinity Coll.	Dublin	Winchester
ment of	Wynn, Henry	B. A.	Trinity Coll.	Cambridge	London
the most	Wynn, Henry	B. A.	F. of Caius Coll.	Cambridge	Lincoln
	Wynn, John	B. A.	King's Coll.	Cambridge	Winchester
	Wynn, John Kynaston	B. A.	Queen's Coll.	Oxford	Bristol

<i>Names.</i>	<i>Degrees.</i>	<i>College.</i>	<i>University.</i>	<i>Diocese.</i>
Charnock, Joseph.....	B. A.	Worcester Coll.	Oxford	York
Churton, Edward.....	M. A.	Christ Church.	Oxford	London
Cobb, Samuel Wyatt, Oct. 7.	B. A.	Oriel Coll.	Oxford	London
Cocks, Henry Somers	B. A.	Christ Church.	Oxford	Worcester
Cooper, Philip Arden	B. A.	Oriel Coll.	Oxford	Lich. & Cov.
Cotes, Peter, Oct. 7.....	M. A.	Wadham Coll.	Oxford	London
Cox, William Hayward	M. A.	Pembroke Coll.	Oxford	Oxford
Cresswell, Thom's Trenham	B. A.	Trinity Coll.	Cambridge	London
Crowther, Samuel.....	B. A.	Clare Hall.	Cambridge	Lincoln
Dade, Charles	B. A.	F. of Caius Coll.	Cambridge	Lincoln
Demain, Henry.....	B. A.	Queen's Coll.	Oxford	London
Denham, Joshua Frederick	B. A.	St. John's Coll.	Cambridge	Lincoln
Drake, Charles, D.	M. A.	St. John's Coll.	Cambridge	Lich. & Cov.
Drummond, George Maurice	B. A.	Balliol Coll.	Oxford	Lincoln
Edwardes, Frederick Francis	M. A.	Fell. of C. C. C.	Oxford	Oxford
Eteson, Ralph	Lit.			London
Field, Edward	M. A.	Fell. Queen's Coll.	Oxford	Oxford
Foster, William.....	M. A.	Trinity Coll.	Cambridge	Winchester
Friend, Charles	Lit.			London
Goodhart, Charles Joseph.....	B. A.	Trinity Coll.	Cambridge	Bristol
Hadley, W. Samler	B. A.	Queen's Coll.	Oxford	Bristol
Hall, John Cecil	S. C. L.	Stud. of Ch. Ch.	Oxford	Oxford
Hall, Peter.....	B. A.	Brasenose Coll.	Oxford	Winchester
Hamilton, William Jennings.....	B. A.	Pembroke Coll.	Oxford	Lincoln
Harvey, George Gayton	B. A.	St. John's Coll.	Cambridge	York
Hazel, William	B. A.	Chap. of Ch. Ch.	Oxford	Oxford
Heald, William Margetson	B. A.	Trinity Coll.	Cambridge	York
Heberden, William	B. A.	Oriel Coll.	Oxford	Exeter
Heslop, Richard	Lit.			York
Hill, Thomas	B. A.	Sidney Coll.	Cambridge	Worcester
Hope, Thomas	B. A.	University Coll.	Oxford	Bristol
Hounsfield, George	Lit.			York
Latham, Henry, Oct. 7	M. A.	Brasenose Coll.	Oxford	London
Larken, William Pochin.....	B. A.	Jesus Coll.	Cambridge	London
Lee, James.....	B. A.	Trinity Coll.	Dublin	Lich. & Cov.
Legge, Hon. Henry	S. C. L.	Fell. All Souls C.	Oxford	Oxford
Leighton, Francis, Nov. 25.....	B. A.	Trinity Coll.	Cambridge	Winchester
Lockhart, Samuel John Ingram ..	B. A.	Lincoln Coll.	Oxford	Winchester
Luke, Henry Vyvyan	B. A.	Jesus Coll.	Cambridge	London
Maister, Arthur	B. A.	Balliol Coll.	Oxford	York
Manley, G. P.	B. A.	Jesus Coll.	Cambridge	Bristol
Matthews, James	B. A.	Wadham Coll.	Oxford	Oxford
Maybery, Charles	B. A.	Jesus Coll.	Oxford	Oxford
Overend, Henry.....	Lit.			London
Oxnam, William	M. A.	Wadham Coll.	Oxford	London
Parc, Frederick Harry	M. A.	Christ Church	Oxford	Winchester
Pearson, Arthur, Oct. 7.....	B. A.	Trinity Coll.	Cambridge	London
Plumptre, Henry Western, Oct. 7..	B. A.	University Coll.	Oxford	London
Pocock, George, Oct. 7	S. C. L.	Trinity Hall	Cambridge	London
Powell, William Frederick, Nov. 25	B. A.	St. Peter's Coll.	Cambridge	Winchester
Power, Alexander	B. A.	Catharine Hall	Cambridge	London
Pratt, Josiah	B. A.	Trinity Coll.	Cambridge	London
Rawlins, Richard, Dec. 21.....	B. A.	Magdalen Hall	Oxford	Worcester
Reade, Richard	B. A.	Caius Coll.	Cambridge	Oxford
Robinson, William Scott	B. A.	Exeter Coll.	Oxford	Gloucester
Round, Joseph Green.....	M. A.	Balliol Coll.	Oxford	London
Salter, Henry George.....	B. A.	Jesus Coll.	Cambridge	Exeter
Say, Francis Henry Stoddart.....	B. A.	St. John's Coll.	Cambridge	London
Scott, Charles	B. A.	St. John's Coll.	Cambridge	Bath & Wells
Serjeantson, Robert James.....	Lit.			York
Shuckburgh, Robert	B. A.	Trinity Coll.	Oxford	Winchester
Sicklemore, George Wilson, Oct. 7.	B. A.	Trinity Coll.	Cambridge	London

Name.	Degree.	College.	University.	Diocese.
Sims, Henry Belmont	B. A.	Trinity Coll.	Cambridge	London
Smith, Theyre Townsend	B. A.	Queen's Coll.	Cambridge	Lincoln
Speke, Hugh	B. A.	Emmanuel Coll.	Cambridge	Bath & Wells
Sykes, William	B. A.	Sidney Coll.	Cambridge	Exeter
Sympson, Charles John	B. A.	Trinity Coll.	Cambridge	York
Taylor, Charles	B. A.	Downing Coll.	Cambridge	Worcester
Taylor, Henry	B. A.	Worcester Coll.	Oxford	Winchester
Thompson, Richard	Lit.			York
Vinck, George Frederick	B. A.	Magdalen Hall.	Oxford	Bristol
Vogan, Thos. Stewart Lyle, Dec. 21	M. A.	St. Edmund Hall	Oxford	Worcester
Warde, William	B. A.	Worcester Coll.	Oxford	York
Wells, John	B. A.	St. Alban Hall	Oxford	Oxford
Wilkins, William	B. A.	St. Edmund Hall	Oxford	York
Willcock, George	B. A.	Exeter Coll.	Oxford	Exeter
Wilson, Henry Bristow	B. A.	Fell. St. John's C.	Oxford	Oxford
Wolfe, Robert Cope	B. A.	Clare Hall	Cambridge	Winchester
Wrightson, Henry	B. A.	Queen's Coll.	Oxford	York
		Deacons	Priests	Total.
Number ordained	99	96	195	

PREFERMENTS.

Name.	Preferment.	County.	Diocese.	Patron.
Aspinall, James ..	Domestic Chaplain to Lord Clonbrock			
Bartlett, W. Oldfield	Domestic Chaplain to Earl Gower			
Bather, Edward ..	{ V. of Meole Brace to the Archdeaconry of	Salop	Hereford	Mrs. Bather
Bush, James	{ Butleigh, V. with Baltonsbury, C.	Salop	Lichfield	Bp. of Lich. & Cov.
Butterfield, M.	Minor Canonry of Windsor	Somers.	{ Bath & Wells }	Hon. N. Grenville
Charleton, J. K.	{ Elberton, V. with Olveston, V.	Glouces.	Bristol	Abp. of Canterbury
Churchill, Wm. jun.	Winterborne Strickland, R.	Dorset	Bristol	Lady C. Damer
Clinton, C. J. F.	{ Cromwell, R. to hold by disp. with Orston, V.	Notts.	York	{ Duke of Newcastle Dn. & Ch. of Lincoln }
Cocks, Henry S.	{ Leigh, R. with Bransford, Chap.	Worcest.	Worcest.	Earl Somers
Collyer, Charles ..	Clay-next-the-Sea, R.	Norfolk	Norwich	J. W. Tomlinson, Esq.
Colson, J. Morton ..	Chapl. of Dorch. Barracks	Dorset		Ch. of H. M. Forces
Coulson, H. T. ..	Landewednac, R.	Cornwall	Exeter	J. Stevens, Esq.
Evans, Hugh G. ...	Freystrop, R.	Pemb.	St. Davids	Lord Chancellor
Ewart, Peter	Kirklington, R.	York	Chester	Countess Ormond
Harrison, W. D. ..	Minor Canonry in Cathed.	Church of	Winches.	D. & C. of Winches.
Hughes, Thomas L.	Penegoes, R.	Montgo.	St. Asaph	Bishop of St. Asaph
Iremonger, Lascelles	Wanborough, V.	Wilts.	Salisbury	D. & C. of Winches.
Lechmere, A. B. ..	Welland, V.	Worcest.	Worcest.	Lord Chancellor.
Lonsdale, John ..	St. Geo. Bloomsbury, R.	Middles.	London	Lord Chancellor
Maurice, Peter	Chaplain of New Coll.		Oxford	W. & F. of New Coll.
M'Dowall, William	{ V. of Ashby-de-la-Zouch to Luton, V.	Leicest.	Lincoln	{ Marquis of Hastings Marquis of Bute }
Pole, W. B.	Upper Swell, R.	Gloucest.	Gloucest.	C. Pole, Esq.
Robinson, W. Scott	Dyrham, R.	Gloucest.	Gloucest.	W. Blaitwayte, Esq.
Rowland, W. G.	{ Preb. of Lichfield, to St. Mary, Shrewsb. P. C.	Salop.	Lichfield	Mayor of Salop
Smith, Sidney	Prebend. in the Cathedral	Church of	Bristol	Lord Chancellor
Taylor, M.	Winnall, R.	Hants.	Winches.	Bp. of Winchester
Torriano, Joseph ..	Stanstead Mountfitchet, V.	Essex	London	E. F. Maitland, Esq.
Towale, Charles ..	Little Abington, V.	Camb.	Ely	Mrs. Pern
Wilson, William ..	Arthingworth, R.	Northam.	Peterbo.	L. Rokeby, Esq.
Wood, George, { to hold by disp. {	{ Holy Trinity, Dorches. V. and Frome Whitefield with Cns. St. Rumbold, R.	Dorset	Bristol	{ Guardians of Free School Earl of Shaftesbury }
Wood, Theodosius .	Leysdown, V.	Kent	Canterb.	Abp. of Canterbury

CLERGYMEN DECEASED.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Barlow, George ..	Little Abington, V.	Camb.	Ely	Mrs. Pern
Edwards, Edward ..	Pebworth, V.	Gloucest.	Gloucester	Marquis of Salisbury
Edwards, Edward ..	Leysdown, V.	Kent	Canterb.	Abp. of Canterbury
Hesledon, E. H. ..	Barrow-upon-Soar, V.	Lincoln	Lincoln	Lord Chancellor
Iley, Samuel ..	{ Steeple Ashton, V. and Semington, Chap. }	{ Wilts	Salisb.	{ Magdalen College, Cambridge }
Hodges, Thomas	{ New Radnor, R. and Aston, C. }	{ Radnor Hereford Hereford Hereford }	Hereford	Lord Chancellor S ^r Davies, Esq.
Hook, James ..	{ Deanery in the Cath. Church of Archdeaconry of Huntingdon Bromsgrove, V. and Stone, V. }	{ Worcester Lincoln Worcester. Worces. }	Worcester	The King Bishop of Lincoln D. & C. of Worcester Lord Chancellor
Johnson, Henry ..	Bywell, { St. Andrew, V. St. Peter, V. }	{ Northum.	Durham	{ W. Fenwick, Esq. D. & C. of Durham }
Lowndes, Richard	{ Gamlingay, R. and Farley, R. }	{ Camb. Ely Surrey Winch. }	Ely	{ Merton College, Oxford }
Marlow, M. D. D.	{ President of St. John's College, Oxford Preb. in Cath. Church of Canterbury Handborough, V. }	{ Oxford Oxford }	Oxford	{ St. John's Coll. Oxf. The King St. John's Coll. Oxf. }
Maturin, G. Browne	Fellow of King's Coll. Cambridge	Oxford	Oxford	St. John's Coll. Oxf.
Morice, William ..	Tackley, R.	Oxford	Oxford	D. & Cns. of Windsor
Northey, E.	Canonry of Windsor	Pembroke	St. David's	Lord Chancellor
Powell, Charles ..	Freystrop, R.	Camb.	Ely	{ Christ College, Cambridge }
Preston, John ..	{ Toft, R. with Caldecott, V. }	{ Chester York }	Chester	Rev. R. L. Salmon
Salmon, R. L.	Sandbach, V.	York	York	T. Bramby, Esq.
Sampson, J.	South Ottrington, R.	{ Worcest.	Heref.	{ R. Bromley, Esq. E. Pitts, Esq. }
Severne, Francis	{ Abberley, R. and Kyre Magna, R. }	{ Bucks	{ Pec. of D. & Cns. of Windsor }	{ Dean and Canons of Windsor }
Shaw, Edward....	Wantage, V.	Bucks	{ Pec. of D. & Cns. of Windsor }	{ Dean and Canons of Windsor }
Shelton, John ..	{ Minor Canonry in Cath. Church of and Child's Wickham, R. }	{ Westminster Gloucester. Gloucester. }	Westminster	D. & C. of Westm.
Stalnan, William ..	Stoke Bruern, R.	Northam.	Peterboro.	Brasenose Coll. Ox.
Stevens, J. N. ..	{ Landewednec, R. and Ruan Major, R. }	{ Cornwall Essex }	Exeter	J. Stevens, Esq.
Wallace, Job M.	{ Great Braxted, R. and Sandon, V. }	{ Essex Here's Lincoln }	London	Christ Coll. Camb.
Williamson, Thomas	Stoke Damerel, R.	Devon.	Exeter	D. & C. of St. Paul's Sir J. St. Aubyn, Bt.

<i>Name.</i>	<i>Residence.</i>	<i>County.</i>
Barnet, John	St. Nicholas, Newcastle, <i>Curacy</i>	Northumberland
Cotnam, R.	St. John's, Swansea, <i>Lect.</i>	Glamorgan
Davies, David	Macclesfield School	Chester
Eyton, Robert	Cannington	Somerset
Moody, William	West Bromwich	Staffordshire
Starkey, S.	Wootton Bassett	Wilts

UNIVERSITY INTELLIGENCE.

OXFORD.

The Right Rev. the Lord Bishop of LLANDAFF having resigned the Headship of Oriel College, the Rev. Edward Hawkins, M. A. Fellow of Oriel, has been unanimously elected Provost.

The Right Hon. Robert Peel, D.C.L. of Christ Church, has been unanimously re-elected one of the Burgesses for the University in the present Parliament.

Degrees conferred.

DOCTOR IN DIVINITY.

Edward Hawkins, Provost of Oriel Coll.

MASTERS OF ARTS.

Rev. John Peel, Christ Church, grand compounder.

Rev. Chas. Augustus Thurlow, Balliol Coll.
Henry Browne, Lincoln College.

Hon. and Rev. Richard Fitzgerald King,
St. Mary Hall, grand compounder.
Rev. Thomas Hughes, Jesus Coll.
Rev. John Bond, Wadham Coll.
John Hill, Brasenose Coll.
Rev. John Lewis Capper, Pembroke Coll.
Rev. George Jeans, Pembroke Coll.
Rev. Frederick Alexander Sterky, Student
of Christ Church.

BACHELORS OF ARTS.

James Tanner, Queen's Coll.
The Rt. Hon. the Lord Viscount Holmes-
dale, Christ Church.
Henry Spencer Markham, Christ Church.
Henry Paget Aldenburg Bentinck, Christ
Church.
Stephen Ralph Cartwright, Christ Church.
Thomas Littleton Wheeler, Scholar of
Worcester Coll.
William Millner, Worcester Coll.
Robert John Gould, St. Alban Hall.
Thomas J. Birch, Brasenose Coll.
George Roots, Brasenose Coll.
Henry Vincent Shortland, Lord Crew's
Exhibitioner, Lincoln Coll.
Edward Parris Smith, Pembroke Coll.
Nathaniel Goldsmid, Exeter Coll.
E. Osborne, Oriel Coll. grand compounder.
William Severne, Queen's Coll.
Courtney J. C. Bulteel, Balliol Coll.
James Vaughan, Balliol Coll.

Thomas Dundas Splers, University Coll.
William Henry Griffith, Jesus Coll.
Thomas Cæsar Owen, Jesus Coll.
William Parker Perry, Wadham Coll.
Arthur Lister L. Kaye, Brasenose Coll.
William Arthur Price, Brasenose Coll.
George Barton, Brasenose Coll.
Charles Forster, Oriel Coll.
John Guard, Oriel Coll.
Henry Le Mesurier, New Coll.
Thomas Lewin, Trinity Coll.
Tullie Cornthwaite, Trinity Coll.
William Reade, Queen's Coll, grand com-
pounder.
Henry Digby Serrell, Queen's College.
Phillip Poore, Queen's Coll.
George Ross, Lincoln Coll.
William Marriott Leir, Wadham Coll.
John Whalley, Brasenose Coll.
Hill Dawe Wickham, Exeter Coll.

Frederick Madden, Esq. of Magdalen
Hall, has been appointed Assistant Keeper
of the Manuscripts in the British Museum,
in the room of the Rev. Mr. Forshall, of
Exeter College, who succeeds Mr. Ellis as
senior in that department.

MARRIED.

Rev. Richard Leonard Adams, M.A.
Student of Christ Church, to the Hon.
E. A. Powys, fourth daughter of the late
Lord Lilford.

CAMBRIDGE.

George Biddell Airy, Esq. M.A. Fellow
of Trinity College, and Lucasian Professor
of Mathematics, has been unanimously
elected Plumian Professor of Astronomy and
Experimental Philosophy, in the room of
the late Robert Woodhouse, Esq. M.A.
F.R.S.

Dr. Smith's annual prizes of 25*l.* each,
to the two best proficient in mathematics
and natural philosophy among the com-
mencing Bachelors of Arts, have been ad-
judged to Mr. Charles Perry, of Trinity
College, and Mr. John Baily, of St. John's
College, the first and second wranglers.

The Norrisian prize is adjudged to the
Rev. W. M. Mayers, of Catharine Hall;
the subject—*The proofs of a general Judge-
ment to come, and the advantages of the
knowledge revealed to mankind concerning
it.*

The Rev. George Shepherd Porter,
M.A. Fellow of Christ College on the
foundation of Sir John Finch and Sir Thomas
Baines, has been elected a Founda-
tion Fellow of that Society.

William Anthony Collins, Esq. M.A. of
Christ College, has been elected a Fellow

of that Society, on the foundation of Sir
John Finch and Sir Thomas Baines.

Degrees conferred.

BACHELOR IN DIVINITY.

James Thomas Matthews, St. John's Coll.

MASTERS OF ARTS.

Rev. Robert Thompson, Trinity Coll.
Rev. Francis John Spitta, St. John's Coll.

HONORARY MASTERS OF ARTS.

Henry Fitzroy, Esq. Trinity Coll.
Hon. R. Le Poer Trench, St. John's Coll.

BACHELOR OF CIVIL LAW.

James Heseltine Bayford, Trinity Hall.

BACHELORS OF ARTS.

John Raine, Trinity Coll.
Hugh Wood, Trinity Coll.
John Mossop, St. John's Coll.
Frederick Arkwright, Trinity Coll.
Gilbert Price Jenner, Trinity Coll.
Edmund Henry Outram, St. John's Coll.
T. H. Noel Hill, St. John's Coll.
William Moore, St. John's Coll.
Thomas Halsted, Trinity Hall.
William Henry Smith, Queen's Coll.

THE CHRISTIAN REMEMBRANCE.

APRIL, 1828.

REVIEW OF NEW PUBLICATIONS.

ART. I.—*Sermons on some of the leading Principles of Christianity.*
By P. N. SHUTTLEWORTH, D. D. *Warden of New College, Oxford,*
and Rector of Foxley, Wilts. Parker and Rivingtons. 1827.

THERE was a time when a strong infusion of the parade of learning was considered a necessary ingredient in a university sermon—that time is now no more. Many a discourse delivered from the pulpit of St. Mary's, at either university, does indeed give evidence of laborious research, and profound acquaintance with the writings of ages past: nor can we conceive any congregations better adapted as an audience for such disquisitions, if it ever be desirable to deliver orally that which cannot be duly estimated without repeated consideration, and reference to the resources of a library. But it is no secret, that those who have attained any great store of learning are few; that the ability to digest the result of such researches, and bring it to bear on any topic of profitable speculation, is of still more rare occurrence. The good sense of our university preachers of the present day has thus led them to prefer what is useful in practice to what was specious in sound alone; and whilst on proper occasions, and by competent persons, discourses are sometimes there delivered which indicate great extent of learning, by far the greater part of university sermons are such as may be attended with profit, and are listened to with interest by the great mass of the students themselves.

The volume before us consists chiefly of a series of discourses “delivered” (we quote from the advertisement prefixed to the volume) “on various occasions before the university of Oxford. The leading object of the author, in the selection of his subjects, was that of counteracting those popular arguments and prejudices against the credibility of revelation, which, however superficial, he conceives to stand not unfrequently in the way of the religious belief of those young persons, the eagerness of whose judgments has not yet been corrected by persevering habits of impartial reflexion.” Thus they were expressly addressed to the undergraduates, and as we happen to

know, were by them highly esteemed, and attended with crowded congregations. Indeed, we have heard it reported, that it was in consequence of their desire, very generally and very strongly expressed, that the author (who is the head of one of the most noble foundations in Oxford) was induced to publish them. The compositions themselves bear internal evidence of having been written for delivery, rather than for the press. Some few inaccuracies of expression appear; the sentences are often extremely long; and the general structure of the style is deficient, if tried by that excellent test of being intelligible without the aid of punctuation, though such as, we doubt not, to have been highly efficient, when enforced, as it was by the preacher in this instance, with the emphasis of a fine voice and feeling manner.

We would not, therefore, dwell for a moment on blemishes of secondary importance in a work like this. We rejoice to see the Head of an eminent college, a man of high repute for talents and learning, stand up in the pulpit of the university as the spiritual guide and instructor of the students. We rejoice to know that it is a case which has had many precedents of late years, and which as an example is likely to be very frequently followed. The Church of England supposes no one of her members, in whatever situation they may be placed, to be destitute of an appropriate minister responsible for their spiritual improvement, and bound to promote their edification by private exhortation and public preaching of the word. To whom are the students of universities to look up for this Christian guidance? We reply, to the tutors and heads of their respective colleges for private conference, and for the edification of God's word to the preachers in the university pulpit. On those who occupy these responsible situations, being, as they for the most part are, ministers of the Church of Christ, devolves the duty of watching over this most interesting charge during the time of residence under their care. And when they consider how commonly their official employments prevent them from undertaking any other spiritual cure, and how great is their risk of acquiring a distaste for the most appropriate duties of their profession, they will rejoice to take this method of fulfilling the solemn vows of ordination, and thus consecrating the duties of tuition by the ministrations of the priesthood, will "give faithful diligence to minister the doctrine and sacraments and discipline of Christ," and "to use both public and private monitions and exhortations, as well to the sick as to the whole." Amply will such diligence be repaid to every one who shall so labour in his Master's vineyard. Not, indeed, that we set the motive of the minister's exertions any lower than the love and favour of his Lord; or hold out the expectation that in any field of labour he will not meet with frequent and mortifying disappointment. Only we maintain, that if a man of refined mind, and high

intellectual endowments, were to choose out a portion of the flock of Christ to be most unlikely to disgust him by perverse obstinacy, and best suited to meet with corresponding warmth the tenour of his enlightened ministrations, it would be difficult to say where he could have more prospect of rejoicing in his labours, than with a body of well-educated intelligent young men, such as constitute the chief part of our colleges. We, therefore, the more strongly urge this view of their duties on the attention of the governors and tutors, as being no less desirable for themselves than important for the welfare of the community; and that especially at a time when the experiment is about to be tried of establishing an institution for liberal education, on the professed exclusion of all religious teaching whatsoever.

But it is time to give our readers a specimen of the work which has led to these remarks. We will turn then to the seventh Sermon on Prov. xxviii. 26, where we shall find an interesting discussion of a familiar but most important topic,—the prevalence of unchristian conduct amongst professed believers in Christianity.

With regard then to the question before us, why does the Christian continue in sin, when, according to the principles of his belief, such conduct is diametrically contrary to his most important interests? Our first answer will be, that, although the highest achievement of a course of moral and religious discipline be, to subject our every thought and action to the control of conscience and religion only; yet in every stage short of this highest exaltation of character (and under this description we must include nearly the whole of man's career upon earth) it is to far inferior impulses that even our most plausible actions owe their birth. Of man, in his natural and unconverted state, passion, not principle, forms the main-spring of action. In proportion, however, as his moral education advances, higher and nobler views gradually present themselves. Impulses ripen into knowledge. Where he once only felt, he now reasons. His aspirations become purer, and his aims sublimer. But he is not, therefore, transferred at once from guilt to innocence, from reprobation to grace. The understanding may be, indeed, enlightened, but the original habits of the heart will still continue to operate. It will be long, very long; after many sins against his better knowledge, after many humiliating failures; after innumerable contests with his eternal enemy, and innumerable defeats; after experiencing again and again the weakness of the flesh, notwithstanding the fervour of the spirit;—ere his original constitution will change its bias, and the engrafted and celestial principle begin gradually to supersede that which is natural and earthly. In this intermediate state of moral improvement, our conviction may indeed be sincere, but our conduct will still be defective; and knowledge and practice, so far from standing, as they ought to do, in the close relation of cause and effect, will in reality be found to be but rarely and accidentally connected. The former, proceeding upon the slow deductions of abstract calculation, will be cold and systematic, deserting us in the hour of temptation, and only recurring when too late, in the solitude of the closet; whilst the latter, resulting from the immediate impulse of physical appetite, will be hasty and impetuous, hurrying us into guilt ere our reason can rally all her faculties, or our conscience shake off her slumbers.

Hence the preacher argues to the necessity of diligently habituating ourselves to impede the activity of our passions, and excite the energy

of our reflective powers; and concludes that one cause of the inconsistency between profession and practice is,

The want of any necessary connexion between the mere knowledge and the practice of morals. It is indeed the object of all education to produce this connexion, but the completion of that object is in fact the completion of the Christian's triumph on earth. It is not the commencement, but the termination, of his labours: that victory over the world, and over himself, the result of long prayer and watching; of faith, patience, humility, and perseverance.

A second source of this common evil is thus detailed :

Yet I cannot help believing, that if we look closely into what passes in our own minds, when we feel any inclination to deviate from our duty, we shall detect there a slovenly kind of reasoning, by which even this most manifest truth is at such moments robbed of half its power of conviction. That the gratifications of vice are immediate, and those resulting from religion only in expectation, is in itself a fact quite sufficient to bewilder judgments so feeble and capricious as our own. To the mind's eye, as well as to that of the body, there appears to be a law of perspective, which diminishes the apparent size of an object in proportion to its distance. Hence it is that a single particle of dust is sufficient to conceal from our view the surface of one of the heavenly bodies, the real bulk of which we know to exceed any thing which the human imagination is competent to grasp; and that by an analogous process, the most trifling earthly temptations, if brought sufficiently near, are sometimes found sufficient to expel for an instant from our thoughts the remote but tremendous speculations of eternity with all its accompaniments. In both these cases the provision of nature is wise in the highest degree, if considered with respect to our immediate and practical wants. Had the human eye been so formed as to see things in their real proportion, unmodified by distance, the immensity of the heavenly bodies would necessarily have occupied the whole of our attention, whilst we should have been practically blind with regard to the objects of earth. And, on the same principle, had our minds been so constructed as to perceive instinctively the exact relative value of the things of time and eternity, their faculties would have been irresistibly attracted by the vast preponderance of the latter; whilst the affairs of this life, failing to excite any interest, would have been totally abandoned. Admitting however the necessity of this arrangement, by which, so long as we are inmates of the earth, its concerns are calculated to act upon our feelings with more than their due and proportionate value, still we are to recollect, that the real nature of things is totally different. To sound philosophy objects are not such as they appear, but as they are; and whilst the wants of our physical nature are continually cheating us with illusions, and suggesting to us false estimates of the value of all which surrounds us, it is her office, in our more intellectual and contemplative moments, to interpose continually between our appetites and our judgments, and to exhibit the turmoil and vanity of our worldly speculations in all their intrinsic nothingness.

Before we conclude this article, we would add one word on college servants. Our 22d Canon commends these, no less than the students, to the spiritual guidance of the Masters and Fellows of Colleges. We wish this provision for their instruction were more generally effectual. We know that in many instances it has been much neglected; and that the same individuals who would make a point of superintending the instruction of servants at their own homes, are accustomed, in their corporate capacity, to witness gross excesses without a reprimand, and seldom take pains so much as to ascertain that the domestics of the college regularly attend divine service.

ART. II.—*A Sermon preached in the Chapel of Farnham Castle, at an Ordination held by the Lord Bishop of Winchester. By the Rev. JOHN BIRD SUMNER, M. A. Prebendary of Durham and Vicar of Mapledurham, Oxon. Hatchard. 1828.*

"And the seventh angel sounded; and there were great voices in heaven, saying, *The kingdoms of this world are become the kingdoms of our Lord and of his Christ.*" Rev. xi. 15.

THIS is a text which no one who bears the heart of a Christian can peruse without a mixture of melancholy and exultation: of melancholy at the present condition of the world,—of exultation at the brightness of the prospect which is partially unveiled to us by the hand of prophecy. Our faith and our hope are scarcely equal to the trial of a long and steady gaze upon the kingdoms of the earth, and all their perishable glory; because the contemplation is one which oppresses us with sights apparently at variance with all the gracious purposes which the revelation of God has announced. Of all the millions which inhabit our globe, but a small portion acknowledge the name of Christ; of that part, again, a large majority adhere to a corrupt and superstitious faith; and, lastly, of those who hold the truth in righteousness and purity, the number, it is to be feared, is comparatively so small, that it is impossible to think of it without grief and consternation of spirit. These, however, are perilous and ensnaring computations; and we may always find a retreat from them in the zealous discharge of Christian duty, and in grateful meditation on the brighter days which are yet in store for the children of men. It has been said somewhat quaintly, though justly and forcibly, by Lightfoot, that, "a traveller to heaven walks upon two legs—hope, and a sense of duty. Now, many a time, his hope, like Jacob's thigh, is sinew-shrunk and lame, and hath no strength at all in it: yet he makes shift to bear on his other leg—his sense of duty; and, Jacob-like, he limps on to his journey's end." And what is here said of hope, as it relates to the personal condition of the Christian, may, with equal justice, be said of it as it relates to the prospects and destinies of the human race. Whenever the overflowings of anarchy and ungodliness tempt us to despair of mankind, it is our wisdom to *bear* upon that support which is less liable to failure and disorder,—the plain sense of personal duty. Times and seasons are in the hand of God; the obligation to walk in the way of his commandments is our own immediate and constant business; it demands, under the divine blessing, the exercise of those capacities which the fall has left us; and it is an obligation which may well absorb all our energies, without leaving any superfluity to spare for dubious and unfruitful speculations.

To this practical view of the high matters suggested by the text, the

preacher before us arrives, after some appropriate and most impressive remarks on the blessed consummation alluded to by the apostle. Having indulged, for a time, in the contemplation of that glorious period, he asks,

How then may this event be hastened on? Let us descend from the higher eminence, where the view, though sublime and magnificent, is not presented clearly to the eye; let us attend to a more contracted prospect; let us leave the vastness of a kingdom, in which our imagination bewilders itself, and come to what a kingdom consists of, individual parishes, individual families, individual persons. There, the supremacy must begin. These are the tributary provinces which must bring their homage to the throne of Christ; these are the subjects from which allegiance is due, who must rally round his altar, and fill the ranks of his army.

When an individual, for example, as he grows in years, grows in grace and knowledge; recognises the vows of his baptism, which oblige him to *live righteously, soberly, and godly in this present world*, and becomes as one of those whom Christ has redeemed as a *peculiar people unto himself*; then he, so far, advances the kingdom of Christ, which, like other kingdoms, is made up of a multitude of individuals.

When the collected individuals of a family are ruled by the same religious principle; when the children are early taught to run the race of life, looking to him who has left them *an example that they may follow his steps*; and when the household is encouraged and instructed to *seek first the kingdom of God and his righteousness*; then the dominion of Christ is still further extended.

When many individuals and many families thus walk with God, having peace with him through the redemption that is in Christ Jesus; when any considerable proportion of that district which we term a parish, is directed by Christian principles and governed by Christian laws; then a still nearer approach is made to the blessed consummation foretold in the text, when *the kingdoms of this world shall become the kingdoms of our Lord and of his Christ*.

You perceive then, brethren, on what this consummation in part, in great part, depends. It depends on you, to whom the spiritual care of these parishes, and of the families and the individuals they consist of, is entrusted. You are to be the instruments by which the kingdom is enlarged; you are the agents by which it must be organized. Every child which you train up in the way it should go, as "*Christ's faithful soldier and servant*;" every wanderer whom you reclaim, and recover to the fold; every weak Christian whom you strengthen; every earnest Christian whom you preserve in the unity of the faith; every family which you establish in the habits of social prayer, and settle on the foundation of Christian principle; all these are so many additions made to the kingdom of Christ, and tend to approximate his universal rule. And why should it not be universal? *Is the arm of the Lord shortened, that it should not save, or his ear heavy, that it will not hear?* Why should not the flame kindle from individual to individual, and spread from family to family, and from parish to parish, till one shall say, *I am the Lord's*; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel! We are not to wait for fresh interpositions on the part of God; we are not to look for extraordinary effusions of the Holy Spirit; but we are to act upon the means vouchsafed to us, abundantly sufficient as they are, and to trust the promise, that the word of God *shall not return unto him void*. Pp. 8—11.

We have here a beautiful and engaging description of the manner in which the kingdom of Christ may be most legitimately and effectually enlarged; and of the solid enjoyment and powerful animation to be derived by the laborious and faithful minister, from a view of the

promises and predictions which point to its complete establishment. This habitual leaning and reliance on his sense of duty, will render him less dependent on the more celestial, but more fluctuating and unsteady encouragements of hope.

We are unable to insert more of this admirable discourse than its closing paragraph, which conveys in a few simple and winning sentences all the most awful motives which can animate the heart of an evangelist.

● Go forth then with this impression; and may the Holy Spirit fix it upon your minds! Go forth with the impression that you are workers together with God in effecting his great and merciful purpose for the salvation of mankind. That you are taking upon you a ministry, by which his goodness is to be realized, his glory manifested, his will accomplished, and his prophecies fulfilled. You exercise the appointed means by which the people are to be brought *from darkness to light, from the power of Satan unto God, and the kingdoms of this world are to become the kingdoms of our Lord and of his Christ.* You might well ask with the humility of Paul, or the apprehension of Moses, *who is sufficient for these things?* Who am I, that I should go against the prince of this world, or assail the power of darkness? But the answer is at hand: *Be strong in the Lord, and in the power of his might.* Set the object clearly before you, as the mark to be reached, the extending his real dominion in the world, by increasing the number of those who faithfully serve and follow him. This glorious purpose will invigorate your exertion, will smooth all your labours, and soften all your anxieties, and reconcile you to fatigue and self-denial. And the meanwhile, remember the way, the only way in which that object can be attained, by *looking unto Jesus, the author and finisher of your own faith, as well as of the faith of those committed to your care; referring every success to his gracious blessing, and submitting to every disappointment as his will.* Acting on this principle, you will at least do that which Chrysostom of old represented as so awfully difficult for a minister, you will *save yourselves* at the great day. But I believe you will do more; I believe that many of *them that hear you* will be granted to your prayers, to be *your crown and hope of rejoicing* then, when *every man shall receive his own reward, and they that turn many to righteousness, shall shine like stars for ever and ever.* Pp. 16, 17.

We cannot retire from the consideration of this Sermon without adverting, for a moment, to the circumstances under which it was uttered. The scene of its delivery was Farnham Castle; the occasion, an ordination, held there by the brother of the preacher, the present Bishop of Winchester. And an interesting spectacle it must have been, to behold two persons, so nearly related both by blood and by the ties of their more sacred brotherhood, standing before the Lord together, and joining in the most solemn ministrations of his house! We might there, if any where on earth, exclaim, *Behold how good and lovely a thing it is for brethren to dwell together in unity!* a unity, not merely cemented by feelings of kindred, but rendered indissoluble by the consciousness of a participation in holy offices and heavenly engagements. It will be the prayer of every true son of the Church, that the fragrance of it, like the precious ointment of Aaron's robe, may long ascend to heaven, and that blessings may come down upon it like the dew which fell on Hermon, and refreshed the mountains of Zion.

ART. III.—*A Sermon preached at Northampton, July 4, 1827, at the Anniversary of the Northampton Committees, in aid of the Societies for Promoting Christian Knowledge, and for the Propagation of the Gospel in Foreign Parts. By the LORD BISHOP OF CHESTER.* Rivingtons. Pp. 24. 1827.

"While the bishops and governors of the Church," says Lord Bacon, in his Advertisement, touching the controversies of the Church of England, "continue full of knowledge and good works; while they feed the flock indeed; while they deal with the secular states in all liberty and resolution, according to the majesty of their calling, and the precious care of souls imposed upon them; so long the Church is situated, as it were, upon an hill; no man maketh question of it, or seeketh to depart from it. But when these virtues in the fathers and leaders of the Church have lost their light, and that they wax worldly, lovers of themselves, and pleasers of men, then men begin to grope for the Church as in the dark; they are in doubt whether they be the successors of the Apostles or of the Pharisees: yea, howsoever they sit in Moses' chair, yet they can never speak *tanquam auctoritatem habentes*, as having authority, because they have lost their reputation in the consciences of men, by declining their steps from the way which they trace out to others; so as men had need continually to have sounding in their ears, *Nolite exire*, go not out; so ready are they to depart from the Church upon every voice."

It must, we conceive, be universally allowed, that the author of the sermon before us is entitled to a distinguished rank among the many venerable and illustrious Prelates who, since the days of Bacon, have been able to peruse the above sentences with a serene countenance, and a joyful heart. From the day of his consecration to the present hour, the mighty and glorious work to which he has been called never seems, for an instant, to have been absent from his thoughts. His life and his labours pronounce a *nolite exire*, in accents which, one would imagine, could be resisted by none but an incurably factious and contentious spirit: and if he could witness the numbers,—known at present only to his Divine Master,—whom his example and his ministry may have retained within the bosom of the Church, or united to her communion, we verily believe, that he would have a crown of rejoicing, the *exceeding weight* of which would overpower and annihilate all the rewards this world has to bestow, or all the injuries which it has to inflict. It is gratifying to think, that so zealous and so able a servant of Christ, should have been advanced to his holy office in the full vigour of his life; and that the Church may yet look to him for a long course of faithful and inestimable service.

We cannot refuse ourselves the gratification of inserting the following notice, prefixed to the Sermon by the Committees of the two Societies, as conveying a most impressive testimony to its merit and power.

The following Sermon, when preached at Northampton, by the Lord Bishop of Chester, made a powerful impression on a numerous and highly respectable audience, and was followed by most liberal contributions in aid of the holy designs which it so ably recommended. Its influence, however, would still be limited, if confined to those only who were present when it was delivered; and

the Committees, feeling persuaded that its publication would lead to much more extensive benefits, requested and obtained the Right Reverend Prelate's permission to print it for general circulation. In sending it forth to the world, they are anxious that it should carry with it their acknowledgments to his Lordship, for the honour he did them by his presence at their Anniversary—for the kindness and ability with which he promoted their cause, not only in the pulpit, but throughout the whole of the day—for his valuable and interesting communications respecting the Societies in behalf of which they were assembled, and other kindred objects—and especially for allowing them the privilege of offering to others the pleasure and advantage they derived themselves from his Lordship's discourse.

The text is from Luke xxii. 32,—*When thou art converted, strengthen thy brethren.* Having shewn that these words impose on all who profess Christianity an obligation similar to that laid upon St. Peter by our Lord, the preacher suggests that it may, possibly, be asked, Have we been converted as St. Peter was? for if not, the argument does not apply to us. We recommend the Bishop's answer to this question to the attention of those preachers who are in the habit of addressing their congregations in the same language, which it would be proper to use, if they knew them to consist partly of persons converted to the Gospel, and partly of heathens who had never, even nominally or theoretically, embraced the religion of Christ.

We argue with you on the supposition that you are Christians. We do not inquire what you are; but we reason with you as though you were, in principles and affections, what you ought to be, so far, at least, as to be convinced of the truth and importance of the Gospel, and desirous of believing and doing what it requires. If not, we must take up an entirely different position, and bring you to a right profession of Christianity before we enlarge upon its practice. But we may surely take it for granted, that you are so far converted, or turned towards God (and that is far enough to bring you within the scope of the argument) as to intend, and desire, at least, to be Christians, and to be convinced of the unspeakable importance of the question which depends upon your being so in reality. To know that you *may* be saved, and the method by which you may be saved; to know what God requires of you, and the means by which you may be enabled to do it; this is a knowledge and a conviction which, even if you want resolution and strength to realize them in your own practice, bring you clearly within the application of the argument, *when thou art converted, strengthen thy brethren.*

Perhaps, indeed, it is to such persons, nominal and theoretical, but not practical and genuine, converts to the realities of the Gospel, that on such occasions as the present our reasonings must chiefly be addressed. By him who has been, in the fullest sense of the word, converted from the death of sin to the life of righteousness, by the efficacy of a living faith, no such reasonings are needed. He feels already, in all its holiness of obligation, the sacred and delightful duty of converting and strengthening his brethren. Their souls are precious in his sight, because he has been brought to feel the value of his own. Yet even *he* may be animated and cheered in the prosecution of his pious and charitable views, not only by contemplating the motives and reasons which justify and require his exertions in the work of love, and the happy results which encourage him to persevere; but by the reasonable hope, that the solemn enforcement of these motives may strengthen their brethren also, and excite *them* to gird up their loins for a more earnest and strenuous cooperation.—Pp. 8, 9.

In these paragraphs we find a union of robust good sense with uncompromising piety, which is worthy of all honour and imitation. The most devoted and faithful teacher may learn from it, that it cannot be required of him to separate his hearers into two parts or factions, having no concord, or communion with each other; and that there^s may be better ways of arousing the careless or merely speculative Christian, than to consign him to a state of virtual alienation from the society of the faithful. If we recollect rightly, this indiscreet and pernicious mode of address has been ably and powerfully exposed in Sumner's Apostolical Preaching. It is satisfactory to find the judicious views of that writer receiving such potent confirmation from the Bishop of Chester.

Having adverted to the purposes and designs of the two great Societies of the Church of England, he proceeds to repel, in a few decisive sentences, certain objections which are sometimes levelled against their constitution, as defective in a liberal and comprehensive spirit.

Against societies so constituted, it was to be expected that objections would be made by those who undervalue the importance of uniformity, if not of unity, in the great Christian family. They have been accused of a bigoted attachment to system; of attempting to obtain an undue influence, and to extend the boundaries of a particular church. To this we answer, in their behalf:—We do, indeed, desire to instil into the minds of others those doctrines which we in our hearts believe to be the genuine doctrines of the Gospel; and to retain, or to bring them within the sanctuary and fortress of that church which we consider to be the faithful depositary and dispenser of the pure word of God. And what Christian could act otherwise? When we can be convicted of teaching our brethren a single doctrine or duty, the belief and observance of which will not contribute to their comfort in this world, and to the ascertaining of their eternal interests in the next; when it can be proved, that the consistency, and uniformity, and good order, and wholesome discipline of an apostolical church, are injurious to the growth and spread of genuine Christianity; it will be time enough to charge us with an *undue* partiality to system.—Pp. 14, 15.

We insert the following paragraph, because it states a fact in the highest degree interesting, and which may stand in the place of a whole legion of arguments in favour of the Institution in question:

Let me now appeal to your pious and benevolent feelings by the statement of a single fact. In the course of the last year, this Society has sent abroad, into every side and corner of the land,—the cottage, the school, the hospital, the prison,—more than 1,500,000 religious books and tracts. Supposing that each of these had found one reader, how great must be the good which it has done. Consider how many slumbering consciences may have been awakened, how many sinners alarmed, how many mourners comforted, how many ignorant enlightened by the blessing of God vouchsafed to the use of such means. Could we but trace the windings of those thousand streams of knowledge, which from this fountain head are guided by the hand of Charity through every walk of life, to purify and fertilize the land; we should see reason to bless God that he has thus permitted us to be the humble instruments of setting forward his glory, and the salvation of his creatures.—Pp. 16, 17.

The following exhortation, in behalf of the Sister Society for the Propagation of the Gospel, cannot possibly be read without a *burning heart*, and an awakened conscience, by any but those with whom religion is a barren, lifeless, unprofitable theory.

It is our unquestionable duty to set forward the Gospel, and to promote the salvation of mankind, if the occasion require it, at the cost of whatever is most precious to us. Our piety and zeal in the cause of Christ are not likely, in these days, to be put to so severe a trial. But when there are to be found faithful and devoted servants of their Lord, ready to encounter all the privations, and hardships, and dangers, which try the patience and endurance of the humble missionary; men who are willing to be placed *in jeopardy every hour,—to die daily, to spend and be spent* for those whom they would make their brethren—how can *we*, professing to be servants of the same Master, pledged to the same work, sit contentedly at home, in the calm enjoyment of ease and competence, soothed and consoled by all the tender sympathies and endearments of domestic life, and refreshed by the unforbidden pleasures of social intercourse,—without contributing to the maintenance, and forwarding the success of those who are doing our work? Let no one suppose *that* work to belong peculiarly or exclusively to the ministers of Christ. He gave his parting charge to Peter, and through him to the Apostles, as the teachers and rulers of his church, when he said, in thrice repeated words, *Feed my sheep*. But this exhortation, *when thou art converted, strengthen thy brethren*, as I have already shown, is constraining upon the consciences of *all* his servants. True, it is more especially, with higher and more awful degrees of responsibility, *their* duty, who are called and set apart for the ministry of the Word, to *do the work of evangelists*, to be in the most extensive sense, *the lights of the world, to disciple all nations, to preach the everlasting Gospel to mankind*: but every faithful and affectionate servant of Christ, every one who has the interests of his Master at heart, every one who has been brought to feel how precious in the sight of God are the souls of his reasonable creatures, will press forward to bear his part in the great work, and will rejoice in the privilege of becoming thus indirectly a preacher of the Gospel to all nations.—Pp. 18—20.

We have only to add the expression of our ardent hope, that this powerful appeal will be widely circulated; and that, with the other ministrations of its venerable author, it may be a savour of life to all who may be brought within the sphere of its influence.

ART. IV.—*Considerations on Miracles. By the Rev. C. W. Le Bas, M. A. Rector of St. Paul, Shadwell, and late Fellow of Trinity College, Cambridge. London: Murray. Pp. 188. 1828.*

THIS little volume, the substance of which, as we learn from the title-page, first appeared in the *British Critic* for January 1827, is dedicated to the Bishop of Chester; by whose encouragement and approbation chiefly the author has been induced to submit his observations in this form to the judgment of the public. We believe that few persons, who read the original article, would not heartily concur in the propriety of the recommendation given by the learned Prelate. The importance of the subject is undeniable: and it is here treated with such ability, as fully to entitle the work to a distinct place of its

own. We wish to have a treatise, so powerful and masterly as this, not merely in the pages of a review, however popular and respectable: it should occupy an independent situation in our libraries among publications of a similar class; so that not only may we be able at any moment, without turning over indexes, to lay our hands upon it, and refresh our recollections by the ready perusal of it, but that it may obtain the attention which it deserves in years yet to come.

It is right, however, that we should warn persons of frivolous and undisciplined minds, who are incapable either of listening to a close reasoner, or of comprehending him if they *do* listen, that they will probably not be disposed at once to join in this language of approbation. They have much to do in the way of mental exercise, before they can be qualified to appreciate the merits of this treatise; but we can assure them for their comfort, that if they will only give a good resolute summons to their thinking powers, they will soon discover in these pages much to interest their attention: and we promise further, that when they have well digested the instruction here presented to them, they will find their faculties strengthened by the discipline, and will have the satisfaction of contemplating this great department of the evidences of religion with a clearness of perception which will amply reward them for their toil.

We shall endeavour to lay before our readers the general outline of the argument; and shall make a free use of the very words of the author wherever it suits our convenience. We mention the circumstance generally here, to spare the trouble of continued acknowledgment.

What is a miracle? Mr. Le Bas very properly commences his subject with this inquiry—Are we to define it, with Dr. Johnson, as “something above human power,” or with the Bishop of Peterborough, “as something which cannot be performed without the special interference of God?” This last definition is open to much objection, as involving a principle which may be, and has been disputed. We may easily admit an act to be above human power, and yet have very cogent reasons for doubting whether it was performed by the special interference of God. A plain reader of the Bible will find himself much more inclined to believe that some super-human events are to be ascribed to the limited agency of inferior beings, than to refer every thing of the kind to an immediate and special exertion of the divine power: and an examination into the subject will supply him with strong reasons in support of his opinion.

The consideration of this argument leads Mr. Le Bas to some remarks upon the theory of Farmer in his *Essay on Miracles*: a writer who, having adopted the notion that no inferior being can be entrusted with the power of supernatural action, denied altogether the

reality of demoniacal possession, and reduced the temptation of our Lord to a mere unsubstantial mystery. In reply to this author, whose grand error is the presumption that we are in a condition to judge what mode of administering the moral government of the world is or is not compatible with the moral perfections of the Deity (p. 6), the argument of analogy is very happily brought forward. We see that evil is allowed to enter in many forms into the existence of God's providence: there is much of human imposture in the world, which is often moreover very successful, and we are assailed by many powerful temptations. The Divine government allows such things to come upon us as moral and accountable beings. Why may it not allow, on the same principle, of the limited agency of demons? Why is there to be no exercise of the rational faculties in judging of the nature and character of a miracle?

The allegations that miracles performed by lying spirits *must* be a trial too severe for all human sagacity and virtue may be met by the question, how then are we to account for the permission of counterfeit miracles, so closely resembling the true, as often to require profound discernment and laborious inquiry to find out the imposture? If it is consistent with the divine perfections to suffer large portions of mankind to be exposed, by the agency of wicked men, to delusions, which a vast proportion of them are not qualified to detect, how can we confidently exclude the agency of seducing spirits from the dispensations of God? Human craft, although capable of being matched by human sagacity, has yet in certain circumstances, as to civilization and knowledge, the power of deceiving whole communities of men. Why are we to conclude that a similar power of deception may not be committed to demons? Does it follow that enlightened persons making a right use of their faculties *must* in this case be utterly incapable of separating truth from error?

As to the extreme case of a heathen encouraged to persevere in idolatry by a miracle wrought expressly for the confirmation of that practice, it is a supposition altogether gratuitous; the thing cannot be: neither can it be imagined that the miraculous proof can be equally strong for the worship of the true God and the worship of idols. And even if this were the fact, there would be other considerations which would lead to a right decision.

But, after all, the history of the divine dispensations presents us with no such cases. It seems, indeed, impossible, with the Bible open before us, to doubt that superhuman intelligences may have the power of working miracles. Whether that power be inherent in their nature, or only consigned to them by special appointment, is an inquiry of little moment: for if such beings be allowed to interfere at all in human affairs, their interference must, to us, be miraculous, whether they are acting within their own natural sphere or not. But the great and important circumstance to be observed, is, that the exercise of such power is always represented as under limitation and control. In the Old Testament, the

nearest approach to a competition of miracles is to be found in the contest between Moses and the necromancers of Egypt. Now let us, purely for the sake of argument, imagine that those impostors had the advantage of preternatural aid; and let us see whether, even in that case, the contest, as it is recorded, could have left on any well-regulated mind a doubt as to the conduct demanded by the occasion. The sorcerers, we will suppose, were enabled, by a confederacy with evil demons, to convert rods into serpents, and water into blood, and to bring up frogs upon the land. But here the efficacy of their enchantments ended; and they were themselves compelled to acknowledge the working of a superior agent. And then followed such an august display of supernatural power as must have convinced any sane mind, that, if there had been any conflict of superhuman agency, it was between inferior spirits and the arm of Omnipotence! What comparison could there be between the performance of the magicians, and the potent word which called hail and fire from heaven, which spread over the land a dark less that might be felt, and which smote all the first-born throughout the realm of Pharaoh? Let us imagine that we ourselves had been witnesses of these scenes, could we have hesitated a moment which to trust, the "juggling fiends" of Egypt, or the mighty God of "Israel?" Would it ever have occurred to us, that the "finger of the Lord" was to be resisted, because certain strange things had recently been achieved, either by crafty men, or deceiving spirits? Where, then, is the overpowering trial of faith or discernment implied in such an exhibition?—Pp. 17—20.

The same principles apply to the New Testament: demons are introduced only to be baffled: the authority of Christ over them is decisive: the faith of no man, possessing a sound mind, could be endangered by comparing their power with that of the Son of God.

On the whole, then, it appears, that, in our speculations respecting miracles, we are not required—because we are not enabled—to draw a clear line of restriction round the agency of invisible beings. But it also appears, that they who feel themselves compelled to admit the possible exercise of superhuman power by beings not absolutely divine, have nothing to apprehend from this admission. The only just inference from it is, that in this particular, as in many others, the divine government is profoundly mysterious. Inscrutable, however, as it is, there is nothing in this department of it to unsettle our reliance on miracles performed for purposes obviously unexceptionable and benevolent. There is, in all the dealings of God, so much that is unfathomable by us, that it must be dangerous to frame our views upon the presumption, that this or that particular course of things is incompatible with his perfections. Whether by the agency of men or demons—certain it is, that delusions of the most abominable kind have been successfully practised. But this, assuredly, does not exempt us from the duty of exercising our judgment on every case of miraculous evidence connected with our salvation. And if we approach the task in a proper temper, we shall not fail to perceive, that the arm of the Lord has been revealed to us in a way that puts to shame all the works of darkness, whether carried on by human or by spiritual agency.

It may, perhaps, be urged in reply to these remarks that all deviations from the course of nature, by whatever immediate agency, must be regarded as the work of God, since they cannot take place without his permission; and that by such permission, he does no less than make the acts his own. Every person, however, at all conversant with inquiries of this nature, must shrink from the aid of so treacherous an argument as this: an argument, which, if admitted, would recoil upon its employer with this dreadful consequence,—that the most fearful prodigies of human wickedness and impiety may be ascribed to the special interference of the Almighty. For, if by permitting the acts of demons, God must be supposed to authorise those acts, and to give them his positive and special sanction, why may not the same be said of the most gigantic atrocities

of sinful men? But it is needless to dwell longer on this most dangerous defence. It may be difficult, indeed, for us, by any process of reasoning, to discriminate between the active and permissive providence of an Omnipotent, and perfectly independent Being. And yet, every one who has thought at all on this unfathomable subject, must surely perceive that nothing but the darkest confusion can result from any attempt to identify them.—P. 24—27.

Mr. Penrose, of whose treatise on the evidence of the Scripture miracles the substance of this volume was published, as a review, taking as his definition of a miracle “an act above the power of man,” establishes the two following positions :

First, that every superhuman act confers on the agent a superhuman authority, when appealed to for that purpose.

Secondly, that it may safely be concluded, that such authority is not merely superhuman, but absolutely infallible and divine, unless one of two things can be shewn; namely, that the pretensions of the agent involve some doctrine clearly incredible or inadmissible, or that they are at variance with some authority at least equally potent. If, on the contrary, any inadmissible doctrine be involved, or any acknowledged authority invaded, then we are bound either to suspend our judgment as to the performance of the miracle, or, at all events, to reject the pretensions of the person by whom the miracle is wrought. And, as to the difficulties which may, in some conceivable cases, attend the application of this rule, it is our duty to rely on the aid and guidance of that power, to whom we are taught to look under all other temptations.—Pp. 30, 31.

For the truth of these positions, he appeals to the moral and intellectual constitution of man. The first of them will not, where that constitution is sound, cause any difficulty: the inquirer will arrive at a conviction upon the second by a simple process of reasoning. Finding nothing to repel the evidence before him, that this more than human authority is supreme, he will rely upon such miraculous evidence as indicative of the Divine will: he will not reject it till it can be shewn to involve something which renders that belief untenable.

As to any imagined instances of rival authority, such, for example, as that of a dead body raised to life by Jesus Christ, and another by Judas Iscariot after his apostacy, the spectator would surely not be induced by them to reject the pretensions in each case as equally worthless: he would fall back upon his conviction that the world is governed by a righteous God; and would, with whatever hesitation in the mean time, eventually take *him* for his guide, whose doctrine or pretensions involved nothing repugnant to the unalterable principles of right. We are so constituted, that the concurrence of a superhuman act with unimpeachable tenets, must be sufficient to compel the assent of every sound intellect.

From reflections of this nature, the author naturally turns to expose “the despicable sophistry,” which accuses the friends of revealed religion of first proving the doctrine by the miracle, and then the miracle by the doctrine.” That all persons who make this charge, are aware of

the falsehood and folly of it, we would not affirm. We are bound in charity to suppose that, in many cases, their conduct is to be ascribed not so much to dishonesty of purpose, as to a defect in the reasoning faculty, which renders them objects rather of compassion than of stern censure. The process by which believers in the Christian revelation do arrive at their convictions may be stated in this way:

In the first place, they believe Jesus of Nazareth to be a teacher of super-human authority, because he did such mighty works as exceed the power of man.

Secondly, finding neither in his own life and precepts, nor in the pretensions of other teachers, any thing to limit their reliance on that authority, they hesitate not to confide in it as absolutely conclusive and divine.

Thirdly, on the strength of his divine commission they receive all his sayings, and believe him to be the Christ the son of the living God.

Fourthly, perceiving the truths revealed by him to be capable of a highly moral and beneficial application, they feel strongly confirmed in the justness of their conclusion.

Lastly, being thus assured of his plenary authority, they rest on it, not only as proving his own *peculiar* doctrines, but as furnishing an additional and independent sanction to all the moral principles involved in his teaching. So that morality, which before may have appealed only to reason, now appeals to revelation also.

Now where, it may confidently be asked, is the illogical assumption in this proceeding? We have assumed, as an ultimate truth, what we suppose no one will deny, that man only obeys a natural impulse when he suffers himself to be powerfully influenced by great authority. We have also assumed, that the inquirer is in a tolerable state of moral sanity; that he has in him the elements of morality; for, otherwise, the second step in the above process, if taken at all, would be taken in pure ignorance and blindness. Without such assumption, how could we maintain that man is qualified for any inquiry relating to morals or religion? And what sceptic is there so besotted as to maintain, that, before we can become impartial judges in such questions, we must get rid of all our moral preferences and antipathies? No: the argument, as we have put it above, does not circulate. It does not merely bring us back to the point where we began. It sets off on the firm ground of instinctive moral perception; but it pursues a path which rises at every step, till it leads us round to a position infinitely more elevated and commanding than that from which we started; a position which enables us to survey, more clearly than before, all the grand truths of natural religion, while at the same time it opens a prospect of still greater magnificence, even the kingdom of the Redeemer, with "the glory thereof."—P. 42—44.

Should it be alleged that, by allowing an examination of the doctrine to precede our full submission to the force of the miracle, we reduce a miracle to something very inconclusive, since there are disputants who reject the doctrines even of the Trinity and the Atonement, the reply is, that we are not bound to dispose of this class of difficulties. All that can be expected of the advocates of miracles is, to suggest a criterion which will satisfy the generality of sound understandings.

He is not obliged to concede that a doctrine is inadmissible, merely because certain strange and incredulous mortals refuse their assent to it. A position is not to be rejected as incredible, unless the common sense and feeling of mankind revolt against it. Thus, if a person claiming the authority of a prophet, were to assure us, that murder and fraud are allowable and even meritorious, we might justly dispute his pretensions, though supported by the most overpowering apparent display of signs and wonders. But it certainly does not follow that we

should be justified in rejecting him and his miracles, if he were to tell us of the incarnation of the Son of God; although many persons may be found, who profess themselves incapable of embracing any such incomprehensible and mysterious article of faith.—P. 50.

It would be well if individuals of a sceptical turn of mind would examine into the grounds of their scepticism. In many instances, it is to be feared, that, as in old times, there existed persons who *loved darkness rather than light, because their deeds were evil*; so, likewise, at this day, the resistance to divine truth arises but too often from selfish interests, strong prejudices, and unruly passions.

It has been suggested by Cudworth, that even geometrical theorems, if connected with offensive moral truths, might, possibly, become the subject of eternal doubt and controversy: and, if so, we ought not to be surprised at the existence of understandings upon which the evidence of miracles might be absolutely thrown away. They whose intellects are thus perversely fortified, must be left to higher influence. The only miracle that could succeed with them must be wrought upon their own mind.—Pp. 53, 54.

Of possible objections arising from extreme cases, there is no end: and to those who imagine or invent miracles, the purpose of which is to establish monstrous and atrocious principles, it is sufficient to reply that we cannot, unless dreadfully depraved, acquiesce in such principles; the moral constitution of our nature forbids it. "As little," the objector may perhaps rejoin, "can I admit the doctrine of eternal punishments." Be it so: *to his own Maker he must stand or fall.*

But, nevertheless, we should by no means be compelled to admit this sweeping conclusion,—that, by pausing to weigh the doctrine, we render the evidence of miracles altogether nugatory. It may still be safely held, as a *general rule*, that superhuman acts indicate to human beings an authority, not only superhuman, but divine; and that, accordingly, they demand our entire submission. And the force of this *general rule* cannot be destroyed by the failure of its application, in certain extreme or imaginary cases, connected, perhaps, with some peculiar habit of thought, or some anomalous structure of mind.—P. 57.

The difficulties really incident to our inquiries on this subject are only such as may be expected by responsible beings in a state of moral probation.

To confirm and illustrate his argument on the admissibility of a doctrine as an element in our estimate of the force and value of miraculous testimony, Mr. Le Bas introduces some very judicious and important remarks from Mr. Penrose; and subjoins the following passage from Tucker, which we cite here, partly because it is of an *anal cast*, and partly because it may easily be remembered.

The *Pythagorean* proposition, for instance, (Eucl. i. 47,) were to impose on mathematicians the *Pythagorean* maxim of a strict vegetable diet, what carnivorous student of geometry would ever get to the end of the first book of Euclid? Or if we could conceive the doctrine of Fluxions had, some how or other, been combined with an obligation to abstain from the use of wine, does any one believe that it would have gained its present undisputed establishment throughout the scientific world? Should we not, at this very day, have many a thirsty analyst protesting that he was under an absolute inability to comprehend, or to credit, the system?

"If (says he) a man of honest, judicious character, but a little straitened in present cash, should receive a strong impression in a dream, that his deceased friend had bid him look under a particular bush, where he should find a purse of money; though he had no faith in dreams, it is very likely he might have the curiosity to poke about a little under the bush. If the direction had been, to lay five guineas there, which, on his returning the day after, he should find grown to an hundred, he would hardly care to run the risk: yet, upon the advice being repeated four or five successive nights, with pressing entreaties and expostulations, he might be tempted to try the experiment. But, if he were commanded to break open a neighbour's house for the money, with an assurance of the deed being lawful and safe, I imagine he would require a better warrant than even twenty dreams, before he would proceed to execution. In like manner, if other persons had told him of having had such dreams, and found them accomplished in all points, upon following their directions, he would want different degrees of evidence to convince him of their being true.

"Therefore, where the facts reported are frivolous, unbecoming, or repugnant to our ideas of justice and mercy, they carry a higher degree of improbability on that very account: for though we have not so perfect a knowledge of what is agreeable to wisdom and goodness, as to render every thing appearing foolishness and evil, incredible, yet we must and ought to give their due weight to the judgments of our understanding, that salutary guide given us from God, for our general direction."—Pp. 61—66.

And to this it may be added, (observes Mr. Le Bas,) that the same considerations by which we pronounce on the credibility of a miracle, may fairly be resorted to for the purpose of judging whether it came from God, should we feel ourselves unable to question its actual performance.

Such are the dictates of sound reason; and a reference to the Scriptures will prove that such likewise is their testimony. This is shewn here, from Mr. Penrose, by the admonition of Moses to the Israelites, against a prophet, or a dreamer of dreams, who should, by the aid of signs and wonders, attempt to lead the people into idolatry; it being the purpose of the Almighty thus to *prove his people*:—by the reply of our Lord, when charged with doing mighty works through the assistance of Beelzebub; and by the solemn anathema of St. Paul against even an angel from heaven who should preach any other gospel than that preached by the Apostles: all these passages tending to establish the same conclusion to which sound reason would conduct us.

But suppose that we are in dispute with a person

Who did not believe, or who did not concede, the existence and moral character of God. How should we deal with such an adversary, in our endeavour to work his conviction by an appeal to Revelation?

We should begin, I apprehend, by producing the Book itself; but considering the Volume as sealed up. We should say nothing to him of its contents, except merely in general terms, that it related to the moral government of the world. We should then tell him, that the volume had been received under circumstances which leave no doubt of its superhuman origin; that we have ample proof of its being the work of no mortal power or understanding.

Suppose, then, by the usual course of external and historical evidence, this point established to the satisfaction of the gainsayer; he will, of course, concede that much more attention is due to such a record than to any collection of merely human compositions; that is, he will not hesitate in ascribing to it more than human authority.

We should next ask him, "Can you, yourself, be satisfied to stop here? Are you not secretly and powerfully impelled to go further? You profess yourself

convinced, that we are indebted for this communication to *some* unknown power, or agent, or principle, superior to humanity. Can you, then, endure to limit your reliance on that Power, unless you see some cogent and irresistible reason for so doing? We do not mean, in this argument, to insist on any instinctive persuasion that there certainly exists a Sovereign of the Universe; but we ask, is there not within us a sort of oracle, which declares, at least, thus much:—that “*if* there’s a Power above us . . . he must delight in virtue,” and in benevolence, and in truth! And if so, can we, without positive violence to our nature, cherish the apprehension, that a communication, confessedly superhuman, may either be frivolous and nugatory, or else a mere instrument of impenetrable delusion?

If our antagonist should reply, that he is conscious of no impulse which urges him to this extent of confidence; that he cannot deny the Book in question to be derived from some superior power unknown to him; but that he is without light enough to stir a step beyond this point, let the subject or the contents of the Book be what they may;—if such should be his reply, it would seem that the discussion must instantly break off. We could have no means of forcing our opponent beyond his present position; and there he must be left, until more potent influences could be brought to bear upon him.

But what, (on the other hand,) if he should answer thus:—“The tendency of my mind certainly is, fully to confide in the Volume which you have produced, and which you have shown to originate in no human intellect. But before my faith in it is complete, I must be satisfied that the Volume itself contains nothing to impair this confidence. It is not absolutely impossible, though it may be very highly improbable, that this Book may have come from an evil and deceitful, though superhuman, power. Before my acquiescence in it, therefore, is free from all reserve, I must be permitted to examine its contents, and to decide for myself accordingly.” If his reply should be of this nature, I apprehend we should allow it to be perfectly reasonable. We should then unfold to him the Sacred Volume, and if he should discover there nothing but what is suitable to the wants and principles of human nature—if he should find in it distinct assertions of the existence of a Supreme Moral Governor, with attributes fitted to win his veneration and attachment—might he not fairly rest, with final and plenary confidence, on these assertions and representations as true and faithful, and worthy of all men to be received? And if so, might it not be truly said, that he had been brought to a belief in Revelation without being *first* compelled to grant, categorically, the existence and attributes of the Deity?

They who contend that this chain breaks at the link, which connects with our belief in the superhuman power, a strong presumption of the *divine* authority—are, in reality, contending, that all human reasonings on this subject must be utterly vain and inconclusive. If the above process be vicious and circulating, so must all others resorted to for the confutation of Atheism. For let the *Works of God* be substituted in the argument, for the *Word of God*, and precisely the same objection may be started. If we are without a natural and ultimate reliance on the hypothetical maxim, that *if God exists he must be righteous and benevolent*, the Religion of Nature seems to be quite as much in jeopardy as that of Revelation. Our reasonings respecting either must be impeded almost at their very outset. The objector may declare that he sees in the wonders of Creation only the result of some unknown agency more than human; but beyond that, no argument can ever compel him to advance, if he professes himself wholly destitute of the moral sentiment or principle of faith! If his mind does not sink under the *hypothesis* of a Supreme Power, capable of abandoning His creatures to uncontrolled deception and falsehood, he will be able to resist all evidence, either of nature or of revelation. Nothing will ever extort from him an acknowledgment, that, “by the things that are made, may be clearly seen and understood the eternal power and Godhead of the Invisible Creator.”—Pp. 74—80.

Discussions of this nature, as it is observed, (p. 87,) are not to be considered as superfluous; it can never be unimportant to place this

subject in a right point of view : and although in our own country few persons are disposed to question the authority, where the miraculous fact is established, there are portions of the world, not unvisited by the Christian Missionary, where, with regard to these matters, the habits of thinking are very different from ours. The allusion is to the Mahometans of the East ; and the authority to which Mr. Le Bas refers, is Professor Lee's very striking publication, entitled "*Controversial Tracts on Christianity and Mahomedanism, between the late Henry Martyn, and certain Persian Doctors of Islamism.*" The leading principles of these learned Divines, is that we can pronounce nothing to be miraculous, until we are in full possession of all that can be accomplished by human ingenuity and science : and as the world is in a state of improvement, they assert that it cannot be known till the day of judgment, whether extraordinary arts are miraculous or not : a belief in magic, which the Mahometan regards as an accomplishment purely human, comes powerfully in aid of his scepticism, founded upon the possible achievements of more extensive knowledge. In addition to this hopeful creed, he is intrenched in the belief, that the Koran is the greatest of all miracles, and that while the evidence for those facts, which Jews and Christians call miraculous, is becoming feebler by lapse of time, and, in the course of centuries, must waste away into insignificance, the evidence for the Koran is, from the continued impossibility of producing any thing like it, daily becoming stronger.

The case is certainly a difficult one. What are we to say to a man who, when water is turned into wine, will escape from the miracle, by taking refuge with the alchymist ? who has witnessed the recovery from pains and fevers, effected by mere incantation ? who has known the spleen removed by driving a nail into the middle of a cube ? who holds firmly by the magician famous for keeping seven camels in a string, and of such proficiency in his art, that entering in at the mouth of the first, and passing out at his tail, he could with the greatest ease pass through them all ? who is persuaded finally that a man well skilled in magic, may restore to life one who has been dead, not three days only, but a much longer time !

But suppose the Mussulmar professors to be driven from this argument, how are they to be dislodged from that other refuge of lies, their belief that, whatever miraculous works may have been done in former times—the Koran is in itself of all miracles the most irrefragable ; and that it exalts their prophet far above all other prophets, Moses and Jesus not excepted. Professor Lee seems to regard the case as for the present well nigh hopeless ; and recommends that the ground of miracles be abandoned, and that of prophecy taken, as affording much more safe and advantageous positions with a Mahometan disputant.

There is (proceeds Mr. Le Bas) but too much reason to believe that these views and apprehensions of Professor Lee are well founded. But, notwithstanding all these obstacles, every one must agree with Mr. Penrose, that it is of the last importance to have the whole question of Miracles, in all its bearings, accurately settled. The argument respecting them is a weapon which should be brought to its highest perfection of keenness and brightness. It must be kept in readiness to assail the monster, if ever it should be stripped of the scaly epidermis, which now seems to render it invulnerable. The skill and labour of Mr. Penrose have been eminently serviceable in giving to the implement its proper temper : and it is no fault of his, if its edge is still resisted by belluine toughness and insensibility.—P. 109.

We certainly are disposed to treat with great deference and respect any opinion deliberately advanced by Professor Lee, and deliberately sanctioned by Mr. Le Bas ; but, when we observe what deeply-rooted prejudices have, in parts of the world apparently very hopeless, yielded to the force of truth, we should be disinclined to give up altogether the argument of miracles, even with “ the learned Doctor Hagi Elharamain Mohammed Ruza, or with Mirza Ibrahim himself, Preceptor of all the Moolas.” These venerable Doctors may have, for any thing that we know, a very scaly epidermis : but perhaps it is not impenetrable ; Ahab was pierced through the joints of his harness ; other divines of the same fraternity probably have less of this belluine toughness ; and some of these may feel the sharpness of the weapon, of which their better protected superiors would be utterly insensible. At any rate, the experiment has scarcely at this moment been sufficiently tried. With every allowance for the force of Mussulman education, it is difficult to conceive that all the arguments contained in this volume would produce no impression upon a single Mahometan ; and while approving very highly the use of the evidence from prophecy with these eastern disputants, we would not at present abandon in absolute despair the ground of miracles.

The latter part of this volume is occupied with matters bearing upon the main body of Mr. Penrose’s disquisitions, which that gentleman conducts to the following method :

He, *first*, shows that those acts which are related in Scripture as miraculous, fully deserve that title, being acts of a power unequivocally superhuman. He, *secondly*, proves that we have full evidence of their real performance. And, *lastly*, he shows that there is, in the doctrines which these miracles attest, nothing to shake our confidence in the authority which they indicate. The conclusion is obvious. The miracles must have proceeded from God ; and the authority of Revelation must be divine. P. 110.

In pursuing these inquiries, Mr. Le Bas introduces quotations of some length. As we cannot conveniently compress the arguments, and have not room for copious extracts, we shall do little more than express our concurrence in the very favourable opinion here pronounced upon the manner in which Mr. Penrose prosecutes the discussion.

In speaking of the first of these propositions, Mr. Le Bas takes occasion to bestow a few severe but very just animadversions upon the

rationalizing divines of the German school; they are certainly well entitled to the representation which he gives of them, as persons who have been ploughing with an ox and an ass* together; as having "yoked their industry to such preposterous and obstinate folly, that they can look for no blessing upon their labours." (p. 115.) We need no other beacon than that which these marvellously absurd theologues furnish of the danger which results from neglecting the principles of sound and philosophical criticism. If any person can persuade himself to believe, after reading Mr. Penrose's observations, as here cited from p. 116 to 123, that the resources of man can ever "make any approach to the achievement of such wonders as the Bible ascribes to Moses, and to Christ, and to many of the ministers of their respective dispensations," he may congratulate himself upon having a talent for credulity which will not easily be exceeded.

In stating the direct evidence which we possess of the actual performance of miracles, Mr. Penrose selects four examples, in order to exhibit, broadly and distinctly, the foundation of our assent to the fact, that such things were really and truly accomplished: viz. (1.) The pillar of fire and cloud which accompanied the Israelites. (2.) The restoration of the blind man to sight, as recorded in the 9th chapter of St. John. (3.) The resurrection of Lazarus. And (4.) Our Saviour's own resurrection. In the third section of this chapter are some very judicious observations on the love of the marvellous:—a charge from which he most satisfactorily vindicates the character of the apostles; proving that the natural temper of these witnesses was that of men, in whom, if we can confide in any man, we may confide as being accurate judges of fact, as persons not likely to be carried away by credulity; and shewing, from the circumstances of the whole history, that their adherence to Christ, and their zeal in his cause, did not and could not arise from their love of the marvellous. We add some observations by Mr. Le Bas connected with the subject.

We all know that the love of the marvellous is a most valuable and convenient topic in the hands of the freethinkers. It saves them a world of thought and research. Into this quality they resolve all the histories of preternatural agency. Mankind, they tell us, are by nature voraciously credulous; and superstition is intensely contagious; and, as for enthusiasm, its operation is absolutely electrical: it is propagated with the force and rapidity exhibited by the galvanic battery. Accordingly, the demand for wonders has, in every age, been so universal, and so insatiable, that wise men have thought it necessary to provide a vast limbo, amply stored with every imaginable variety of prodigies, in which the public mind might at all times expatiate and take its pastime. That this is the right solution of all questions relative to miracles is obvious: for has not Dr. Johnson himself told us, that he would make half London believe that they had seen a man walk across the Thames dry-shod? and why, then, should not Moses make the Israelites believe that they had themselves walked dry-

shod over an arm of the Red Sea? There is no portent in the annals of the marvellous that was ever more greedily swallowed, than this notable account of all wonders is received, from the mouths of their professors, by the scholars of the *freethinking school*—falsely so called!—the school, rather, whose disciples would more willingly endure a month at the Brixton tread-wheel, than encounter, for half an hour, the toil of *really* thinking for themselves. The masters and pupils of this *ludus impudentiæ* could endure no worse a penance, than to lay aside their nonsensical and lying vanities, and to pass a little time under the tuition of Mr. Penrose. It would be weariness to their very flesh to come to close quarters with an honest and steady thinker. Pp. 125—127.

We would gladly, if we were not afraid of exceeding reasonable limits, state the views entertained by Mr. Penrose, and confirmed by his reviewer, concerning the probability of the Christian system as an element of the credibility of the miracles appealed to in attestation of it. This probability is not the proof; it is introduced only to shew of the doctrine that it is in itself highly capable of being sustained by the miracles. Yet to those who are capable of appreciating the argument, the doctrines must carry with them great authority; when rightly understood, they indicate such a knowledge of the principles of our nature, and the moral character of the mind, as to leave no doubt, under the circumstances, of their divine original. Hence, says Mr. Penrose,

“Though miracles may, on the promulgation of a religion, be the evidence best fitted to rouse attention, and though they afford the most obvious and most demonstrative proof of it; yet among all persons able justly to estimate the real nature and true merits of Christianity, the character of its doctrines, and their adaptation to the human mind, to its wants, its weaknesses, and its whole moral constitution, are commonly what constitute their most efficient conviction. Nor does this rest on any less rational principle, than that on which, in all sciences, the *proficient* is always allowed to establish for himself principles not wholly comprehensible by those who are acquainted with only the ruder outline, or the grosser elements, of the subject which he undertakes to examine.” P. 148.

Mr. Le Bas follows his author with occasional remarks, illustrative or confirmatory of his positions, through several chapters, which have for their object—to prove that imposture never was supported by such evidence as that by which the Scripture miracles are established: to expose the unreasonableness of the demand which scepticism sometimes makes for more full and cogent miraculous evidence, showing that consequences by no means favourable on the whole, might probably have resulted from a more general conviction among the Jews of our Saviour's resurrection and Messiahship; and that the evidence of the Christian miracles is of a nature which leaves full scope for the exercise of our moral faculties:—to establish the position, that in proving the truth of the Scripture miracles, it is unnecessary to draw a strict line of distinction between true and false miracles: “for the Scripture miracles occupy a position of their own, they do not stand near the border territory;” and lastly, to point out the sort of claim upon our attention belonging to alleged miracles, not recorded in Scripture.

We have been much gratified with the observations introduced under each of these heads. We meet with nothing which does not appear to us to be strictly just, and there is much which well deserves the serious attention of the student. Were we to select in this part of the volume, one discussion as more particularly interesting and attractive than another, we should probably fix upon that part of the fourth chapter, which is employed in showing that the evidence of the Christian miracles is of a nature which leaves full scope for the exercise of our moral faculties: the discussion occupies about twelve pages, and no abridgment, as Mr. Le Bas has truly stated, can do it justice. We shall therefore merely remark upon it, that those who have never turned their attention to this kind of inquiry, will, on reading these pages, probably be surprised to find in how great a degree the miracles of the New Testament tended to exercise the moral faculties even of the spectators themselves, and how much a similar effect is answered at this day, although in a somewhat different manner, by the evidence of them. The moral ends of religion do not allow it to be armed with irresistible evidence; much is intended to be left to the disposition of the person to whom it is addressed: and there is a far closer approximation, as to the respective advantages of witnessing the miracles on the one hand, and possessing the record of them on the other, between the conditions of the men of that day and of the present, than at first sight would generally be supposed.

Toward the conclusion of the volume, Mr. Le Bas cites some extracts from Archdeacon Goddard's Bampton Lectures, tending powerfully to confirm the views which it had been his object in these pages to illustrate and enforce. We subjoin a part of his own concluding remarks, which immediately follow these quotations.

Reflections on the subject of the Scripture miracles cannot be better closed than with the above passages. They exhibit the theory of our submission to this sort of evidence in all its force and symmetry. If we are asked, why we have a tendency to implicit acquiescence in preternatural attestations, the answer is, that we are so constituted,—that such is our nature,—that our disposition to rest in such testimony is just as much one of the phenomena of Creation, as any of the physical properties of matter,—that it is an ultimate quality from which there can be no rational appeal. «Again, if it be inquired, why (in the absence of superhuman testimony) do we feel inclined to give our confidence to human attestations, the answer must be of the same kind; that we cannot withhold such confidence without violence to our intellectual and moral powers, and that to meet such impulses by argument, is about as reasonable as it would be to array syllogisms against our instincts and our affections. Circumstances may, possibly, be imagined without end, by which our reliance either on supernatural, or on merely human evidence, may be qualified, or limited, or even overpowered. But no circumstances can be conceived sufficient to annihilate in us the tendency towards such reliance. Instances there doubtless have been, and are, of absolute and universal scepticism. But this, after all, is an unnatural state of mind: a condition brought on by a course of perverse and

injurious discipline; and it is proved to be so by the uneasiness it is sure to inflict. It may promise to place its victim on a couch of repose, but it actually stretches him on the rack of incessant torture. When a man forcibly suppresses all his kindest affections, he becomes a misanthrope. When he distorts all his moral and intellectual faculties, he becomes a pyrrhonist. In either case, he becomes one of the most pitiable of human beings. And of all the symptoms of his wretchedness there is none, perhaps, more striking, than his miserable and treacherous consolation,—namely, that his misanthropy secures him from all delusion of the heart, and his pyrrhonism from all errors of the understanding!—Pp. 83—85.

It has been our wish to give, so far as our limits would permit, a general idea of the objects embraced in this work, and of the kind of reasoning by which the several positions are proved or supported. Should we have succeeded in the design, the reader cannot fail to perceive the importance of the discussion; and the passages which we have cited must sufficiently attest the ability with which the argument is conducted. We apply this remark both to the reviewer and the reviewed.

Their style is somewhat different, and Mr. Le Bas is the more playful of the two, more in the habit of enlivening a close and severe discussion by expressions of a cheerful or amusing character: these are evidently introduced from the natural impulse of the moment, but they are not without their use; they may seem, by provoking a smile, to relieve the exhausted attention even of the closest thinker: and they will induce many a young reader, to his own great advantage, to proceed through the whole volume, when, from the logical strictness of the reasoning, he might otherwise be disposed to stop half-way.



ART. V.—1. *Archbishop Cranmer's Defence of the Catholic Doctrine of the Sacrament, with a Vindication of his Character.* By the Rev. H. J. TODD. Rivington.

2. *A Vindication of certain Passages in the 4th and 5th Vols. of the History of England.* By J. LINGARD, D.D. Mawman.

3. *A Reply to Dr. Lingard's Vindication.* By the Rev. H. J. TODD. Rivington.

WHEN Dr. Lingard commenced his History of England, all those with whom party is the ruling passion concluded that no truth was to be expected from a Catholic Priest upon the subject of the Reformation; and accordingly many watchful pamphleteers sat, pen in hand, to pounce upon an easy prey. If we may judge, however, from the merits of the little controversy now before us, the "Romish Historian" has not dealt less fairly by the Reformers than they are accustomed to do by the adherents of the old religion. It was natural that Dr. Lingard, as a Catholic, should be desirous to shew his party in the best

light; and if he has done so sometimes at the expense of Protestant prejudices, we are bound to say, that all the zeal and industry of Mr. Todd has failed to convict him of any deliberate falsification of historical truth, or even of any very important mistake.

In the minuter details of history, whether with respect to characters or to events, there is always a difficulty arising from the doubtfulness or discordancy of original authorities. Some personal partialities are inevitable; and some diversity of opinion even upon the same evidence. It is enough if Dr. Lingard has exerted all due diligence of research, and has practised no uncandid arts to delude the judgment of his readers.

Mr. Todd does not scruple to charge him with the worst vices of an advocate. If, by a short examination of the points at issue between them, we shall be able to vindicate the historian from this heavy accusation, it must give pleasure to every honest mind; for surely among the lowest of mankind is he in whom the love of truth is not superior to the love of party.

Of the twelve separate charges into which Mr. Todd's publication is divided, it can scarcely be expected that we should examine each separately. Nor, indeed, can we consider it at all necessary; for multiplied as the topics in controversy are, the dispute itself appears to us to lie in a narrow compass. How little, for instance, can it concern the character of Cranmer, whether he delayed assuming his archbishopric for seven weeks, or for six months! If he was so earnest in declining it, as he is represented by Mr. Todd, it would seem that he was conscious that there would be something wrong in his accepting it, and his delay only proves that his virtue lasted two or three months longer than Dr. Lingard has represented it as lasting. Many more of Mr. Todd's charges seem to us equally immaterial; we shall, therefore, hope for the thanks of our readers if we compress the bill and answer into a much smaller compass than that to which parties in the cause have extended them.

The really important points in dispute are, in our apprehension, these:—1. The Protest of Cranmer. 2. The condemnation of Lambert. 3. The conduct of the Archbishop with respect to the statute of the Six Articles. 4. The characters of Gardiner and Bonner as represented by Dr. Lingard. And, lastly, The conduct of Cranmer immediately before his death.

To the insincerity with which Dr. Lingard had charged Cranmer in the affair of his protest, Mr. Todd has, as far as we can judge, opposed no very valid objection. The cavils (and we think the term, though somewhat harsh, by no means unmerited) which the latter has thrown out in his first pamphlet, the Romish historian has refuted, we think, at once happily and satisfactorily.

With regard to the morality of the fact, it matters little whether it were done in private or in public. In either case it was a secret to him, to whom the oath was taken, and by whom it was imposed. He had empowered no one to receive it with any limitation. He had issued the bulls for the Archbishop elect, on the express condition, that he should take the oath in the usual manner previously to the episcopal consecration. Undoubtedly, as far as regarded the pontiff, the protest was a fraud.

We are aware that Mr. Todd has, in answer to this, attempted to prove that the protest *was* known to the Pope. But he neither proves, nor attempts to prove, that it was known to him before Cranmer was consecrated. And he rests his defence on the ground that the Pope did not issue a bull of suspension against the Archbishop, when the fact *was* known to him. But it is clear, that had the Archbishop acted fairly and honestly, he would have communicated his intended protest to the Pope, and waited for his answer before he assumed the mitre. The fact of the Pope's silence may implicate *his* firmness—it can never vindicate the honour of Cranmer.

With respect to the execution of Lambert, it seems one of those points where the natural mildness of Cranmer was not sufficient to withstand either the common bigotry of the age, or the personal danger which attended a refusal to comply with its dictates. To Dr. Lingard's accusation of him on this head, Mr. Todd opposes only his probable reluctance to condemn the unfortunate heretic to the flames; and this, as it appears to us, no one ever denied. But that he protested against the deed was never asserted: that he complied with it, is, to our apprehension, proved beyond a doubt, by his silently acquiescing in the charge, when he replied to Martin's question, "What doctrine taught you when you condemned Lambert, the sacramentary?"—"I maintained then the Papists' doctrine."

On the conduct of Cranmer during the discussion of the Six Articles, as well as on the subject of the character of Gardiner and Bonner, we are glad to say, that our opinion is on the side of Mr. Todd. The single unsupported evidence of one anonymous letter weighs light in the balance against the united testimony of Fox, Lord Herbert, Burnet, and Collier; and the general words, "*ita ut nunc unio in eisdem (articulis &c.) confecta sit,*" will hardly prove that Salisbury had given up his opinion, when we find that, rather than do so, he soon afterwards, together with Latimer, Bishop of Worcester, resigned his bishopric. And this we consider as proved by the positive assertions of Bishop Godwin and Lord Herbert to that effect. The circumstance that they retained their bishoprics to the end of the session is, we think, sufficiently explained by the words of Mr. Todd:

They had witnessed the zeal of their metropolitan; and still they hoped, perhaps, that other modifications than that relating to auricular confession, might be the fruits of his resistance. They found it otherwise upon the first reading

of the bill on the 7th of June, and therefore would then determine to tender their resignation, still retaining their rank and privilege during *the few days* they continued Lords of Parliament, and while the necessary instruments of resignation were prepared.

The characters of Gardiner and Bonner form the only other subject in dispute on which we can be said cordially to agree with Mr. Todd. We certainly think, that in this instance Dr. Lingard has been influenced by a very natural, and, in our estimation, by no means an unamiable feeling, in favour of the anti-reformers. Doubtless the cruelties of the two prelates have been much exaggerated by the terror and detestation of the Protestants; but we can see no satisfactory reason why Gardiner in particular should have been so specifically and invariably anathematized, if he had been that "most tender-hearted and myld man" which he is represented to have been by Persons. The testimony of Ridley and Sir John Harrington, one a contemporary writer, the other of a not much later date, and both, though of the opposite party, men of unimpeached veracity, must be sufficient to outweigh that of a single Jesuit, whose character, as a traitor and an apostate, is not much to his credit; and who is proved by Mr. Todd, not to have even the negative corroboration of having gone uncontradicted.

Although we have stated that we agree with Mr. Todd on the two last-mentioned points, we ought to state also how far his success has affected Dr. Lingard's historical reputation. On the subject of the Six Articles, our opinion, as we have said, coincides with that of Mr. Todd; but the "Romish Historian" has much to say for himself, and has said it both with candour and acuteness. But his defence is concise, and as it is almost incapable of abridgment, and yet too long for insertion, we must content ourselves with referring our readers to the work itself, where they will clearly see how well Dr. Lingard can speak, even in what appears to us a losing cause. Of his too good opinion of Gardiner, we can but repeat what we have already said—that it is both natural and excusable. The Protestant champions should not monopolize the failing of partiality to their own side.

There remains but one of the topics which we reserved for examination, and we have selected it more out of complaisance to the earnestness with which Mr. Todd seems to press it, than regard to its real importance. As far as we can make out, he quarrels with the historian for having stated that Cranmer made *seven* recantations instead of *six*. The historical weight of the fact, as far as regards the Archbishop's character, will doubtlessly be duly appreciated; and we shall accordingly notice the fact in dispute with becoming brevity. Fox, whose testimony is so much appealed to by Mr. Todd, states the affair thus:

Then . . . there came to him the Spanish friar, witness of his recantation, bringing a paper with articles, which Cranmer should openly profess in his

recantation before the people, earnestly desiring him that he would write the said instrument with the articles, and sign it with his name, *which when he had done*, the said friar desired that he would write another copy thereof, which should remain with him, *and that did he also*.

Now, the only objection which Mr. Todd makes to this direct assertion, is contained in the three following interrogatories :

If, as Dr. Lingard states it, the Archbishop really *subscribed his name* to this pretended seventh recantation, would it not have been (I repeat) exultingly printed, like the rest, with *Thomas Cranmer* at the close? Would not the Spanish friar have declared that to *the whole* of the words, as they are printed in Bonner's tract, Cranmer had, *in his presence*, given a *written* consent? Would not all this have been *produced*, to add formally upon the primate's memory yet one more stain?

Supposing all these questions answered in the affirmative, we must remind Mr. Todd that his ignorance of the reasons for what did *not* happen, can never overthrow the testimony of Fox to what *did*.

We have now gone through this controversy, with impartiality, we trust, and without at all partaking of that bitterness which, we are sorry to see, has tinged the pen of *one* of the disputants. It is not our intention at present to enter upon the consideration of the character of Cranmer, which has suffered at least as much as it has gained by the lapse of 250 years. The very feebleness of the defence now made for him by Mr. Todd, proves that Dr. Lingard has the advantage in the ground he has chosen, no less than in the spirit with which he maintains it. But let not the former divine think that we hold a similar opinion as to the cause for which the prelate died; and we think it needful to remind him of this, when we find his defence concluded by a passage from Milton in praise of the Reformation:—a splendid piece of declamation doubtless, but which, we must with all due deference remind him, has no reference whatever to his subject. Does he think that because the Reformation was worthy of all praise, the character of each reformer must have been unexceptionable? We are sure he has far too much of the Christian clergyman about him, to maintain the converse of this proposition, and look with an evil eye on every one who holds the Roman Catholic creed. We at least must beg leave to acknowledge a different faith, and continue in our attachment to the tenets of our church, and in our disbelief of transubstantiation, and the infallibility of the Pope, though we consider Cranmer as a man of unstable fortitude, and Dr. Lingard as an historian of deep research, and (in this instance at least) of unimpeached veracity.

MISCELLANEOUS.

ON THE ORIGIN AND NATURE OF THE PUNISHMENT OF CRUCIFIXION;

And the singular Fulfilment of the Prophecies relating to the Death of our Saviour.

THE punishment for highway robbery, according to the Mahometan law, has suggested some thoughts on the crucifixion of our Saviour, which, if not convincing, may at least be found interesting; and which are offered with an humble desire of making every branch of human learning conduce to the great end of establishing the truth of our religion.

If highway robbers take property to a given amount, they shall, by this law, lose the right hand and left foot; and if they commit murder without robbery, they shall be put to death. But when they are guilty both of robbery and murder, there is a great variety of opinions as to the punishment that shall be inflicted upon them.

Abu Haneefa, the founder of that sect from whom these opinions are taken, and who was born in the year 80, and who died in the year 150 of the Hegira, taught that they should suffer the amputation, and then either be left to bleed to death, or be executed in some other manner; after which the body might either be given up to the family, or hung up on a tree or stake; or that they might be hung up alive, and then put to death.

But his two disciples deem the amputation unlawful. One of them makes the hanging up of the body a matter of discretion; the other holds it to be indispensable, but leaves it to the chief magistrate to determine whether death shall be inflicted before or after hanging up. And it seems to be received as the soundest doctrine, that the criminal shall be hung up alive, and be pierced in the belly till he dies; or, as one book reports it, a spear shall be thrust into him, under the left nipple, and he shall be left to die.

It is generally held, too, that the body shall be left upon the stake three days, as a public example, and then given up to the family for burial; though one of the two disciples just spoken of, is reported to have held, that it should be left to rot and drop in pieces.

We have thought it necessary to give these opinions in detail, because Mahometan lawyers consider this punishment as the *right of God*; and therefore hold themselves bound to execute it in the exact mode that is prescribed by the law; and would think it sinful to deviate or innovate in the least particular. We may be fully assured, therefore, that those eminent men, on whose authority these various opinions have been recorded, used the utmost diligence and pains to ascertain the precise mode and measure of this punishment, as ordained by their prophet: and they could have had no great difficulty in tracing their enquiries up to his time, as their founder flourished at so early a period.

We may, therefore, take it for granted that Mahomet ordained the punishment, but gave no description of the details; for unless he had ordained it, they would not have dared to inflict it, as the *right of God*; and if he had defined the manner of the execution, his authority

would have precluded all difference of opinion. And we must also suppose that each of them believed that his individual opinion, in this matter, was supported by the sanction of their prophet's authority.

But there is no other way in which a lawgiver can sanction any usage, except by express enactment, or implied approbation of what already exists; which leads to the conclusion that Mahomet did not introduce this practice; but found it already established among his countrymen.

And we have his own authority in the Koran, which is good historical evidence, to prove that the Arabs of his day believed this mode of punishment to be of the highest antiquity. For he represents Pharaoh as threatening his magicians in these words—"I will surely cut off your hands and your feet, on opposite sides; and will hang you upon the trunks of palm trees." Tradition, or the known antiquity of the practice, must have made this story probable to his countrymen; or he would not have ventured to publish it as a divine revelation, at a time when his authority as a prophet was as yet by no means generally acknowledged.*

We shall now proceed to shew, upon the authority of the sacred writings, that *hanging on a tree or a stake* had been used as a mode of punishment among the nations of the East from the earliest antiquity; and that this *hanging* was a very different thing from our mode of executing a malefactor.

Joseph's interpretation of the dream of Pharaoh's chief baker, is generally understood to signify that the man's head should be first taken off and his body then hung up; and it is manifest that the body was to be left hanging on the tree. Gen. xl. 19.

Bishop Pearson supposes that Deut. xxi. 22 implies that the offender should first be put to death, and his body then hung up. And it is remarkable, that Moses does not introduce this punishment as of divine institution, but refers to it as a practice well known to the Jews, and one which they might have occasion to adopt: while the prohibition against leaving the body all night upon the tree, shews that it was not unusual to leave it there for a longer period.

It does not appear from Josh. viii. 29, whether the king of Ai was first put to death before he was hung up; but in x. 26, it is expressly stated that he slew the five kings, and hanged them on five trees. In 2 Sam. iv. 12, the punishment is almost precisely that which is prescribed in the law of the Mahometans. The expression in Lam. v. 12 may perhaps allude to the manner in which the sufferer is bound to the tree; but a different interpretation has been given to the passage. The passages in Esther ii. 23, and v. 14, if taken by themselves, prove nothing; but as the Hebrew word for *hanging* is the same here as in all the other places just quoted, it must be taken in the same sense.

It is the verb תלה which is used in all these places; and which does not necessarily signify suspension by the neck as a means of death. For in 2 Sam. xvii. 23, when Ahithophel hangs himself and dies, the verb חנק is used. And Num. xxv. 4, and 2 Sam. xxi. 6, 9, 12,

* See Sale's Koran, Vol. II. p. 130.

a third verb is used, which may, perhaps, mean nothing more than to *expose on a high place*; and which, at all events, does not necessarily signify hanging by the neck.

The Arabic term for the hanging up of a highway robber is صلب which the Persians translate by بردار کردن or بردار کشیدن to *place*, or *stretch upon the tree*. All these expressions are applied to the crucifixion; and the Persian terms are used, in modern works, for a mode of punishment which does not necessarily cause death. While the Arabic for *strangling* is حنق which in Persian is خفه or خفه

But no where, either in Hebrew, Arabic, or Persian books, do we find any allusion to nailing the hands and the feet of the sufferer. And we may be quite sure that so material a circumstance, in a punishment which is inflicted as the *right of God*, would never have been overlooked by Mahometan lawyers, especially as a difficulty would arise if amputation was to be first inflicted.

Neither do we meet with any reference to giving strong potions, or drink of any kind, to a criminal, at the time of his execution. There is no allusion to it among the Mahometans, and the passage in Prov. xxxi. 6, seems, from the context, to have a very different signification.

Upon these grounds, then, we think ourselves justified in coming to the following conclusions:

1st, That hanging up on a tree or a piece of wood, had, from the earliest antiquity, been used as an ignominious mode of punishment, among certain nations of the East.

2dly, That this *hanging up* was not suspension by the neck, and was not necessarily a cause of death.

3dly, That it was occasionally accompanied by amputation of the hands and feet.

4thly, That the Arabs often hung up the culprit alive; but the Jews abstained from this cruelty.

5thly, That the hands and the feet were never nailed, nor otherwise pierced.

6thly, And that it was not an established practice to give any sort of drink to the sufferer.

And though we cannot with certainty trace the custom of piercing the side or belly with a spear, to an earlier period than the first days of the Mahometan religion, there seems to be a very strong probability in favour of its being an ancient usage among the Arabs. The law requires, what humanity would suggest, that the culprit should not be left to linger on the tree; and this is recognised as the legal mode of putting him to death. No sincere Mahometan would dare to introduce any novelty into this species of punishment, and any one part of it may therefore be presumed to be as ancient as the others. The use which the Roman soldier made of his spear at the crucifixion, has been hitherto looked upon as an accidental and solitary instance; and it is quite contrary to the character and habits of Oriental nations, especially such a people as the Arabs, to suppose that they would adopt a custom of this kind from that solitary example; especially as they did not copy the more obvious circumstance of nailing the

hands and the feet. If it should be said that Mahomet introduced the practice, we reply that the tradition of his doing so would have been preserved.

We are rather inclined to think, on the contrary, that the Roman soldier followed the Asiatic usage. The centurion and they that were with him had acknowledged Christ as the Son of God; and they were not likely to treat him with wanton injury or insult. It is more natural that he should wish to preserve him from the barbarity that had been exercised upon the thieves; and if there was any custom of this sort already prevalent in the East, he would adopt it as a means of discharging his public duty, in ascertaining that the sufferer was dead; and of gratifying his feelings by protecting the object of his veneration from greater atrocity.

The additional torment of nailing to the cross, is generally admitted to have been a Roman custom; and it may be considered as peculiarly Roman; for it was certainly unknown in the East, till introduced by them. And the same may be said, without any great risk of error, of administering vinegar and gall, or vinegar alone.

Now the first thought which occurs to us is the curious fact, that in most pictures and other representations of the crucifixion, the two thieves are merely *bound* to their crosses. Is this founded upon any tradition in the Church of Rome? Does any Greek or Latin author allude to these two different modes of execution; the one by nailing, the other by binding? Or was it agreeable to the general policy of the Romans to inflict their own peculiar form of punishment upon offenders against the authority of their government, and the persons of their citizens; but leave other offences to be punished according to the local usage? For if they found binding the criminal alive to the cross prevalent in most parts of Asia, they would adopt that as the local usage, without regard to the peculiar practice of the Jews. But this is altogether matter of conjecture; for we do not know whether the thieves were really treated in this manner, or whether it is a mere fancy of some superstitious painter: but conjecture has sometimes led to satisfactory investigation; and no circumstance, connected with the crucifixion, is a matter of indifference.

But to leave conjecture and come to facts, we earnestly call the attention of our readers to the remarkable and singular coincidence of circumstances, by which many of the prophecies of the Old Testament were fulfilled in the crucifixion of our Saviour.

The manner in which the paschal-lamb was eaten, was a type that not a bone of him should be broken; and the same thing is foretold by David, Ps. xxxiv. 20: while the brazen serpent which Moses lifted up, shewed that he was to suffer a punishment, which, among the Jews and the neighbouring nations, was usually preceded by death, and often by amputation of the limbs.

David, in the 22d Psalm, describes many remarkable particulars of Christ's sufferings; and among the rest, that his hands and his feet should be pierced; which was a thing at that time unknown in Judea; and would therefore seem to indicate some new species of punishment, as well as imply a danger of the bones being broken. And thus this prophecy would seem at variance with the types above mentioned, as

well as with his own words, Ps. xxxiv. 20. We think too, that Ps. lxxix. 21 alludes to a custom, then unknown in the East; and would therefore strengthen the expectation of some strange mode of punishment.

Yet Isaiah liii. 4, foretells that He should be "smitten of God;" and in verse 6, that the Lord should lay on him the iniquity of us all. And St. Paul teaches us, in Gal. iii. 13, by his quotation of Deut. xxi. 22, that these prophecies of Isaiah, relate to hanging on a tree. And Zechariah predicts, ch. xii. 10, that he should be pierced: which, if our conjecture be well founded, was an allusion to a mode of punishment well known in the East. And thus the predictions of these prophets would appear inconsistent with the language of the Psalmist.

Now he was lifted up on the cross; yet he previously suffered neither death nor amputation, after the eastern mode; nor were his legs broken, according to the Roman practice.

His hands and his feet were pierced in conformity with the practice of foreigners; and his side was pierced with a spear; which we believe to have been an Asiatic usage; and which is at least not looked upon as usual among the Romans.

And they offered him vinegar and gall; and he drank of vinegar in his thirst; which we believe also to have been a Roman usage at the crucifixion of malefactors. And the argument is equally valid whatever be the precise meaning of those words which we translate vinegar and gall.

And by this remarkable coincidence of Asiatic and Roman usages, were these types and prophecies fulfilled.

Now we would ask any candid man, whether it is possible to conceive that the utmost human sagacity should have suggested such a complicated occurrence; much less could different minds, in different ages, each have formed a conception of the same extraordinary event, and each individual allude to it by naming some of the striking particulars only, while no one describes it in full detail. And the difficulty will appear considerably greater when we add the other particulars foretold by David and Isaiah to those which we have already enumerated.

If the most audacious and ingenious impostor had ventured, before the invasion of the Romans, to predict a singular instance of aggravated suffering, in the person of a king, he would not have presumed to mention the piercing of the hands and the feet; which was a thing then unknown to his countrymen. And we are of opinion that the same remarks are applicable to the vinegar and gall.

If he had put forth the prediction after the conquest of Judea by the Romans, he would not have dared to foretell, in the striking language of Zechariah, that the sufferer should be pierced: for, if that usage was peculiar to the East, it was not likely to be coupled with the decidedly Roman practice of nailing the hands and the feet; and if it had never been heard of before, he would not have been so bold as to predict it in such emphatic words.

And at no time whatever, neither before nor after the subjugation of his nation to the Roman yoke, would he have thought it safe to allude to crucifixion, as the destined punishment of the person to whom his prediction referred: for the people had from the first,

observed a religious ordinance, which prefigured the sacrifice of a nobler victim, not a bone of whom should be broken; which had also been asserted among the predictions. For the Jews generally put the offender to death, perhaps by stoning, before they crucified him; and the Roman practice was to break the legs.

And as sceptics have not pretended, we believe, that those Jewish writings in which these types and prophecies are found, were composed and promulgated in the same age; the improbability, we might say the impossibility, becomes still greater, that different impostors should, in different ages, set forth such emphatic predictions of apparently incongruous events; and all of them in direct contradiction of the wishes and expectations of the whole nation.

They will perhaps reply, that Moses left a minute account of all the details of the crucifixion; which was handed down in secret, and some of the particulars occasionally made public. But it is quite superhuman, and must be admitted as miraculous, that Moses should have foreseen all these minute particulars; it is marvellous that the whole nation, from the highest to the lowest, should entertain a different expectation: and the keepers of that secret tradition would not have failed to disclose it, either in triumph or contrition, when they saw its exact fulfilment.

The only refuge for the sceptic is to deny that these types and prophecies had any reference to the crucifixion of Jesus of Nazareth. And then, amongst other weighty difficulties, in which they are involved, they must account for the extraordinary fact that the circumstances of the crucifixion, and some of them of a minute character, bore an exact resemblance, not to obscure sayings and popular notions, but to great national types and emphatic prophecies. They must explain to us the unparalleled wonder that these Jewish predictions of minute particulars were fulfilled by the agency of the Romans; who brought about the accomplishment of the Mosaic law, even to the taking down of the body before night. And they must give us some good reason why those predictions have never been fulfilled in any other example.

For we venture to assert, that there never was an instance of crucifixion, neither before nor since our Saviour's death, which was accompanied by all these important and distinguishing circumstances, viz. hanging up alive; no previous mutilation; nailing the hands and the feet; no breaking of the legs; piercing the side with a spear; giving vinegar and gall. We cannot indeed prove the negative; and the want of historical documents may be pleaded as an excuse for not adducing such an instance: but we maintain, that the general bearing, and fair interpretation, of such documents as we do possess, will serve to establish the strong improbability of a similar coincidence of characteristic particulars. Among the Arabs, we shall find no instance of nailing the hands and feet; nor of giving vinegar to drink. Among the Jews, there was no nailing to the cross; and the criminal was first put to death. And the Romans used to break the legs, and had no custom of piercing the side with a spear.

And yet every one of these peculiar circumstances, with several others that we have not mentioned, were essential to the fulfilment of

the types and prophecies: and if any one of these marks had been wanting, there would have been a failure in the accomplishment of the Scriptures.

The obvious conclusion is, that those types and prophecies must have been set forth by the direct influence of that same Infinite Power and wisdom, which was alone able to foresee the series of events which led to their accomplishment. And we are unable to comprehend by what blindness any man, who enquires into the subject, can resist such proofs of the divine inspiration of the Scriptures; or how the Jews can refuse to acknowledge their Messiah, in the crucified Jesus of Nazareth.

The truth of this conclusion, however, rests upon so firm and broad a basis of evidence, that it does not need the support of any part of these observations, which may be called original: and if all that we have advanced about the ancient mode of crucifixion among the nations of the East, should be swept away as visionary, there is still full and sufficient evidence, that the crucifixion of our Lord was accompanied by circumstances which distinguish it from all other examples of the same punishment; and that those distinctive circumstances had been previously foretold.

And though our reasoning may not, on all points, be deemed conclusive, yet we hope we have done an acceptable service, in giving this example of the use that may be made of the laws and literature of the Arabs and Persians, in illustrating the habits and usages which are described in the Old Testament. We trust that we have at least succeeded in shewing that there is nothing among the traditions of the Arabs, which is at all inconsistent with what is recorded in Scripture on this subject: and we feel confident that we have given another instance, to shew, that the farther we carry our enquiries into the history of the East, in early times, the larger will be the amount of facts which corroborate the history of the Bible.

K.

HYMN AT THE SACRAMENT.

MR. EDITOR,—After the account of our Lord's instituting the Eucharist, we read, "And when they had sung an hymn, they went out into the Mount of Olives." (Matth. xxvi. 30). Accordingly our Church has placed at the end of the communion service a very solemn and affecting hymn, expressing in the rubrick, that it may be "said or sung." Would it not be well if the latter practice were more frequently adopted? Are there not very many communicants capable of joining with propriety in a strain of simple and devout melody at this service? Is there any point in the whole course of sacred worship, in which it is more seasonable for a congregation to obey the apostle's injunction, of "Speaking to themselves in psalms and hymns and spiritual songs, singing and making melody in their hearts to the Lord?"

I contend not for the universal adoption of music on this occasion: there are doubtless many cases where its introduction would have a bad effect. But I wish my brother clergymen to remember that our church has left us free to choose. For I am persuaded that there are very

many instances in which the singing of this hymn might be effected with additional solemnity, and be productive of the most lively feelings of devotion. The tune should be always the same in the same church, that all who attend may become acquainted with it, and ready to join in it. I should feel obliged to any of your readers who will state where suitable melodies for this hymn are to be found, mentioning the date, price, and publisher of the works in which they occur.

C. G.

ON THE RELIGIOUS OBSERVANCE OF ASCENSION DAY.

"This is the day that the Lord hath made, let us rejoice and be glad in it." No doubt as God's extraordinary presence hath hallowed and sanctified certain places, so they are his extraordinary works that have truly and worthily advanced certain times; for which cause they ought to be, with all men that honour God, more holy than other days.

"Even nature hath taught the Heathens, and God the Jews, and Christ us, first, that festival solemnities are a part of the public exercise of religion; secondly, that praise, liberality, and rest, are as natural elements, whereof solemnities consist."—*Hooker*. B. v. § 69, 70.

THE attention given to the principal solemnities of the Christian Church, affords a very gratifying sign of the present times, and one from which we may properly infer, that Christianity is gaining a stronger hold on the affections of mankind.

It is now about half a century since one, who is gone to his reward, expressed very feelingly the great concern given to many serious persons, and the severe animadversions drawn on the Church of England, by the little regard then paid to the day we distinguish by the name of Good Friday. He EFFECTUALLY exhorted his parishioners, and with them the people of this country, to a due and religious observance of that day.—Since his "Earnest Exhortation" was first published, a more proper feeling on this subject has continually gained ground; and at present, though many exceptions exist, our observance of this day as a national solemnity is not altogether unworthy of the awful and affecting event by which it was signalized.

The contrast between Good Friday as it once was, and now is observed, we feel to be a matter of devout thanksgiving, and a subject which is singularly calculated to give rise to a very ardent desire, that our Saviour's Ascension, as well as his Nativity, Crucifixion, and Resurrection, should be observed with that solemnity which certainly becomes so elevating and consolatory a subject.

We would willingly lend our feeble aid in accomplishing so highly desirable an object, and inviting public attention to this interesting and important subject. That something has been done this way we are not indeed ignorant. We write under the conviction that there are few churches in this extensive metropolis where the morning service is not performed, There is scarcely a clergyman who is not to be seen in the house of God on that day, and for some of the principal congregations there are sermons. But all this, unhappily, we perceive to be very consistent with the general neglect of this season as one of national religion.

If, on the Anniversary of our Lord's Ascension, a stranger were to arrive in the capital or neighbourhood from a remote part of the world, he could not have

the least imagination that it was set apart by authority as a day for public thanksgiving and prayer : and that it was originally distinguished by an event most astonishing in its nature, and most important in its consequences to the whole race of mankind. Of this he would scarce be able to discover any traces or memorials among us. He would see every kind of trade and traffic going on as usual ; the streets crowded with people, the roads lined with carriages and travellers, the fields full of labourers, and the same face of business and bustle, the same air of gaiety and dissipation as at any other time. To see the generality of people thus perfectly inattentive to the duties of that day when the eternal Son of God returned to the bosom of his Father, must surely excite in every pious mind, the most painful and melancholy reflections. To what cause shall we ascribe this strange insensibility, this want of all tender feeling and all grateful sentiment for the stupendous benefits we derive from the event of this day? It must undoubtedly be owing to one of two causes ; either to a total disbelief of the Christian revelation ; or else, to the want of attending properly to the peculiar character which the Ascension of the Son of God into heaven has given to our religion.*

But, there are pages of such convincing and impressive reflections which admit of an easy paraphrase ; and if we take leave of them, to follow another train of thought, it is not because we have any thing to advance so good, but because, in some respects, the subject is different, and because, however difficult it may be to excite persons to commemorate any great act of our redemption, yet, the propriety of celebrating the Crucifixion once established, the duty of observing the Ascension follows. The former and more arduous work was effected by the Rector of Lambeth, afterwards Bishop Porteus. Would that the latter might be added to those many things which are lovely and of good report in the life of him who now fills his See.

Still, as many objections may be made, even at the expense of brevity, it may be well to encounter some of them. Our proposal may be met by some with the plea " that there is danger of *formality* if we increase religious observances ;"—or, with the question, " where shall public prayer-days end if once we begin with the saints ?" As to *formality*, it is always the outcry of those who are heartlessly indifferent to the power of godliness, and who dread the *renewing efficacy* of religion. As to the accumulation of prayer-days, it cannot be that this objection proceeds from the serious. The whole number of Saints' days in our calendar (would they were better known !) is little more than twenty. But, can it be that the return of the Son of God to heaven, shall be classed with Saints' days? Can it be, that any Christian shall restrain the breathings of piety in his bosom when he reflects on his Saviour's words—" I go to prepare a place for you," &c.? John xiv.

It is not, however, the voice of Christianity, but that of Socinianism and Deism, which whispers such fears. Licentiousness and self-will have too often assumed the cloak of liberality, and proclaimed the return of formal religion, for us to be moved by such cries ! They result from the fear of the world, lest the Queen of Sciences should be reinstated in her rightful throne, and armed with all that power over the human heart which she would, under God's spirit, assume, were our faith in the glorification of the Son of God, living and sincere.

* Bishop Porteus' Exhortation to the Religious Observance of Good Friday.

Religious festivals are sometimes cavilled at, from their perversion to purposes of sensuality. Now the abuse of festivals to intemperance is indeed a terrible thing; but to object against them on that account is much the same, as to object against christianity because of the scandalous lives of some christians. All that is proved by such things is the depravity of man's heart. The danger however of such abuse is diminished; and though it were not so, the abuse of religion must not deter us from the use of it. This day is already a *public* holiday; and if it were also made a religious one, the only consequence we can conceive to arise from the change would be this:—some among the multitude would be excited “to elevate their souls and ascend with Christ in heart and mind to heaven, in hopes of obtaining it, as their proper mansion both for body and soul hereafter, to all eternity.”*

As to the objection of increasing the labours of the clergy, it is one which would not have its rise with them. Our discourses neither are, nor need they to be, where Christianity is established, on every occasion, the development of some grand feature of the human heart, nor even exhortations to some distinctive virtue. Meditations, expositions, illustrations of scripture narrative, are worthy the pulpit of a christian country. Let some such exposition be delivered every where after the morning prayers; and after the evening, let public catechising in the gospel or lessons of the day take place instead of a sermon. It would be no small recommendation to this practice if it led the way to the adoption of that useful, primitive, and indispensable custom of catechising, so powerfully enforced by the representative of Bishop Porteus, and so eloquently urged in the Charge of the Archdeacon of Stowe.

But leaving all vain disputations, let us place the subject on its proper basis, and support it by a few arguments which exhibit its importance to our National Church; and first, let us hear the testimony of Hooker.

The affections of joy and grief are so knit unto the actions of man's life, that whatsoever we can do, or may be done unto us, the sequel thereof is continually the one or the other affection. Wherefore, considering that they which grieve and joy as they ought, cannot possibly otherwise live than as they should, the Church of Christ, the most absolute and perfect school of all virtue, hath by the special direction of God's good spirit, hitherto always inured men from their infancy partly with days of festival exercise for the framing of the one affection, and partly with times of a contrary sort for the perfecting of the other. Our life is a mixture of good and evil; when we are partakers of good things, we joy; neither can we but grieve at the contrary. If that befalleth which maketh glad, our festival solemnities declare our rejoicing to be in him, whose mere undeserved mercy is the author of all happiness; if any thing be either imminent or present which we shun, our watchings, fastings, cries, and tears are unfeigned testimonies that ourselves we condemn as the only cause of our own misery, and do all acknowledge him no less inclinable than able to save. And because as the memory of one, though past, reneweth gladness, so the other, called again to mind, doth make the wound of our just remorse to bleed anew; therefore, there is in the Church a care not to iterate the one only, but to have frequent repetition of the other.†

We have here an urgent plea for festivals, and an unanswerable argument against those who would clothe all seasons of religion in a dismal garb. For why shall we sanctify a fast, and call a solemn assembly, at

* Bingham's Antiq. B. xx. c. ii. § 5.

† Eccl. Pol. B. v. § 72. p. 333.

that time when the agonies and passion of the Son of God took place, and neglect to rejoice when he ascended to *where he was before*? Why shall we bewail the humiliation of Christ, and then only be unaffected and heartless, when "piety triumphant with joy and gladness, maketh solemn commemoration of God's most rare and unvoted mercies, (being) such especially as the whole race of mankind doth or may participate?"* The Christian Church did from the first, answer, that no adequate reason could be assigned; and hence as to the origin of this day as a festival, its observation was so ancient that St. Austin could derive it from no other fountain but either apostolical institution, or the general agreement of some plenary council.†

"On this day," says St. Chrysostom, "we that were not worthy to reign below, were advanced to a kingdom above; we ascended above the heavens and took possession of a royal throne, and that nature of ours against which the Cherubim were set to guard Paradise, was this day set above the Cherubim." "He means," says Bingham, "that Christ, as the first-fruits of our nature in perfection, was exalted unto heaven; and all his members in some measure now partake of that glory, and hope in due time to meet him in the clouds, and to be translated to the same place whither their forerunner is gone before them."

It is truly the glory of this land that its religion is scriptural and according to the simple word of God. But is it possible that we can be conscious of the events which took place upon this day, and continue to pass it over, as though it were nothing to us? Let us only survey the facts recorded in that Scripture we boast of. Forty days after his resurrection, our blessed Saviour publicly ascended with our human nature into heaven. While blessing his disciples, he was taken up in a bright cloud, they all steadfastly looking on him, till he was entirely out of sight. Immediately, two angels appeared, and assured them that as Jesus was so taken into heaven, he should in like manner return again to judge the world. And shall Christians, believers in these truths, remain utterly unconcerned on the very day when all this happened?

Let them then that are called by the name of Christ return to the rudiments of their religion, and examine a profession of faith in the Ascension, that they may really call to mind what it is we do believe!

I believe, O victorious love, that thou, after thy conquest over death and hell, didst ascend in triumph to heaven, that thou mightest *prepare mansions* for us, and from thence as conqueror, bestow the gifts of thy conquest on us; and above all, the gift of thy Holy Spirit; that thou mightest enter into the Holy of Holies as our great High Priest, to present to thy Father the sweet-smelling sacrifice of his crucified Son, the sole propitiation for sinners; and therefore all love, all glory be to thee. Glory be to thee, O Jesus, who didst leave the world, and ascend to heaven about the thirty-third year of thy age, to teach us in the prime of our years to despise this world when we are best able to enjoy it, and to reserve our full vigour for heaven and for thy love. O thou, whom my soul loveth, since thou hast left the world, what was there ever in it worthy of our love! O let all my affections ascend after thee, and never return to the earth more; for whom have I in heaven but thee? and there is none upon earth that I desire in comparison of thee. Amen, Lord Jesus, Amen.‡

* Ecc. Pol. B. v. § 72. p. 333.

† See Wheatley, C. Pr. p. 236.—Bingham, Ch. Antiq. B. xx. c. li. § 5. and c. vi. § 5.

‡ By Bishop Kenn, quoted in Nelson's Feasts and Fasts. Ascension Day.

Such is our faith, and yet not only do we neglect to *show it forth*, but we neglect a powerful method, the Liturgy for the day, of establishing it in our hearts; for a strong inducement to observe Ascension-day is found in the *service* appointed for it. We have Psalms,—the 8th, magnifying the mercy of God in exalting human nature by our Saviour's assumption of the flesh, and ascension with it into heaven;—the 15th, shewing how truly our Saviour “ascended the holy hill,” the highest heavens, of which Mount Sion was a type; he alone had the qualifications which the Psalm records, and which must be ours if we be to follow him;—and the 21st, which was then fulfilled when he was “exalted in his own strength;” when, entering into everlasting joy, he had a crown of pure gold set upon his head;—and do we refuse to sing these songs of Zion? When the bringing of the ark into the house on the Mount, typical of his ascension into heaven, is celebrated;—when God is praised who “is *gone up* with a merry noise, and the Lord with the sound of the trumpet;”—who being now highly exalted, defends his Church as with a shield;—or, when He is thanked, “who hath set himself above the heavens, and his glory above all the earth;*”—shall we remain mute and unconcerned, or immersed in worldly cares? Nor are these the only portions of Holy Writ, to instruct and edify our faith. Let us consider Deut. x. and 2 Kings ii. What heart is not affected by the thoughts of Moses going up to receive the law, as the type of Christ's ascension, who sent down the new law from heaven? Or by the history of Elijah, who, when he was taken up into heaven, conferred a double portion of his spirit on Elisha? A figure of “the fulness of the Spirit” which Christ sent down on his apostles? While these, and other selected passages, have all the charm of antiquity, being found in the oldest offices of the Christian Church! Or finally, shall we leave the Jews to fulfil the offices of their religion, when the High Priest entered into the Holy of Holies, and shall we be neglectful when his great Antitype, that High Priest of the good things to come, by a greater and more perfect tabernacle, not made with hands, enters into the holy place, having obtained eternal redemption for us? *Have we so learned Christ?*

The fault of Christians in general, it has been observed, is in not sufficiently dwelling upon a *glorified* Messiah; that of the Jews, in altogether denying a crucified one. It is manifest that Israel persists in denying “the despised and rejected of men; the man of sorrows, and acquainted with grief;” while he waits for his glorious and reigning King. And it is much to be feared, that many Christians have their minds so bent down to the earth, as scarcely ever to think of the glorified Redeemer, exalted to the right hand of God—the future Judge of all the earth—under any other character than that of the crucified and suffering Messiah. Such an error, however, where it exists, may in part arise from the singular preference given to the days of our Saviour's humiliation; and yet if “Christ ought to suffer,” so ought he to “enter on his glory;” if “the Spirit of Christ did testify

* Ps. xxiv. xlvii. ciii. for the evening. See Wheatley, Com. Pr. p. 237.
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beforehand the sufferings of Jesus," it signified also "the glory that should follow."

Rejoicing in the hope of glory, even under trial and suffering, is not the character of the christian church now, as it was ~~in its~~ first and purest days; and we may venture to say that it will not be so, until, as was then done, we earnestly contemplate the glorified as well as the afflicted Saviour.

"Many of us take in no more of Christ than what was done on the cross; we seldom follow Christ into heaven, to see what he is doing there for us." And yet we may be well assured, that "a serious beholding of Jesus in his ascension, session, and mission of his spirit, is enough to change us 'into the same image, from glory to glory.'" It was the saying of an experienced saint, 'View a glorified Christ, and you will soon have the sparkles of the same glory in your hearts!' Christ is now exalted, he is now in glory at the right hand of God. O let all our actings be glorious! Let all our walkings, joys, breathings be as in glory."*—"If ye be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God; set your affections on things above, not on things on the earth." (Col. iii. 2.)

The remaining arguments by which we hope to recommend this subject to notice, have regard to two very opposite sects; the fruits of that unhappy propensity of our nature which would ever lead us into extremes. The spirit and tendency of Socinianism has been noticed. We do not use this name in reproach; but either this, or Humanitarianism (making Christ a man, not making God one) is the term we are bound to use, so long as it is asserted that those who call themselves *Unitarians* are "the only persons who practically maintain the important doctrine of the divine unity in its full and just extent."† However, we conceive that the observance of Ascension-day would greatly tend to awaken men's minds to the absurdities of this class of opinions. We will not contend that the crucifixion of Jesus is more consistent with his simple manhood, than his ascension, though to most minds there are obvious reasons why it should be esteemed so; but here are the simple facts.—The Socinians teach, "that those passages in which Jesus represents himself as having descended from heaven, signify nothing more than the divine original of his doctrine;"—that "the Jewish notion of a local heaven is an absurdity," because, forsooth, "*modern discoveries* in astronomy amply refute this puerile hypothesis;" and as might be expected from all this, in regard to the Ascension, they "believe that (Jesus) having given sufficient proofs to his disciples, &c. . . . was, in a miraculous manner, *withdrawn* from their society, a circumstance which is *described* as an ascension into heaven." In all which there appears that evasive and deceitful method of interpretation which has been so frequently exposed. This, plainly, is not what Christians believe and teach. Nor is such their method of depreciating the natural import of the word of God. They have a *local heaven*§ presented before the eye of faith—they, too, believe that Jesus was *withdrawn*, and that withdrawing was nothing less than an actual ascension in the body which he had mysteriously assumed, in

* Ambrose's Looking unto Jesus, Book vii.

† Belsham's Calm Inquiry.

‡ Idem, p. 457, pp. 54, 325—450. But see Whitby—John vi. 33, note (12.)

§ See Bishop Greene's Four Last Things. On Locality of Heaven and Hell.

which, while blessing his disciples, visibly, "as they beheld, he was taken up" in a cloud "into heaven itself," to enter into that glory he had with the Father before the world was, and "to appear in the presence of God for us," where he ever liveth to make intercession for them" "that come unto God by him." The Socinians tell us, that, "the truth is, the Scriptures have left us totally in the dark in regard to the present condition, employment, and attributes of Christ; and therefore it is in vain to speculate upon the subject." But Christians acknowledge no such "TRUTH." They receive the simple words, "In my Father's house are many mansions"—"I go to prepare a place for you"—"If I depart I will send him (the Comforter) unto you;" for, "All power is given unto me in heaven and on earth." Upon these most important differences, then, we ground an argument for the propriety of celebrating, as a national solemnity, the return of the Son of the Most High into the bosom of the Father.

With respect to those who are called Dissenters, their condition and opinions demand a return to the same primitive usage of the Church.—Our national establishment holds a strong place in the affections of the people, from the circumstance of our commemorating the great events which marked the life of Jesus Christ.—Most of the unhappy pleas for schism are gone.—Our practices of kneeling in prayer, of crossing in baptism, of the laying on of hands, of clothing the minister of sacred things in a peculiar dress, &c.—if not adopted, as some of them are, receive respect and esteem. "Such evermore is the final victory of all truth."* It is notorious that a large portion of the Dissenters attend the Church of England service on Good Friday, while many of them frequent the Sacrament of the Lord's Supper at stated periods. We presume, therefore, that our Church would present itself in their eyes, with an additional charm; were the solemnity of the Ascension added to our other appointments. But there is another view of our differences with Dissenters, which furnishes no unworthy argument.—There has been, at times, a loud outcry against the Clergy for not preaching the great doctrines of the Gospel. Some have been bold to say, that where they are taught, it is merely in imitation of, and in conformity with, the Dissenters. But this assertion is more easily made than proved; and where made with all sincerity, it generally arises from a confusion of ideas which the following hints may have a tendency to remove.

The distinction between Church principles and those of Dissenters, and their different manners of preaching, on a closer inspection than some are apt to make, appears to consist in this:—The one builds up a religion on the solid basis of *facts*; the other teaches a religion whose very essence consists of *feelings*. The first, sometimes too exclusively, inculcates righteousness, temperance, and judgment to come:—the second, also too exclusively, and in many respects most erroneously, inward experience, sensible illumination and regeneration. "There is an assurance of faith which our Church in her homilies calls 'a sure trust and confidence that our sins are forgiven,' &c. The methodistical assurance, is an internal feeling, an assurance of *sense*. But *faith* and

* Hooker, Eccl. Pol. B. v. Vol. xi. p. 378.

sense are quite different things."* This may be thought to apply to one class of Dissenters only: yet let us ask a person, who from illness, or any other cause, has been visited by any dissenting teacher, what article of the Apostles' creed has been usually inculcated?—We may venture to assert positively, and from experience, that it will be found, that neither the resurrection, nor the crucifixion, nor in any proper sense the communion of saints, nor *any other great fact*, will appear to have been dwelt on; but rather, sudden and convincing regeneration—sensible and awakening experience, and a whole catalogue of similar doctrines. And is this scriptural or evangelical? Is this to give milk to babes, and to teach the *sincere* word?—May we not assume this as a proof of the distinction which we have pointed out?—The assertions, therefore, that the character of the Clergy is changed and changing, that a purer and evangelical spirit animates the Church, and that the reflux of good feeling towards the Establishment, which has taken place, has arisen from a change in the doctrines we preach, are not true, without very considerable qualification. There is, we may hope, a greater attention to religion; an increasing zeal for the things of God;—there is a strong re-action in favour of the best and purest institution, the reformed Church of Christ;—there is a feeling abroad, which would welcome any invitation to promote the advancement of pure religion; and a conviction that these things are so, may have given a warmth, a feeling and *unction*, to many of the addresses of our Clergy. But we must not therefore suppose that their *manner* of preaching is changed. The mystery of the holy incarnation; the holy nativity and circumcision; the baptism, fasting, and temptation; the agony and bloody sweat; the cross and passion: the death, the burial, the resurrection, the ascension of Christ; and the coming of the Holy Ghost; that ~~is~~, all the great facts of Christ's religion, are still taught as they were, and were formerly taught as they now are. The works of Gibson, Wake, Sherlock, Butler, Secker, Hurd, Lowth, Porteus, Horsley, &c. &c. &c. are not out of repute.—They are the models proposed for the imitation of the younger Clergy. And yet these were the lights that adorned the Church in the days wherein we are now told, the spirit of religion was gone, and her beauty was not.—Of the distinction here pointed out between Churchmen and Dissenters, we read a strong confirmation in the passage with which Hooker has closed his triumphant defence of religious festivals.—“They are the splendour and outward dignity of our religion, forcible witnesses of ancient truth, provocations to the exercises of piety, shadows of our endless felicity in heaven, on earth everlasting records and memorials; wherein they which cannot be drawn to hearken unto what we teach, may, only by looking upon that we do, in a manner, read whatsoever we believe.”

Upon all these grounds are we persuaded, that to establish a serious observance of *Holy Thursday* as a national and religious festival, would be, in some degree, to restore the custom of the primitive ages, and to vindicate the honour and excellence of our church appointments. Surely, it is a cause which deserves encouragement and support! And

† Bishop Horne's Life. Jones' Appendix, p. 342.

it would, we doubt not, be most powerfully felt by all who differ from us in religion. But, if not for their sakes, for our own, let us not lose sight of so solemn a Christian truth. Why shall we welcome the coming of Christ to earth to save us, and neglect his going to heaven to prepare a place for us? Why shall we select only the gloomy and depressing view of our religion? For, surely, whatever glad tidings may attend the birth of Christ, whatever be the worth of his cross, to empty himself of the glories of divinity, to become like one of us,—to be crucified, are painfully depressing facts! But in his glorious ascension, the weight is, as it were, removed—the human mind with his glorified body, takes its flight at once from earth; and rising, as the eye of faith sees him rise, it ascends, glowing more and more with the purer atmosphere it breathes, and at length ceases to rise, only because the soul is still tied to earth by a corruptible body which weighs it down; but it is left (like the hart panting for the water-brook) eager to be, where its treasure is, with God in heaven!

And, now, having done our feeble endeavours to describe the mercies and the benefits of the Ascension of our Saviour, we will once more recur to the arguments of him, who had rule over us, and spoke unto us the word of God. May we follow his faith, and consider the end of his conversation!—

Ought that very day on which these mercies were sealed to us, in reason, in justice, in gratitude, in common decency, to be treated in the manner it too commonly is? If a father for his family, or a patriot for his country, had done some mighty act to raise it in the scale of nations, or the eye of the world, some grateful sentiments would be felt—the return of the day on which the event took place would indeed be welcome! And none would bear the charge of neglecting it without feeling himself grossly injured! Yet all supposed acts of kindness fall far below what we have actually experienced from the love of our blessed Saviour. We believe, or profess to believe, that this is true! that he led captivity captive, and received gifts for us! And yet what is our behaviour in consequence? Why, on the anniversary of the day when this is supposed to have happened, too many of us, alas! are as easy and unaffected, and as much bent down to the cares and business of the world, as if nothing had happened in which we had the least concern! Is this right?—is this fitting?—is it Christian-like, is it decent, is it creditable? Does it shew that veneration, love and gratitude which men are wont to testify towards one who has raised them, with himself, from the abyss of misery, to the joys and glory of a kingdom which is spiritual, heavenly, and eternal?

If then it be asked, how shall this day be spent?—the answer is plain. In the manner prescribed by the Church, and in which it used anciently to be observed; with the same seriousness, solemnity, and devotion, as the days of the nativity, crucifixion, and resurrection have been and are still observed. Let it “be clothed with those outward robes of holiness, whereby its difference from other days may be made manifest.”* Let it be adorned with those elements of festival solemnities, “Praise, liberality, and rest.” In all our principal Churches let the emblems of the incarnation be duly and reverently administered. Let every thing, in short, be subservient to the spirit of that “song,” which all Christian feasts do apply as their several occasions require,

"Glory to God on high, on earth peace, good-will toward men." We have the formality!—the day is already a holiday from all public business!—Oh, let us give life to this form—let us breathe a spirit into this dead body, that it may become a living soul!

Thus much would we say to all men. Still is there *one* especially, whose kind influence and support we would further try to gain. How much of the strength of the cause has rested on the happy success which attended the efforts of Bishop Porteus, in regard to the season of our blessed Lord's crucifixion! There is yet a minister at that altar before which he served, who may offer up incense of a purity and odour like his, with the prayers of all saints, before the throne of the Lamb of God. And we trust we are not "too zealously affected in this good thing," if we implore the attention of Bishop Howley to the day of Christ's triumph and glory, as that of Bishop Porteus was given to his agony and passion. May the Church in future ages have to bless the memory of him who shall again have recalled her to the highway of holiness, and set up the bulwarks, and marked well the towers which compass that city whose walls are salvation, and whose gates are everlasting praise!



ON THE ABSENCE OF CLERGYMEN DURING THE REPAIRING OF THEIR CHURCHES.

MR. EDITOR,—I beg to call your attention to a point which you will probably agree with me in thinking of some practical importance;—I mean the readiness with which any repair in a church is made an excuse by the resident minister for taking a holiday and running away from his flock. No sooner is it determined upon that the pews shall be painted, the ceiling white-washed, or the windows newly-glazed, than the clergyman arranges for a visit to his distant friends. The repairing a roof being a longer business probably induces him to pay a visit to Rome and Naples; and as for the rebuilding of the whole church, it is well if it does not lead to a voyage round the world.

Now I am far from supposing that the Clergy ought never to travel, never visit their friends, never leave the scene of their labours for relaxation of mind or invigorating their health and strength; only I would suggest that if there be one time more inconvenient than another for this purpose, it is the time when the church is closed, and the divine service of the Sabbath interrupted. I speak not of convenience according to the world's interpretation; I doubt not that to leave home at this juncture, requires less trouble, less expense, or less obligation to neighbours for their help; but I speak as to those who consider the care of a parish a solemn charge for which they are most deeply responsible, who watch its improvement with the most lively interest, and take incessant thought to prevent any occasion of backsliding, any circumstance that might destroy the fruit of their labours and compel them to go through their toil afresh. To such I say, if it become necessary to close your church, do you not consider this a serious evil? is it not a source of vexation to yourself, because a means of weakening the religious habits of your parishioners? Consider how many will be

glad of an excuse to ramble with itching ears after other teachers ; how many will be more than content to stay at home in idleness ; how many may in this interval commence some practice of settling their accounts, walking out into the fields, or frequenting a public-house, some practice which may not be discontinued on the re-opening of the church, but ultimately lead to confirmed Sabbath-breaking. Will you not then feel most anxious to be at this season on the spot, to accelerate by your constant attention the progress of the work ? Will you not exert yourselves to find some school or other room where, with licence from the Bishop, you may call together your parishioners for the worship of God ? Will you not by your presence, and by its being known that you are at home to hear of their conduct, check the wandering of those who might else now be inclined to frequent the conventicle ? Will you not on the Sunday be seen actively visiting your parishioners, urging them to go through the services of the day each at their homes with their respective families, and endeavouring by your private exhortations to compensate for the suspension of your public teaching ? I think I may safely say, that those who have at heart the salvation of the flock committed to them will agree with me in this view of the subject ; and will be inclined to adopt a line of conduct which will at least lead their parishioners to esteem them anxious for the performance of God's worship. The common practice of leaving home on these occasions is apt on the contrary to encourage the notion that the clergyman is not sorry for the church being shut, and would not be grieved to hear during his absence, that it must continue closed, and he may remain away for one or two weeks more than he originally expected. How different is this feeling from that lively interest with which St. Paul describes himself animated towards the absent Thessalonians, "night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith" !

PASTOR.

ILLUSTRATIONS OF SCRIPTURAL FACTS AND CUSTOMS,

By analogous Reference to the Practices of other Nations.

THE SERPENT'S HEAD BRUISED.

Genesis iii. 15.—"And I will put enmity between thee and the woman, and between thy seed and her seed ; it shall bruise thy head, and thou shalt bruise his heel."

Dr. Delany* observes, that it is the opinion of many writers, that it was in allusion to this history and this interpretation, that serpents have been considered as emblems of power, from the earliest antiquity, and hence become objects of veneration amongst idolatrous nations ; and we know that when Epaminondas† intimated to his soldiers that they would destroy the whole power of the enemy, if they could once destroy the Spartans, who were at their head, he did this by bruising the head of a great serpent before them, and then shewing that the rest of the body was of no force.

* Delany's Revelation examined with Candour, Vol. i. p. 61.

† Polyæn. Strateg. lib. ii.

TITHES COMMUTATION BILL.

THE law of Tithes is a consideration of mixed interest to the Church; for though it proves the principal source of its revenue, it frequently originates disputes, which separate the pastor from his flock. But whilst we thus express our opinion, it is very far from our design to convey reflection. All we intend is a statement of the fact, and all we require is its admission. For it is not true, as some assert, that the clergy are more rigid than others in exacting their dues. When statutes are imposed for the benefit of society, it is unjust to oppose their application; nevertheless we should form an erroneous estimate of human nature, were we to expect a tacit acquiescence in arrangements which bear upon individual feeling: and hence perhaps it is, and not from any exorbitant demands of the clergy, that the tithing system becomes so unpopular. Moreover, men, with interests diametrically opposed, are, generally speaking, but little competent to reason about rights; for here the medium of prejudice is interposed to blind the perception; and, consequently, though they start with the fairest ideas of reciprocity, they imperceptibly imbibe opinions favourable to themselves, and so overlook the equity of the question before them. This observation is not inapplicable to tithes. The occupier of an estate is induced to expend a sum of money upon its improvement. As his crops increase, the demands of the tithe-owner advance; and this without incurring risk or expense. Yet are these demands founded on justice, for by common right he is entitled to a tenth of the produce of the soil. But although the legality of the right cannot be disputed, and although there has been a previous knowledge of its existence, few minds are so regulated as to submit to it without complaint. The farmer is apt to dislike the tithing system because he considers it a clog to industry and exertion; and in many instances, extends his dislike to the person who avails himself of it.

Another source of discontent is the principle by which, in many cases, the right of tithe is established. A person

supposes his lands exonerated from tithes, because for many generations, perhaps centuries, none have been demanded, but in lieu thereof he has made some small pecuniary compensation. But the owner of the tithes, availing himself of that maxim in law which admits not the lapse of Church property, establishes the rankness of the *modus*; and that, perhaps, not only in the absence of all documentary proof, but by a rule of evidence, deduced from the improbability of a fact, and not a principle of law. But here, as in the case before mentioned, there is nothing unjust, because there is nothing illegal. It is also evident there has been a long and favourable term to the landholder, for the same right which is now established did exist at every previous interval of time. Nevertheless, were we to expect a man under such circumstances to suffer no disappointment or regret, we should only decide as to his duty without participating in his feelings.

Hitherto we have adduced instances where rights are readily defined: but it is to be conceived, that, in a system which existed at least as early as the year 786, and which has, like other systems, during the lapse of ages, been subject to change and innovation, questions of great difficulty must now and then occur. The avarice of ecclesiastics has sometimes obliterated privileges which had been otherwise acknowledged. "As the overflowing of waters," says Sir Edward Coke, "doth many times make the river to lose its proper channel, so, in times past, ecclesiastical persons, seeking to extend their liberties beyond their true bounds, either lost or enjoyed not those which of right belonged to them." Revolutions in the government and the dissolution of monasteries have alike contributed towards the destruction of records; and hence in suits respecting tithes, courts of equity have been compelled to admit as evidence what would otherwise have been rejected. It is scarcely to be wondered that the most arbitrary decisions have been made. In one court we have judgments almost exclusively in favour of the Church,

whilst in another they are as decidedly against it.

It is not, therefore, a matter of surprise, that a system, fraught with disputes, and so productive of litigation, should have attracted the attention of the legislature; and, accordingly, a Bill is now before the House of Commons, for the purpose of effecting a general commutation of tithes. The provisions of the Bill, even were it to pass into a law, being entirely optional, we do not imagine, so long as questions of tithe remain, can be very extensive in their operation; for it is unreasonable to suppose that the clergy would voluntarily relinquish the privilege, "*Nullum tempus occurrit ecclesiæ*," or that the justice of a British senate would without an equivalent remove it: and it is well known, that whenever a commutation takes place by Act of Parliament, this privilege no longer exists. Considering the primary intention of a Christian church to be of a nature strictly spiritual, and knowing from experience that her spiritual welfare is retarded when differences arise—no matter how—between the minister and his people, we profess ourselves favourable to a commutation when that can be made upon fair and equitable principles; but at the same time we candidly confess, that the Bill now before us seems to offer no adequate compensation for that it designs to take away. It scarcely professes more than to generalize the old system of a corn-rent. Indeed, there is so little variation that we do not think it necessary to trouble our readers with an extract. The only variations we perceive are for the worse, inasmuch as they render the operation of the law more complex and expensive.

We shall now state our objections to corn-rents. A corn-rent upon a long average is invariably against the tithe owner, because whilst the quality of his tithe fluctuates, the quantity remains the same; or, in other words, the renewal of the rent is governed by the price of grain, and is not dependent on that conjointly with the value of the soil, as was the case when first established. We will exemplify our case by a reference to one in Scotland. About the year 1633 a commission was issued to value the tithes; when a fifth

part of the rent was taken in lieu of them. The valuation was made sometimes in money, sometimes in grain, and oftentimes in both. Where the value was in money the charge has now become a trifling consideration; and even where it was taken in grain, it bears but a very small proportion to what it would have been were the value at this day to be taken. Where the proprietors did not avail themselves of the commission, and the valuation has been taken in later times, the charge is of course much greater. Such has been found to be the effect of this corn-rent where it has had time to operate, and therefore we do not consider it an equitable commutation, excepting where a fresh valuation of the tithe shall be made when the new average is struck. It is clear if land deteriorate in price, the conclusion to be drawn is directly contrary to the one we have made: but the only inference as to the future is by a reference to past, and by this we know that although there have been periods when land has suffered a temporary diminution in value, yet upon the whole it has risen inversely as the depreciation of money; and that as the one has progressively fallen, so the other has uniformly risen. There is also a serious inconvenience in the way by which an average in England is struck. A corn-rent is generally renewable every ten or fifteen years. Now we will suppose a case of no very rare occurrence, viz. that during one of these intervals, when corn is low, an incumbent receives a rent settled upon a high average. It is then evident, that if the price of grain be at all in proportion to that of the other necessities of life, a larger income is obtained when it is least required. Take the converse hypothesis, and a less income is obtained when a greater is required. Nor is the incumbent alone subject to these alterations, for in the one case the farmer would have to meet a heavier charge with less means, and in the other a lighter charge with ampler means.

But, secondly, we object that the price of grain is not a general criterion of the value of other titheable produce. We wish to speak correctly when we state our belief, that a living in the North of England has acquired the

right of tithe of lead. How then could the price of corn be any rule in such a case?*. This is, perhaps, a solitary instance where the rector enjoys a tithe which is neither predial, mixed or personal, and therefore can have little weight against the general principle of Mr. Greene's bill; but we know that there are other crops, such as hops and flannel, which in some districts are extensively cultivated, with which the price of wheat or other grain has no connexion. Again, the policy of this country seems to approximate towards a free trade. As to what may be the effect produced, very different opinions are entertained. But should the opening of the ports to foreign grain tend greatly to depress its value, unless every other article of life fall in the same proportion, the tithe owner and the proprietor of the soil may stand in very different situations. Action has its re-action; consequently, if an estate will not pay for the cultivation of wheat, some other crop may be substituted to remunerate the grower; and, in an enterprising nation like this, it is impossible to contemplate the changes in agriculture. For the justice of this observation let us appeal to the present state of many vicarages, the funds of which have risen from insignificance from the introduction of turnips and potatoes. But of such advantages the incumbent who has commuted his tithe cannot avail himself, and may thus be deprived of a provision equal to the support of his station.

Infinitely preferable to the corn-rent of England is the Scottish regulation. We have already shewn how the tithes are assessed; but the clergy, in drawing their stipends from the proprietors in the parish, do not receive them in corn, but, as with us, in money. They possess, however, this advantage over us, that their average is struck once a year, generally about the end of February. This is done by the sheriff of the county, who calls together a number of respectable individuals who have raised and sold grain, and upon their evidence decides the average. This they call the *Fairs of the county*. But even this system operates unequally: for in the year 1812, the stipends were nearly double

to what they have subsequently been; nor is it without its defects. We know not whether an occupier being also a proprietor is capable of giving evidence: if he be, he is an interested individual. But the main objection is this, that it does not, any more than our own, sever the temporalities of the Church from those of the laity, and however a commutation is made, this is the first consideration: for it is absolutely certain, that so long as payments are made to the clergy, otherwise than as between landlord and tenant, there will be always some persons dissatisfied. It is also quite a mistake to suppose that corn-rents have removed the ground of litigation; for in the county of Huntingdon, where the corn-rent has been but little resorted to, there have been two suits respecting the average. The judgment upon one of them seemed to bear very hard upon the incumbent. At the expiration of one and twenty years after the inclosure, he applied for a new average. The proprietor of the land contested the point on the principle that the twenty-one years were to be computed not from the passing of the bill for inclosure, but from the date of signing the award. The decision was in his favour, and it had the effect of striking off some years when corn had an high average, and introducing others which yielded a low one. The other instance was where the rector had omitted to renew his rent for two years after the period prescribed by his act had elapsed; and this was done merely to give his parishioners the benefit of throwing out the two first years when corn had been unusually dear, and of course the average very high. He was opposed on two points: first, that as he had not renewed his rent at the stipulated period, he was not entitled to renew at all;

* For what we have stated relative to the provision for the Scotch Church, we are indebted to the Rev. D. Wilkie, the worthy minister of Gifford; who, in conjunction with his patron, the Marquis of Tweeddale, has shewn what can be done towards ameliorating the moral condition of a people when the chief personage in a parish is united with its clergyman for that purpose.

and secondly, as the act directed the magistrates in sessions to determine the average by the price of corn in the Huntingdon market, and as the return for that market had been discontinued, the magistrates had no power to fix it. But the Court of King's Bench decided as to the first, that the ground of objection was most unreasonable, for it had originated in a consideration of the rector for their own interest: and secondly, that as there was no return at Huntingdon, that of the adjacent county must be taken, and a mandamus was consequently issued to that effect.

There is one provision in Mr. Greene's bill which must not be overlooked; viz. that when a commutation takes place, mortuaries and Easter offerings are to be abolished. Now as mortuary is a fee due to the clergyman of a parish where the corpse falls, and not that to which it belonged; and, moreover, since mortuaries can only be demanded when the person dies possessed of property to the amount of twenty, thirty, or forty pounds, we know not how a valuation of these fees can be made, or how the increase of property and population can be calculated: and with respect to Easter offerings, they are the remains of personal tithes, and are charged in most cases, not upon the land or house, but upon the tenant. It is well known, that although these offerings are trifling, generally 3*d.* or 4*d.* per head, yet in populous towns, the gratuities amount to a very considerable sum, and were they abolished, many incumbents would be deprived of a considerable source of their revenue. Having stated our objections to the bill, we will put down one circumstance favourable to corn-rents, and it is the only one we know: viz. that the rector or vicar is relieved from the expense of all buildings, &c. and the dilapidations thereon, which he would necessarily be subject to had he received his commutation in land.

Kimbolton, March 20, 1828.

The following observations may serve to direct attention to the language of the Bill, which might be rendered more accurate and precise.

Title. 'Benefices and Livings;' these terms are repeated throughout the Bill;

both are unnecessary, for they are synonymous. Benefice signifies any ecclesiastical living or promotion.** A Prebendary, an Archdeacon, or a Chancellor of a Church, may have tithes, or a portion of tithes, and it might be said that he is an incumbent of an ecclesiastical benefice:† yet from the title and the preamble, which ought to declare the object of the Act, it is apprehended that the Bill is not intended to apply to such persons; nor to deans and chapters, nor eleemosynary corporations. Perhaps the most apt description of those receivers of tithes meant to be comprised in the Bill, would be "ecclesiastical persons having the cure of souls."

Next, who are the persons with whom the commutation is to be made, and by whom the compensation is to be given? In the first paragraph, there are two descriptions of them. (1) Owners of lands. (2) Owners of messuages, farms, lands, or tenements; and the latter is commonly used in the Bill. The phrase "lands or tenements" is more concise, and is equally comprehensive. It seems to be the design of the Bill that all the payments in lieu of tithes are to be charged upon land or houses, so as to give the incumbent a power of distress. Tithes of fish, which are payable in some places, do not seem to be provided for.

The things to be commuted are, "all tithes of what nature or kind soever, and all compositions real, moduses, and prescriptive payments in lieu of tithes, [all] dues, oblations and obventions;" and in page 19, "mortuaries" are added to the list. It will, we think, be very difficult to estimate the compensation for mortuaries and Easter dues. By the latter the parishioners are wont to testify their sense of the fidelity and care of their spiritual pastor; hence the amount received on this claim is variable, but is frequently considerable. Perhaps it would be better if mortuaries and Easter dues were exceptions. As to "oblations and obventions," they must have been inserted by mistake; for such, we conceive, even in popish times, were never considered as payments to the Priest or Incumbent.

The first enacting clause is incorrect. It states that Incumbents, by agreement with owners of lands, may commute; whereas the very next clause provides that the patron must be a party to the agreement. The first clause might stand thus: "All tithes, &c. which of right belong to or have been received by persons having the cure of souls, may be commuted,

* Termes de la Ley. † 3 Inst. 155.

except, &c. in such manner and subject to such restrictions as are hereinafter set forth." The simple monosyllable "may" is quite as potent as "it shall and may be lawful."

P. 1, line 26.—It is here contemplated that there may be at the same time *two* Incumbents of one and the same benefice. Is this so? *Any*, in line 25, should be *the*.

P. 1, line 27.—"Owners of messuages, farms, lands, and tenements, within the parish or other limits of such benefice or living." This long, awkward, and incorrect form constantly occurs.* Read the clause thus: "whenever the patron or patrons of an ecclesiastical benefice, the incumbent thereof, and the persons whose lands or tenements or the occupiers thereof are subject to pay tithes, or charges in lieu of tithes, mortuaries or other dues, to the incumbent for the time being of such benefice, shall desire to commute the same for annual sums," &c. Suppose there are

three farms in a parish, and that two are tithe-free, yet the Bill requires that the owners of farms tithe-free shall consent to a petition to commute tithes.

P. 2, line 16.—"A copy of the petition with the signatures and seals thereto." Delete "and seals." The Bill requires the copy of the seal of a Dean and Chapter, or of a College to be inserted in the newspapers.

P. 3, line 16.—If the great tithes of a benefice are impropriated or appropriated, why should the owner of such tithes be a necessary party to a petition to commute the small tithes? The Bill does not provide for the commutation of such great tithes.

P. 21, line 42.—This clause implies that a payment in respect of a monument or a vault is a *surplice* fee, which it is not.

P. 35, line 40.—This clause is contrary to the fundamental principle in the ecclesiastical law, which does not permit a Bishop to affect the possessions of his see without the consent of his Chapter.

LAW REPORT.—RIGHT TO PEWS.

A correspondent states the following case:—

"(1) Our population is 1100; our church holds at the most 400; but, in consequence of our system of pews permitting one man, or perhaps two, to occupy the room of five or six, it affords accommodation to 300 only. (2) We apply for leave to enlarge our church, upon the equitable principle of every man paying for his own; (thus sparing the parish the levying of a rate, which would be utterly unfair, for many of the rate-payers have already their own pews,) agreeing that all shall be done under the Ordinary's cognizance, as to price, individual buyers, &c. But the law says, No, the whole disposal of pews is in the Ordinary."

As to (1) we say, the system of permitting one man to possess a pew capable of containing five or six, is, generally speaking, not only not authorised, but utterly against law; and is, in fact, a breach of duty in the Churchwardens, and also in the Archdeacon and Ordinary, who should, from time to time, inquire whether any such irregularities exist. The law says that the Churchwardens, except in the case of faculties and prescriptive rights, ought, from time to time, so to dispose of and arrange the sittings and pews as may conduce most to the

accommodation of the existing congregation, *i.e.* of parishioners who request seats. Hence pews may be divided; and families, which have been reduced in number, must give up their surplus seats; in short, no space should be lost or misapplied, and every sitting in a church should have its occupant. The Churchwardens act in this matter as the officers of the Ordinary; if, then, their decision is not satisfactory to the parties, reference should be had to the Ordinary, whose decision is final. (*See Christian Remembrancer* for October, 1827, p. 647.)

(2) It is not unfair that parishioners who have pews should contribute to a rate for enlarging a church. The sittings in a church are the property of *all* the parishioners; but to insure order, the law allows certain individuals to have the *exclusive* use of them; such privilege is enjoyed by the exclusion and at the expense of those who have an equal right. Hence it is perfectly equitable that those who *have* seats should contribute towards providing accommodation for others who are excluded for their benefit.

Although it is clearly expedient that the Ordinary should very rarely exercise his power of annexing certain seats or pews to particular houses for ever, yet we apprehend if the circumstances of the parish rendered it advisable not to have recourse to a rate, and individuals proposed to build and maintain a gallery or enlarge

* Incorrect because an Incumbent may be entitled to tithes out of his parish.—2 Bk. 28.

a church at their own expense, the Ordinary would grant seats or pews to such individuals, and assure them for ever to the possessors of their respective houses for the time being.

We take this opportunity of noticing that the late Lord Chief Baron Macdonald decided in a case but just published (Lous-

ley v. Hayward, 1 Younge, & Jervis, Ex. Rep. 586), that a person can, for a house out of the parish, prescribe for a pew in the body of the church. This decision is irreconcilable with the clearest principles of ecclesiastical law; and the reasons upon which the learned judge founded his judgment are not satisfactory.

MONTHLY REGISTER.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

WE wish to call the attention of our readers to the following paragraph, which appeared in the *Morning Chronicle* a few weeks ago.

Canada is fast becoming another Ireland, in consequence of the mad attempt to establish the Church of England in a country where she is without followers. In a series of letters from Canada, from one of the Scotch settlers, published in the *Glasgow Chronicle*, we have some striking instances of the immorality to which this attempt has given rise. Large sums of money are spent on Episcopal Clergymen. From the Society for Propagating the Gospel in Foreign Parts, each Clergyman of the Church of England receives 200*l.* a year, and the consequence is, that that Church is rich in pastors who are without flocks. For instance, there are five Episcopal churches in the Niagara district, which cost the Society for Propagating the Gospel 100*l.* annually, at three of which the hearers are from twelve to fifteen on a good day, and the whole congregation of one of them is carried away in two waggons, one of which contains three souls. The Presbyterians, indignant at the attempts at deception practised for the sake of pocketing money, are now, it seems, making exertions to ascertain the number of persons belonging to other communions, and to the Church of England, in each township, county, and district in both provinces; and the following is given as a sample:

"I will now quote the returns I have received from four townships in the Eastern District, giving a census of the people therein, made not more than a week ago, and to which the signatures of two clergymen of the Church of Scotland are affixed.

POPULATION OF GLENGARY, UPPER CANADA, IN THE YEAR 1827.

Townships.	Pres.	Epis.	Cath.
Charlottenburg . .	2104	75	1652
Lancaster	902	—	1019
Kenyon	597	—	490
Lochuel	1152	1	662

4755 76 3823

"A few individuals, who belong not to any of the three denominations in the preceding statement, are not included.

"JOHN MACKENZIE,
"ARCHIBALD CONNELL."

From the Ottawa to Detroit, the communicants of the English Church (that Church for which the improvement of the colony was first retarded on account of reserves in land, and its morality is next sacrificed in the encouragement of a trade in orthodoxy) do not amount in all to the number of Presbyterians in these four districts.

We have been favoured with the following remarks on the above statement, by a gentleman lately returned from Canada, and well acquainted with the district alluded to.

It appears to be the writer's object to shew that the Church of England is forced upon the people, and supported in the Colony to the manifest injury of the Kirk of Scotland; that the bulk of the population being Presbyterian, there exists a strong bias in favour of a Presbyterian establishment, while the scanty attendance at the ministrations of the Clergy of the Church of England evinces the general antipathy with which she is regarded.

In order to give some colouring of truth to these misrepresentations, a very unfair method is pursued. The settlement known by the name of Glengary is adduced as an example of the numerical strength of the Presbyterian congregations, as contrasted with those of the Church of England. Had a comparison been instituted between the respective flocks of the Clergyman of the Church of England, and of the minister of the Kirk of Scotland, in any one district, town, or village in the whole colony, where both regularly officiate, and where the population is of the mixed nature, which is found throughout the Canadas, except in the French and in the two Scotch settlements, a correct estimate of the real state of things might be found. But injustice has been done the Church of England in the selection that has been made. Glengary is a settlement composed, with very few exceptions, of Scotch emigrants only, and their descendants. Nor is it a matter of surprise that they should continue steadfast in their attachment to their national Church, more especially since they have had Presbyterian ministers among them from the very first commencement of the settlement, which is one of the oldest in Upper Canada. It is a fact, however, that the first minister they had, although he continued to labour among them in that capacity to the day of his death, had his family brought up in the principles of the Established Church, and two of his sons are at this time exercising their function as Clergymen in the service of the Church of England.

There are at present in Glengary, two ministers of the Kirk of Scotland, one of whom has lately solicited orders in the Church of England; but as yet there never has been a missionary of the latter communion stationed in Glengary, nor within several miles of it; so that the Presbyterian ministers have hitherto had undisturbed possession of the settlement; it being the practice of the Bishop of Quebec to withhold the services of his clergy until a church is conveyed to his Lordship in trust for the Church of England, and until a formal application has been made, signed by several heads of families, requesting that a new mission may be opened in the quarter where the building is erected. The condition of Glengary, therefore, in the particulars here adverted to, is unlike that of any other settlement in the Canadas, which is not strictly Roman Catholic. Government has appropriated funds for the maintenance of the two Presbyterian ministers resident in the settlement, as well as for the support of the Scotch Roman Catholic Bishop and his Clergy, who have

established themselves in that part of Glengary which is occupied by Highlanders. These people constitute the Roman Catholic portion of the population.

It would have been far more ingenuous if the writer in question had given a comparative view of the Episcopal and Presbyterian congregations at Cornwall and Kingston. There are no other places in Upper Canada, where a Clergyman of the Church of England and a minister of the Kirk of Scotland has each a separate church of his own. And except at Lancaster in the Gou district, and at Glengary, they are the only places in the province where a regularly ordained Presbyterian minister is stationed. At Lancaster, the church in which the minister in communion with the Kirk holds his meeting, is open to preachers of all denominations, whether itinerant or otherwise, although it was the intention of several of the subscribers, by whose means the edifice was finished, to have had it deeded as in other cases, to the Bishop of the diocese. But as the building is now what in America is called a "free church," the missionary resident near Lancaster has ceased to have any connexion with it; and confines his ministrations on the Sunday to his own church, which is situate in a more eligible position, about three miles from the village. From these three places, and from no others within the limits of Upper Canada, can the feeling of the people be ascertained with regard to their relative attachment to the Churches of England and Scotland. For the Kirk is absolutely unknown elsewhere in the character which it has of late assumed, of a rival of the Church of England. In all other parts of the province, the Scotch emigrants conform to the Establishment, and partake of the sacraments at the hands of her Clergy.

At Cornwall, the Presbyterians have, with difficulty, (owing to the smallness of their numbers, and the existence of an increasing Episcopal congregation in the place) after the lapse of some years, been enabled, not indeed to finish their church, but to put the building in a tolerably decent condition for the performance of public worship in it. The congregation that assembles there is, by at least one-half, smaller than that of the Church of England. This is the only one to which the Presbyterian clergyman finds it expedient to administer, although he is a confessedly zealous man, and highly respectable in his communion: whereas the missionary of the Establishment, besides officiating in his own church at Cornwall regularly on the Sunday, does duty at a village about six miles from thence, when his health

permits, and from time to time visits a congregation that he has at a more considerable distance.

It is well known that the number of adherents of the Church of England at Kingston, independently of those belonging to the military and naval establishments, far exceeds that of the Kirk of Scotland. And as a proof how little partiality is exhibited by the people of Upper Canada for the Kirk, and how little disposed they appear to be to join her form of worship, it is worthy of remark, that there are two distinct Presbyterian churches at Kingston. It is notorious that a church was erected, and a minister called in from the United States, when at the very time there was in the town a Scotch church sufficiently large to afford every accommodation to all the Presbyterians, of whatever description they might be; and when a Scotch minister was resident there, whose zeal and talents rendered him the leading man in the denomination to which he belonged. A similar course has been taken not long since, by a large body of Presbyterians in the City of Montreal, in Lower Canada. Be then the design of those, who of late have endeavoured to mislead the public on the subject of the church in Canada, what it may—of this they must be aware, if they are at all acquainted with the character and disposition of the Protestants in the Colony, and if influenced by a candid spirit, they would not conceal the circumstance, that there exists as yet, during the infancy of the Church of England in the two provinces, no bias whatever among the people generally, in favour of any other national church. And if His Majesty's government persevere in upholding the present establishment, it will be seen hereafter that the great mass of the rising generation will conform to it, and that the Church of England is best fitted to promote true religion in the colony, and to engender in the hearts of the people a lasting attachment to the parent state.

The statement which has been made concerning the five churches in the Niagara district, three of which have been represented as destitute of congregations, requires some notice. There are in the district four missionaries of the Established Church—two only of whom may be said to be efficient clergymen. Of the other two, one is released from all duty, in consideration of his extreme old age and long services; the other, owing to a bodily infirmity, which causes his voice to be

scarcely intelligible, and which has gradually increased for the last few years, can hardly be expected to attract a large congregation, in a country where much is required of the officiating minister, and where his hearers in most instances have to travel many miles to the church. An eccentricity in his manners, which contributes to make him less popular in the pulpit than he would otherwise be, will also account in a great measure for the small number of his hearers. Another of the churches to which allusion has been made, is so ill placed, as has appeared since the erection of it, and is so remote from the bulk of the people, that they cannot, without much exertion and inconvenience, attend divine service when performed there; but the clergyman attached to it has a large congregation in one of the neighbouring settlements. The third church mentioned as being thinly attended is distant from Niagara about six miles—the village in which it stands has recently decreased much in population: there is no resident clergyman, none has ever been stationed in the place, nor is it visited by any ministers besides those of the establishment. Divine service is only performed in the village periodically, and not always on the Sunday. On these occasions the church is generally served, without any increased expense to the Society for the Propagation of the Gospel, by their missionary stationed at the town of Niagara. Although, matters, with respect to these three churches, bear an unsatisfactory aspect as compared with others in the diocese, yet the congregations are not to be regarded as small, considering all circumstances. On the other hand, it appears to be admitted that two, at least, of the five churches in the district are well filled every Sunday. The deficiency in the other three is amply counterbalanced by three distinct congregations in the back-settlements, which benefit in rotation by the services of the two efficient clergymen, who have been named. These congregations are not inferior to any in the district. When, therefore, the infirmities of two out of the four missionaries employed in that part of the diocese, are borne in mind, together with disadvantages under which the three comparatively ill-attended churches labour at the present juncture, it may be asserted without hesitation, that upon the whole, the Established Church presents a gratifying state of prosperity, and is afforded an extensive and fruitful field for the labours of the clergy in the district of Niagara.

MEXICO:—STATE OF RELIGION AND EDUCATION.

(EXTRACTS FROM LETTERS.)

Guanaxuato, August 23, 1827.

You ask me about the state of religion here, whether the lower orders are nominally Catholics, and the higher of the same profession.

I feel your questions rather above me, not having had the means, for want of the language, of mixing in Mexican society. As far, however, as bare observation goes, and from what I hear occasionally, I will answer you. As to *profession*, therefore, there is here no alternative,—rich and poor must be Catholics; neither, I fear, in *reality*, is there any alternative between that Religion and none at all;—how should there? There are no books on that subject in the Spanish language, other than those which are strictly Romish, and the only ones in any other language are *French*, which are read by a few of the upper classes, and which, no doubt, produce their fruits amongst them. I am told that disregard for their church and infidelity are making considerable progress in this class; but that, notwithstanding, when it comes to a death-bed, or the apprehension of one, they are exceedingly anxious for the “*Shrift*.” There is in all this nothing but what is quite natural. Interchange with the rest of the world, which they never had before, must open the eyes of the classes who have some education to much of the nonsense they have been crammed with; and having no knowledge themselves on the subject, they cannot discriminate between religion and its abuse. Then, in the lives of the Priests, they have a plausible argument against the truth of religion. Some of these worthies, I am told, are the most profligate characters in the country;—*keepers* of gaming-tables; patrons of cock-fighting; husbands of many wives.

As to the lower orders. I must say, they seem to be attentive to their religion; go at what hour you will into any of their churches, on any day you will find many of this sort on their knees; but, I fancy, there it ends; the religion is an easy one; the business of the church once dispatched, the rest

of the Sunday is a day of pleasure or business; it is invariably market day; and here, about ten o'clock in the morning, a procession, with a band of music, bearing a cock exalted in a cage, march to the cock-pit through the principal streets. Honesty is certainly not a prevailing quality amongst them; and, as to other matters amongst the lower orders, concubinage is the prevailing state of society, owing to the excessive marriage fees of the church, which amount, I believe, to twenty-five dollars.

Now the remedy for all this must come from England: they are learning to read, and they have no good books; elementary books there are absolutely *none*. You will see a child, five or six years of age, learning to read in a profound dissertation on the nature and spirit of laws, and so on; they, consequently, acquire no ideas. It may be expected that as they advance to reading *books* will be produced—all, therefore, depends on the kind of books. I saw the agent of the Bible Society in Mexico, and he appears to be as judicious, discreet a man as they could have selected for so arduous and delicate an office. Since his arrival, Bibles are publicly sold, as are a translation, by Blanco White, of Paley's Evidences, of Porteus's small Tract on the same subject, and another book, which I am sorry I have forgotten, I think it was Doddridge's *Rise and Progress*.

What are wanted are school-books for children, and a selection of such for men as may tend to establish the truth and importance, and *enforce* the *precepts* of religion—I mean the Christian religion generally. Care must be taken at first not to touch on the distinction between Roman Catholic and Protestant. I should think “*The Whole Duty of Man*,” expunging any obnoxious passages, if there are any, would be an excellent book for them. Indeed I do not recollect that it contains anything which could be thought offensive.

Guanaxuato, Nov. 18, 1827.

Mr. Thomson, the agent of the Bible Society, reached this place yesterday from Mexico, having stopped a

few days at Quiratro and Zelaya; he says he has been tolerably successful on his journey, and he has brought with him about 900 dollars, the produce of his sales of Bibles and other books since he left Mexico. He tells me, which I am happy to hear, that he generally has a fair proportion of the Clergy on his side, and even has some of them employed in fighting his battles in a newspaper controversy, that has been carrying on against his Bibles; the agitation of which, in so public a manner, is likely, I hope, to do his cause more good than harm. It happens rather unfortunately, that the Bibles they have sent him do not contain the Apocrypha, and as these books are considered genuine in the Romish Church, and, I believe, some of their peculiar doctrines even rest upon certain passages in them; their omission furnishes the opponents with a very plausible argument, as to mutilating the Scriptures, &c. Such as they are, however, he finds a very fair demand for them, at a price which he estimates will pay all costs. His method when he reaches a place where he determines to open his stores is, after fixing on some room or empty shop, to publish a hand-bill, of which the following is a copy:—

AVISO IMPORTANTE.

En la Casa de se
venden Biblias y Testamentos en Castellano, en buenas pastas, y a los precios equitativos que en seguida se expresan.

	Pes. Rca.
La Biblia, en 8º.	3 0
Idem 12º.	2 4
El Nuevo Testamento, 8º. y 12º.	1 0
Los Libros, Salmos, Proverbios, Eclesiastes e Isaías, en un Tomo	0 4
San Lucas y los Hechos, en un Tomo	0 4

Se hallan tambien Biblias en Hebreo, Griego y Latin. De estos Libros hay algunos ejemplares en pastas muy ricas.

Esta Venta será por solo dias, y se espera que los que quieran proporcionarse estos codigos sagrados de nuestra santa Religion no malograrán le ocasion que ahora se les presenta."

The Bible he has is the Spanish translation of Padre Scio, a received version in the Romish Church, and, as far as I have observed, not very different from ours. The octavo size is decidedly

preferred to twelves, and Bibles to Testaments. Those in handsome bindings sold readily at five or six dollars. The little books sold readily, but those with the Psalms, &c. in preference to the others. He sold a very few of the copies in the dead languages in Mexico.

He has also got, with him some of the translations I named to you in my last, of Paley's Evidences and others, of which he sells some copies, principally Paley's. These latter books are sent out by a Society I never heard of before, called the Spanish Translation Society, at the head of which I see is Lord Calthorpe; its place of meeting, No. 13, Guildford Street:—for further particulars I would recommend you to get one of their papers.

I am led into all this detail about Mr. Thomson and his proceedings, by observing in the Christian Remembrancer, that our Societies have begun to turn their attention this way. I think it right to communicate what is passing here, as well as the sentiments I can gather on the subject from Mr. Thomson, whom I decidedly consider from his moderation, good sense, and experience in these countries, high authority; as if the Societies are intending to do any thing, these hints may be worth their consideration.

Mr. Thomson then fears that the Translation Society are getting on too fast. At present a great many of the clergy are very well disposed to countenance the circulation of the Bible; this is one great step gained:—he is apprehensive, if they see this followed up instantly by an influx of books, the works of Protestants, *i. e.* heretical authors, they may take the alarm and withdraw their countenance altogether, which, in the infancy of the business, would be very injurious. It would be of no use to urge against an alarm of this sort, that the books contain nothing offensive to the Roman religion; the bulk of the clergy would never read them, and the others might begin to doubt what would come next.

Mr. Thomson's plan, therefore, would be to let the Bible do its work in a short time by itself, or if the increasing desire for books demands a supply, which, I think, it decidedly does, let it consist of a selection from Catholic authors, such as treat of morals and

such points of religion as there are no differences about, and especially those which go to establish the truth of religion;—these not in separate tracts, but bound in volumes, some more handsomely bound than others, but all well. Mr. T. is decidedly averse to *giving* the books, and only does it in peculiar and very few cases. ✓

By proceeding in this gradual manner, he considers the objects in view

will be much more surely, and not much less rapidly attained.

Mr. T. thinks an arrangement may be made with a bookseller in Mexico, to adopt these books, and put his own title page to them, which would probably give them further security.

[The Society for Promoting Christian Knowledge has made a liberal grant of elementary Spanish books, to be sent out to Mexico.]

NATIONAL SOCIETY.

5th March, 1828.—*Grants*.—Staunton, Gloucestershire, 35*l*.; Rangeworthy, ditto, 10*l*.; Bloxwich, Staffordshire, 90*l*.; Wednesbury, ditto, 150*l*.; Denton, Northampton, 40*l*.; Long Wiltenham, Bucks, 35*l*.; Festiniog, Merioneth, additionally, 12*l*.; Brixham, Devon, additionally, 60*l*.

NATIONAL SCHOOLS IN DENMARK.

MR. EDITOR.—Dr. Bell has somewhere asserted, that “one quarter of a century only had elapsed since the publication, in London, of the Madras system of education, and in less than half that time it was transplanted into every quarter of the globe; and it has now reached the remotest regions of the earth, everywhere diffusing the blessings of moral, religious, and useful knowledge, and carrying with it the means of civilization, and the glad tidings of peace and salvation.” It is

much to be wished that such evidence were occasionally given of this interesting truth as might stir up within us a wholesome jealousy, lest we suffer the plant which we have raised to languish in its native soil, and might render us duly observant of the signs of the times, and the mercies, which are thick upon the earth as the morning dew. I shall set the example, by giving you the following “*extrait d'un rapport au Roi, daté du 24 Janvier, 1828, par le Chevalier d'Abrahamson.*” Short as it is, it contains an authoritative statement of the wonderful progress which education is making in the kingdom of Denmark. And I shall be amply repaid for doing this, if some other correspondent is induced to do the same by any other country, where the seed which has been carried from Britain is flourishing as a tree, and, in like manner, bearing abundant fruit.

The extract is as follows:—

“ A la fin de la 1 ^{re} année, savoir le 31 Dec.	1823	244 ecoles
2 ^{de}	1824	605
3 ^{me}	1825	1143
4 ^{me}	1826	1545
et 5 ^{me}	1827	2003
Ecoles qui vont être organisées en	1828	368
Ce qui fait pour tout le royaume,		
Ecoles déclarés pour l'enseignement mutuel		2371.

By a private letter, Major Abrahamson says that there are 132,786 children in the 2003 schools.

CRITO CANTABRIGIENSIS.

● [This Note was received too late to be inserted in its proper place.]

CRITO Cantabrigiensis presents his compliments to the Editor of the Christian Remembrancer, and to the writer of the article on the Vindication of Mr. Porson, with many thanks for the commendation bestowed on that work, and for the flattering notice of its reputed author.

It was an ungrateful task to point out the errors of a person in Bp. Burgess' station; and it affords Crito Cantabrigiensis great consolation to find his good intention in the undertaking uniformly acknowledged. There are however, in his work, some expressions which he would gladly soften, in a second edition.

May C. C. be allowed to observe, that he was *not* serious, in his allusion to the well-known story of *Gregorius Nazianzenus*; and that he never supposed Mr. Porson to be serious when he talked of his *favourite* Gregory?

And lastly, C. C. will just state, that he omitted the sentence relating to Sir Martin Mar-all, (1) because it had been omitted by Bp. Burgess; (2) *because nothing depended upon it*; and (3) because it contained too ludicrous an image for serious writing, and he there *was* writing seriously.

Cambridge, 15th March, 1828.

PUBLIC MEETINGS.—The following Anniversaries will take place according to the respective dates.

The Meeting of the Sons of the Clergy in St. Paul's, on Thursday, 8th May.

The General Meeting of the Society for Promoting Christian Knowledge, on Tuesday, 20th May.

The Examination of the Children of the

Clergy Orphan Society, in St. John's Wood Road, on Friday, 23d May.

The General Meeting of the Society for the Propagation of the Gospel in Foreign Parts, will be held in Freemasons' Hall at the end of May, of which public notice will be given.

The Meeting of the Charity Schools of the Metropolis* in St. Paul's Cathedral, on Thursday, 5th June.

LITERARY • REPORT.

NOTICE OF BOOKS.

Scripture Natural History; or, a descriptive Account of the Zoology, Botany, and Geology of the Bible, illustrated by Engravings. By Wm. CARPENTER. London, 8vo. pp. 606. 12s.

EVERY one knows that the style and mode of expression of the sacred writers is highly figurative and metaphorical. Their object, however, must not be considered as limited to embellishment; they had chiefly in view the enforcing and illustration of those grand truths, which they were charged to communicate to the human race. Many of the objects employed by them for the purpose of illustration, are, however, unknown to the general readers of Scripture; and it is not unfrequently necessary to have recourse to the aid of commentators, in order to a full exposition of the sentiments of the inspired penmen, and to dispel the obscurity which might otherwise hang over even the most important and choicest parts of their writings.

We are inclined to think, that the adoption of a style so eminently distinguished for variety of figure and

illustration, must be accounted for, not merely by the sanguine temperament and vivid imagination peculiar to those who live under a tropical sun, but also by the very nature of the subjects of which revelation consists. This we conceive will appear from the following considerations.

The senses being the only inlets to human knowledge, the ideas communicated by them, are not merely the first which, in point of time, are impressed upon the mind, but may be regarded as the origin and source of all others. The structure of language, the copiousness of which must always be dependant upon the number and variety of ideas it is required to express, is open to a similar remark; so that the elementary and constituent parts of all languages, but especially of parent languages, will be found to consist of words applicable in their

* Tickets must be obtained, and can only be had of the Treasurer and Stewards, or by those Members of the Society for Promoting Christian Knowledge, who personally attend the meeting of that Society next preceding the meeting of the Children in the Cathedral.

primitive meaning to those objects only which are sensible and material. In the gradual development of the human intellect, and the successive multiplication of its ideas, it became necessary to fix upon terms representing such ideas as were of an abstract and immaterial nature. This was to be effected either by the invention of new and arbitrary symbols, or by various combinations of elementary words already existing, and the application of them in a new and secondary meaning. The latter expedient appears to have been generally adopted; and that, in all probability, because of an analogy which existed, or was supposed to exist, between the powers and faculties of the body and those of the mind; between the ideas conveyed by the senses and those derived from reflection. The consequence of this has been (and it is one which has frequently been deplored) that in the discussion both of metaphysical and ethical truths, and indeed of all topics but those which concern quantity, there has been a vagueness and uncertainty both of argument and conclusion; which has been owing to this circumstance, that many of the terms employed have two different senses, a primary, and secondary, so that they are not always accepted in that precise and abstract meaning which is essential in strict and demonstrative reasoning. The difficulties which have thus arisen may in some degree have been obviated, by accurate definitions and explications of terms; but this remedy must ever be partial, as the mind cannot easily or always reject the more familiar and every-day signification of words, and confine itself entirely to the scientific; and nothing can effectually relieve these subjects from their present vagueness and uncertainty, but the invention of a strictly technical language, the terms of which, like the arbitrary symbols of algebra, shall have but one fixed and definite meaning.

But if those sciences, the object of which are strictly natural, stand in the predicament we have thus attempted to explain, it might be expected, and even feared, that the truths and mysteries of revelation, and the attributes of a purely spiritual Being, would be but ill-conveyed to the human mind

by so clumsy an instrument as language, which in its origin was exclusively appropriated to material objects. We are not, however, at liberty to form any other conclusion on this subject, than that the common language of men is, notwithstanding the many difficulties which lie in the way of such an application of it, fully adequate to the communication of the whole body of revealed truth. That it is in fact so employed, should be enough to satisfy us on this head; and though doubtless other means might have been devised, free from the objections to which common language is exposed, yet it is not consistent with the analogy of God's providence to resort to extraordinary means and supernatural agency, when the object in view can be attained by the operation of second causes, and the application of merely human power. It is however remarkable, that in order to accomplish the all-important purpose of communicating in an intelligible and striking manner, the truths of revelation, the sacred writers, owing in a great degree to the infirmity and poverty of human language, have been obliged to represent the attributes of God, by the passions and feelings of men, and even to ascribe to Him who is a pure and uncreated essence, the possession of physical parts and of the organs of sense: to the same cause may, in some measure, be referred the adoption of types, the use of parables, and the institution of the solemn and emblematical ceremonies of our religion, together with all the various and forcible illustrations which have been supplied by the animal and vegetable kingdoms. Upon this view of the subject is founded the importance of those labours, which have been devoted to the subject of scripture natural history: for it is evidently impossible to enter into the full extent and admirable beauty and excellence of a variety of truths to be met with in Scripture, if we are ignorant of the nature and properties of those objects, which have been made use of for purposes of illustration. But the manner in which the subject has hitherto been treated, did not allow us to hope that the great mass of persons would be the better for the ponderous tomes, and learned and

critical disquisitions, in which only such information was to be found. It remained a desideratum, which Mr. Carpenter, in the work before us, has in a great measure supplied, that this subject should be exhibited in a more popular form.

In a modest and becoming preface, the author states his object to be, to bring within the reach of the great body of readers, the labours and investigations of various learned writers—the principal of whom are Dr. Harris, Mr. Charles Taylor, Professor Paxton, and Dr. Mason Good. Without that pretence to originality which, in the present day, is as much distinguished by personal vanity, as it is at variance with truth, Mr. Carpenter has, we think, presented to the public an interesting and useful work. We have no room for extracts, and, perhaps, no extracts could enable our readers to form a fair and proper judgment of the manner in which a work of this description has been executed. But in looking over the various matters discussed, we think we may recommend, as peculiarly interesting, the article upon Man—those upon the Camel, the Leviathan, and the Locust, together with the introductory article upon Geology: a science which, though it has given rise to greater conflict of opinion than any other, appears at last to have been happily reduced to a strict and satisfactory agreement with the Mosaic account of the Creation.

Sermons, on various Occasions; by
CHARLES WEBB LE BAS, M. A.
Professor in the East India College,
&c. &c. • Vol. II. 8vo. pp. x. 528.
Price 12s.

Mr. Le Bas has at length favoured the public with a second volume of sermons. Their appearance at a late period of the month must be an excuse for our not now affording them the lengthened notice they deserve. The volume contains twenty-three discourses, which we are confident will not only sustain, but even increase the reputation of their already very distinguished and excellent author. We are glad to see a second edition of Vol. I. which has been out of print some time.

The Speculator and the Believer; or, Conversations on Christian Seriousness and Philosophical Enthusiasm. By
MARY ANN KELTY, Author of "*Religious Thoughts*." 12mo. 5s. bds. pp. 218.

This little volume well deserves a perusal. It convincingly exposes many of the errors which are the most fondly cherished in the heart of the natural man;—the deceits of a vain philosophy. It sets forth, with uncompromising fidelity, the requirements of the gospel, and shews the excellency of that knowledge which is by Christ Jesus our Lord.

The Process of Historical Proof, exemplified and explained. By ISAAC TAYLOR, 8vo. pp. 338.

In this work the author very ably applies to the writings of Herodotus, the ordinary process of historical proof, afterwards suggesting hints for analysing the christian records, as materials of history.

The Mohammedan System of Theology. By the Rev. W. H. NEALE, 8vo. pp. 338.

This is an interesting and well-written book. In the first four chapters we find the life of Mohammed, with the causes of his success; an analysis of the Koran, with occasional quotations; and a view of the defects in the external and internal evidence of the system. In the five following chapters are a vindication of the charge of corruption in the Scriptures; our Saviour's history, according to the Koran, with notes and reflections; a consideration of the scheme of redemption, and the incidental blessings conferred by Christianity; and a brief notice, in conclusion, of the prophecies supposed to relate to the dissolution of the Mohammedan apostasy.

Sermons on Sickness, Sorrow, and Death. By the Rev. EDWARD BERENS, M. A. 3s. 12mo. pp. 167. 1828.

This little volume has nine sermons, of which the subjects are—Mortality of Man—Duties of the Sick—Care of the Sick—Recovery from Sickness—

Old Age—Death—Regulation of Sorrow for the Death of Friends—Sorrow for the Death of Children—and, Advantages of Affliction. Each sermon is followed by a short appropriate prayer. The excellent author alludes to the writings of Secker, the funeral discourses of Lucas and Doddridge, and the treatises of Flavell, Grosvenor, Cecil, and Newnham, as having furnished him with many suggestions. The object of them all is to enforce "*repentance towards God and faith in the Lord Jesus Christ.*"

IN THE PRESS.

The Rev. JOHN WILSON, of Montrose, is preparing for publication a volume on the Origin, Nature, Functions, and Order of Priesthood of Christ.

LIST OF NEW PUBLICATIONS.

HEBER's Journey through India, 2 vols. 4to. 4l. 14s. 6d. bds.—BLUNT's Veracity of the Gospels, crown 8vo. 5s. 6d. bds.—LMBAS on the Miracles, crown 8vo. 5s. 6d. bds.—MANT's Notices of the Apostles, 8vo. 13s. bds.—SCHOLEFIELD's *Æschylus*, 8vo. 10s. bds.—Chart of Ecclesiastical History, 7s. on sheet; 14s. on roller.—SMITH's (Rev. PYE) Four Discourses, 8vo. 8s. bds.—FACCIOLATI's Latin Dictionary, by Bailey, 2 vols. royal 4to. 6l. 16s. 6d. bds.

POLITICAL RETROSPECT.

FINANCE.—In moving for the appointment of the Committee of Finance, Mr. Peel gave the following statement of the Revenue and Expenditure of the country:

Jan. 5, 1828. Amount of Funded Debt	£777,476,000
Unfunded ditto, Treasury Bills, &c.	34,770,000

Total of Funded and Unfunded Debt	£812,246,000
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Amount of National Income for Five preceding Years	£261,000,000
Expenditure during the same period	249,000,000

Surplus available for the Sinking Fund	£12,000,000
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Or 2,400,000*l.* annually, on the average of the last Five Years.

Amount of Revenue during 1827	£49,581,000
Expenditure during the same year	49,487,000

Surplus of Revenue	£ 94,000
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The Amount of the Estimates for the public service of the current year is	£17,577,000
Being less than that of the preceding by	1,168,000

MANUFACTURES.—The state of the manufacturing interests is, upon the whole, very cheering. The working classes have full employment, and in some branches the demand for goods is so great as to induce that sure but painful evidence of prosperity, a turn-out of the workmen for an advance of wages; this is particularly the case in some parts of the West Riding of Yorkshire and Lancashire. The silk manufacture has the least share in this state of activity; not, we believe, from any real diminution in the demand, but from the too sudden

increase of establishments in that line, and the employment of more capital than the market could immediately absorb. Events which must occur amidst the fluctuations of commerce, and especially when a more liberal, and a better system of mercantile policy is in a course of adoption, but which will easily adjust itself to the circumstances of supply and demand.

FRANCE.—Since the meeting of the Chambers the Deputies have been much occupied in deciding questions of undue elections. This part of the law, relative to the liberties of the subject,

appears to require some additional measures for the security of the national freedom, and a prayer to that effect has been embodied in the address to the throne. It is also proposed to separate the direction of public instruction from the administration of ecclesiastical affairs, and put them under the control of distinct commissions.

There is a considerable deficit in the revenue of the kingdom. In the year 1826, (the occupation of Spain by a French army then existing,) there was a surplus of 6,164,443 francs above the expenditure. In the following year this is changed to a defalcation of 35,200,000 francs: to cover which, a statement is made of a credit on the Spanish government of 31,600,000 francs.

A number of transports have been taken up by the government at Toulon, and some small bodies of troops, particularly artillery, and their stores, have been marched in that direction, but whether these are intended for Greece, or a more powerful attack upon Algiers, is quite uncertain.

SPAIN.—The same cruel, weak, and arbitrary measures continue to be pursued by the Spanish cabinet. Great misery prevails in the capital; and the minister of finance can no longer provide the supplies for the public service by the means hitherto employed for that purpose. The duties imposed by a late tariff on the importation of colonial produce so completely destroyed the fair trade, and placed the entire commerce in those articles in the hands of the smugglers, that it has been found necessary to repeal those duties, and enact more moderate ones.

PORTUGAL presents a scene of most painful interest. The visit of Don Miguel to this country, the assurances he gave of his intention to support the constitution, and the permission, perhaps sanction of the British government, to the contract for a loan for the service of Portugal, afforded a hope that the experience of four years of exile might have improved the judgment and moderated, if not removed, the ill-guided turbulence of youth. These expectations have been disappointed, and all the fears of the constitutionalists have been sadly realized.

The friends of despotism, that is, the majority of the nobles and all the priests, who have for ages monopolized and enjoyed the wealth and power of the kingdom,—those large classes of beggars, supported by the daily distribution of alms and provisions at the doors of the convents,—prepared to render his arrival the signal for the restoration of the ancient order of affairs. Don Miguel was too well advised to declare himself before he had taken possession of the government. He took the prescribed oath to the constitution as he had done at Vienna, but he immediately changed all the principal members of the administration for those whose principles were known to be anti-constitutional. He held a levee, and the mob, even in the precincts of the palace, and within his hearing, shouted their Vivas for the absolute King, insulting and even wounding some distinguished characters who refused to comply with their demands, and not the slightest exertion was made to repress these tumults or protect those who suffered from them. Subsequently the commanders of the regiments in the vicinity of Lisbon were superseded and replaced by others of the absolute party, with the exception of two regiments, the soldiers of which were known to be particularly attached to their colonels, and therefore the step was not likely to be carried without some danger.

These violent measures produced an immediate effect upon the public credit, and government paper fell to a discount of 22 per cent.

The British troops, as had been agreed upon, prepared for embarkation as soon as Don Miguel should have arrived: but here again the animosity of the new government shewed itself. The officer who had the command of this service, applied to the governor of the arsenal for the use of some flat-bottomed boats to facilitate the embarkation of the Hussars and Artillery: they were refused. The regiments previous to their leaving their quarters were reviewed in the vicinity of the palace, to which the Regent was invited, but declined the invitation.

Under these circumstances the British authorities found it necessary to

occupy the arsenal by force, to effect the removal of the troops—to order the *Pyramus* to drop down the river, and, taking possession of the Fort St. Julian, to retain it till all the British squadron shall have passed out of the Tagus; the *Wellesley*, which sailed on the 12th of March with the 11th regiment for the 'Mediterranean, 'to load her guns with shot before she dropped down the Tagus; and the first portion of the loan (60,000*l.*) which had arrived, but had not been paid over to the Portuguese government, to be conveyed back by the same vessel which had carried it out.

GREECE.—The Count Capo d'Istria, the governor of Greece, has convoked a general Assembly of Deputies from the states of this country at Egina, where they will meet to consult for the public welfare of their interesting race and country early in April.

The limits proposed for this new sovereignty is understood to be the range of mountains in north Thessaly, and that an annual tribute shall be paid to the Porte equal to the revenue which may have been usually derived by the Sultan from these districts.

The position of the allies and Turkey seems scarcely altered since our last. Attempts to effectuate by negotiation, the settlement of this contest, continue to be made, and are as plainly and bluntly rejected by the Sultan, as if the preponderance of force was on his side, and the allies at his feet. The most violent measures have been promptly pursued—the imperial proclamation has invited all his subjects to take up arms for the support of the Ottoman power. The regularly disciplined troops in the neighbourhood of Constantinople, are stated at 80,000, and that they will be supported by an army of 200,000 Asiatics. The necessity and want of money to sustain these operations, is already felt and manifested in the means used to fill the coffers of the Porte; the Armenians of the Roman Catholic Church, in particular, feel the oppression of the government;—all the wealthy individuals of that people, have been

banished from Constantinople to the interior of Asia Minor, and their property seized; one of the richest bankers (Railli) of the same nation has been put to death. All Christians, subjects of European powers, have been ordered to withdraw from the dominions of the Grand Signior, and are hurried and hurrying away with all expedition.

The Russian army is supposed by many to have passed the Pruth; but of this we have no certain intelligence. The Emperor of Russia has again avowed his purpose: whether he perseveres in his efforts for the liberation of Greece singly, or in conjunction with his allies, of not appropriating a single acre of Turkish territory to himself; it is conjectured that if the Russian army enters Moldavia, it will not pass beyond the boundaries of that principality, but wait to see the effect of such a demonstration on the councils of his Sublime Highness.

The measures of Austria appear entirely pacific. A few regiments have been ordered to march towards the Servian frontier; but the number of these is too inconsiderable to excite any apprehension.

The Sophy of Persia has recommended hostilities with Russia.

MEXICO.—The affairs of this country continue in a very disturbed state—thirty-eight persons of different ranks are reported to have been arrested for crimes against the state. The decrees for the banishment of all native Spaniards are carried very actively into effect, and numbers of them are daily arriving at the Havannah, in a very distressed state.

HINDOSTAN.—The fort at Kolite-nan has been destroyed by an earthquake, and a thousand persons are said to have perished in its ruins.—The same convulsion has blocked up the river Rowee, and caused a very extensive inundation, which threatens serious consequences to the city of Lahore. In the western provinces the cholera has been prevalent, and supposed to have carried off thirty thousand persons.

ECCLESIASTICAL INTELLIGENCE.



ARCHIDIACONAL JURISDICTION.—The controversy between the Rector and Fellows of Lincoln College, Oxford, and the Archdeacon and Commissary of Bucks, relative to the right of exercising Episcopal and Archidiaconal jurisdiction over the church and parish of Twyford in that Archdeaconry, has been decided by the Visitor of the College in favour of the Archdeacon.

PREFERMENTS.

THE KING has been pleased to grant unto the Right Reverend GEORGE MURRAY, D. D. Lord Bishop of ROCHESTER, the Deanery of the Cathedral Church of WORCESTER, void by the death of the Reverend JAMES HOOK, D. D.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Becket, Joseph	Domestic Chaplain to the Lord Bishop of Rochester.			
Butler, J.	{ R. of St. Nich. Nottingham to Thwing, R. }	Notts York	York	Lord Chancellor.
Coulson, H. T. . . .	{ Ruan Major, R. to hold by disp. with Landewednach, R. }	Cornwall		
Canning, William . .	Canonry of Windsor		Excter	J. Stevens, Esq.
Egremont, G. G. . .	Barrow-upon-Humber, V.	Lincoln	Lincoln	The King.
Hale, John	{ R. of Nocton Beckering, to Buslingthorpe, R. }	Lincoln	Lincoln	Lord Chancellor.
Hollingworth, J. . .	{ R. of St. Marg. Lothbury and V. of St. Bot. Aldgate }			
Banks, D. D. . . .	to the Archd. of Huntingdon	Hunts	Lincoln	Bishop of London.
Hudson, R.	Cockerham, V.	Lancaster	Chester	Bishop of Lincoln.
Lechmere, A. B. . .	{ Eldersfield, V. with to hold by disp. Welland, V. }	Worcest.	Worcest.	F. Charteris, Esq.
Montgomery, Aug. .	Preb. of Ruscomb, in Cath. Ch. of Salisbury			Mr. Lechmere.
Newman, J. H. . . .	St. Mary the Virgin, V. Oxf.	Oxford	Oxford	Lord Chancellor.
Peel, John	Stone, V.	Worcester	Worcester	Bishop of Salisbury.
Phillpotts, Henry, {	R. of Stanhope	Durham	Durham	Oriel College.
D. D.	to the Deanery of Chester			Lord Chancellor.
Prower, J. M. . . .	Purton, V.	Wilts	Salisbury	Bishop of Durham.
Rathbone, J. E. . .	Rumford, P. C.	Essex	London	The King.
Ripley, T. Hyde {	V. of Wootton Bassett to Tockenham, R. }	Wilt	Salisb.	Earl of Shaftesbury.
Risley, Wm. Cotton	Domestic Chaplain to Lord Carteret.			New College.
Roberts, J. P. . . .	Hampton, P. C.	Worcester	Worcester	Earl Clarendon.
Robson, Jacob . . .	St. Geo. Tildesley, Dis. Ch. Lancas.	Chester	Christ Ch. Oxford.	Lord Chancellor.
Rowe, John	{ R. of Alverdiscot, to Bow- (or Nymet-) Tracey, R. }	Devon	Exeter	G. Rooke, Esq.
Ryder, H. Dudley .	High Offley, V.	Stafford	Lichfield	B. Marshall, Esq.
Severne, F.	Kyre Magna, R.	Worcester	Worcester	Stafford
Shepherd, T. . . .	Inkpen, R.	Berks	Salisbury	Lichfield
to hold by disp. {	with Cruzeaston, R.	Hants	Winchest.	Lich. & Cov.
Sivewright, George	Blakesley, V.	Northam.	Peterboro'	E. Pytts, Esq.
Spry, J. H. D. D. {	R. of St. Mary-le-Bone to a Prebend in the Cath. Ch. of Canterbury }	Middlesex	London	John Butler, Esq.
Tweed, Joseph . . .	{ Capel St. Mary, R. with Wenham Parva, R. }			Dr. Smith.
Tyrwhit, Thomas . .	Preb. of Gillingham Minor, in Cath. Ch. of Salisb.	Suffolk	Norw.	Lord Chancellor.
Vachell, G. H. . . .	Chapl. to Hon. E. I. Comp. Factory in China			The King.
Warren, John	Graveley, R.	Camb.	Ely	Rev. J. Tweed,
Warren, William . .	Llanfihangel Esceifiog, P. C. Anglesea	Bangor	Bangor	on his own petition.
Winstanley, J. R. . .	Bampton, 3d V.	Oxford	Oxford	The E. I. Directors.
Worsley, H. D. C. L.	Prin. of Coll. Sch. at Exeter, Devon			Jesus Coll. Camb.

CLERGYMEN DECEASED.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>* Patron.</i>
Baker, Robert	Frilsham, R.	Berks	Salisbury	R. Hayward, Esq.
Bell, T.	Newport, V.	Essex	London	Lord Chancellor.
Creech, P. S.	Rothwell, V.	Northam.	Peterboro	Rev. W. Higginson.
Forster, Edward ..	Aston Somerville, R.	Gloucest.	Gloucest.	Lord Somerville.
Hole, William	Belstone, R.	Devon	Exeter	Rev. W. Hole.
Holme, T. J.	Buslingthorpe, R.	Lincoln	Lincoln	Lord Chancellor.
Jenner, John ..	{ Buckland, R. and Midley, R.	Kent	Canter.	{ J. Unwin, Esq. <i>and</i> B. Eve, Esq. <i>alt.</i>
Martin, Samuel v...	Vic. in Cath. Ch. of Lincoln			D. & C. of Lincoln.
Rogers, John	Feniton, R.	Devon	Exeter	J. Haverfield, Esq.
Twisleton, Hon. J. T.	Blakesley, V.	Northam.	Peterboro	Lord Chancellor.
Van Voorst, Hen.	{ Steeple, V. with Stangate, V.	Essex	London	{ Sir B. E. Bridges, Bart.
Williams, John	St. Probus, V.			Cornwall Exeter Bishop of Exeter.

<i>Name.</i>	<i>Residence.</i>	<i>County.</i>
Durwall, John	Birmingham, <i>Grammar School</i>	Warwick
Greig, J.	Birmingham	Warwick
Hutton, John	Rolvenden	Kent
Mayers, Walter	Over-Worton, <i>Curacy</i>	Oxford
Nicholls, Thomas	Burntwood, <i>Curacy</i>	Stafford
Savigny, W. H.	Malvern	Worcester
Wilkinson, J. F.	Upper Seymour Street	Middlesex

UNIVERSITY INTELLIGENCE.

OXFORD.

The Rev. William Arundell Bouverie, M. A. Fellow of Merton College, and the Rev. Charles Litchfield Swainson, M. A. Fellow of St. John's College, have been elected Proctors for the ensuing year.

The Rev. Thomas Townson Churton, M. A. Fellow of Brasenose College, has been nominated a Public Examiner in *Literis Humanioribus*.

The Rev. Philip Wynter, B. D. Fellow of St. John's College, has been elected President of that Society, in the room of the Rev. Michael Marlow, D. D. deceased.

The Rev. Wm. Hayward Cox, M. A. of Pembroke College, and the Rev. Percy Wm. Powlett, B. A. of Trinity College, have been elected and admitted Fellows of Queen's College on Mr. Michel's foundation.

The Rev. Jos. Dornford, M. A. Fellow of Oriol College, has been nominated a Public Examiner in *Literis Humanioribus*.

It has been agreed in Convocation that humble Petitions be presented to the Right Hon. the Lords Spiritual and Temporal, and to the Hon. the House of Commons, praying that the laws by which persons professing the Roman-Catholic religion are precluded from holding certain offices, and from sitting in Parliament, may not be repealed.

Mr. William Fraine Fortescue has been admitted Scholar of New College.

The following notice has been issued by the Vice-Chancellor and the Dean of Christ Church:—

"The Right Hon. Charles Watkin Williams Wynn, upon offering a Writership in the Hon. the East-India Company's service as an object of competition to the junior Members of the University, commissioned the Vice-Chancellor and the Dean of Christ Church to make such arrangements as they might deem necessary for carrying his wishes into effect. In the discharge of this trust they give notice that,

"I. The examination of the Candidates for this Writership will be holden in the Convocation House, and will begin on Monday, June 9, at ten o'clock in the morning, and be continued on the days immediately following.

"II. The subjects of examination will be the four Gospels, and Paley's Evidences—some of the best Greek and Latin Classics—Ancient and Modern History, with the Geography and Chronology of each—English Prose Composition—the Elements of pure Mathematics and of Natural and Experimental Philosophy.

"III. The Examiners appointed for this occasion will nominate the person to be

recommended to Mr. Wynn for the Writership.

"IV. Each Candidate must announce his intention of offering himself by leaving at the Vice-Chancellor's house, on or before the 29th of May next, a certificate of his birth, and a testimonial from the College or Hall to which he may belong. No person will be admitted as a Candidate, who shall signify his intention after the last-mentioned day.

"V. No person can be admitted as a Candidate who will have completed, on the 15th of October next, 22 years from the day of his birth."

It has been agreed in Convocation that the statute relating to the creation of the "generales sophistæ" should be altered; and that, for the future, all those gentlemen who have completed two years from the time of their matriculation, and have obtained a testimonial of having responded before the Masters of the Schools, should be accounted *general sophists*, without going through the whole ceremony of creation.

Degrees Conferred.

DOCTOR IN DIVINITY.

The Rev. Philip Wynter, President of St. John's Coll.

BACHELOR AND DOCTOR IN DIVINITY,
by accumulation.

The Rev. John Worrall Grove, St. Edmund Hall.

BACHELOR IN DIVINITY.

Rev. Wm. Jackson, Fellow of Queen's Coll.

MASTERS OF ARTS.

Rev. Humphrey Pountney, Queen's Coll.

Rev. Joseph Spry, Magdalen Hall.

Rev. Thomas Hope, University Coll.

Rev. Aaron Rogers, Jesus Coll.

Robert William Mackay, Brasennose Coll.
grand compounder.

Rev. Henry Dudley Ryder, Oriel Coll.
grand compounder.

William Multon Blencowe, Oriel Coll.

Charles Collyns Walkey, Scholar of Worcester Coll.

Rev. Percy William Powlett, Michel Fellow of Queen's Coll.

Rev. Henry Currer Wilson, Lincoln Coll.

Charles Denham Orlando Jephson, Brasennose Coll. grand compounder.

William Hodgson, Wadham Coll. grand compounder.

Rev. John Cox, St. Mary Hall.

Jonathan Blenman Cobham, Oriel Coll.

BACHELORS OF ARTS.

George Bingham, Worcester Coll.

The Right Hon. Viscount Fitzharris, Oriel Coll.

Charles Neate, Scholar of Lincoln Coll.

Richard Spry, Wadham Coll.

George William Hope, Christ Church.

Wm. Reginald Courtenay, Christ Church.

Joseph Gibbs, Worcester Coll.

William Doveton Philpot, Lincoln Coll.

John Charnock, Lincoln Coll.

MARRIED.

At St. Mary's, St. Mary-le-bone, London, by the Hon. and Very Rev. the Dean of Gloucester, the Rev. William Robert Newbolt, M. A. Student of Christ Church, son of the late Sir John Newbolt, Chief Justice of Madras, to Ann Frances, daughter of Magens Doffrien Magens, Esq. of Hammerwood Lodge, Sussex, and niece to the Lord Dynevor.

March 1, at Paddington Church, by the Venerable Archdeacon of London, the Rev. Charles Dupuis, M. A. Chaplain to the Marquis of Hertford and Fellow of Pembroke College, Oxford, to Emma, youngest daughter of the Rev. Dr. Crane.

CAMBRIDGE.

CLASSICAL TRIPOS, 1828.

FIRST CLASS.

Ds. Selwyn, Joh.	Ds. Hankinson, } C.C.
Peile, } Trin.	Perry, } Trin.
Platt, } Trin.	Barnes, Trin.
Cook, Joh.	Evans, Joh.
Jervard, Caius	Willis, Trin.
Fitzherbert, Tri.	Fawcett, Trin.

SECOND CLASS.

Ds. Raine, Trin.	Ds. Kingdon, Trin.
Sheffield, Qu.	Ashworth, Trin.

THIRD CLASS.

Ds. Tatp, Trin.	Ds. Povah, Trin.
Whittington, Qu.	Yardley, Joh.
Dodd, Magd.	Brockman, Trin.
Swann, Joh.	Briggs, Caius

William Aldwin Soames, of Trinity College, has been elected University Scholar on Lord Craven's foundation. The electors are desirous of marking with distinguished commendation the merits of C. Wordsworth, of Trinity College, which they considered

very nearly equal to those of the successful candidate.

Charles Babbage, Esq. M. A. of Trinity College, has been elected Lucasian Professor of Mathematics, vacant by the election of G. B. Airy, Esq. to the Plumian Professorship.

Graces have passed the Senate to appoint Mr. Hughes, of Emmanuel College, and Mr. Ebdon, of Trinity Hall, Examiners of the Junior Sophs, in the place of Mr. Byam and Mr. Porter; also to confer the degree of M. A. by royal mandate on Mr. Procter, of Christ College.

In the "Plan of Classical Examination after Admission *ad respondendum Quæstioni*," confirmed by the Senate, May 28, 1822, the first regulation is as follows:—

"1. On the fourth Monday after the general Admission *ad respondendum Quæstioni* in January, 1824, and every subsequent year, shall commence an examination of classical learning of such persons as shall voluntarily offer themselves to be examined, provided that every person so offering himself shall have obtained an honour at the mathematical examination of the preceding January."

A Grace has passed the Senate, to subjoin after the words "preceding January," an additional provision as follows:—

"Provided also that persons entitled to Noblemen's degrees, shall be competent to offer themselves for the above-named classical examination, having (agreeably to the grace of the Senate, March 18, 1826,) kept nine terms, and having passed the usual examination before Admission *ad respondendum Quæstioni* of the preceding January."

The Hebrew dissertation has been adjudged to Alfred Addis, B. A. of Trinity College.

The subject of the Seatonian prize poem for the present year is, "*Saul at Endor*."—The Vice-Chancellor has given notice that if any poem on the above subject shall be considered by the examiners to be entitled to *distinguished commendation*, a premium

of one hundred pounds shall be given, instead of the usual sum of forty pounds.

The Chancellor's gold medals for the two best proficients in classical learning among the Commencing Bachelors of Arts have been adjudged to Mr. William Selwyn, of St. John's College, and Mr. Thos. Williamson Peile, of Trinity College.

CLARE HALL FELLOWSHIPS.—The King has been graciously pleased to grant his royal letters patent to the Master and Fellows of Clare Hall, to repeal part of a statute of that college given by the visitors of Edward the Sixth, by which the society are restricted from electing more than two Fellows of any one county, or more than one half from counties north of the river Trent. In consequence of this, in all future elections of Fellows, the society will be directed by the original statute of the foundress, Lady Clare. This statute was given in 1359, and breathes the same liberal spirit with the deed of endowment, in which the munificent Lady Clare professes to be actuated in enlarging the then small foundation of University Hall.

Degrees conferred.

BACHELOR IN DIVINITY.

Rev. Robt. Mullins Mant, Christ Coll.
(Compounder.)

MASTERS OF ARTS.

Rev. Hen. Battiscombe, Fell. King's Coll.
James Packe, Fell. King's Coll.
John Hardy Raven, Magdalene Coll.

BACHELORS IN CIVIL LAW.

Rev. John Vaughan, St. John's Coll.
Rev. Wm. Wogan Aldrich, Trinity Hall.
Pelham Stanhope Aldrich, Trinity Hall.
Rev. Wm. Gunning, Christ Coll. (Comp.)

BACHELOR IN PHYSIC.

Erasmus Darwin, Christ Coll.

BACHELOR OF ARTS.

John Robert Fiske, Catharine Hall.
John Bennett Goodwin, Sidney Sussex Coll.
William Morshead, Sidney Sussex Coll.

NOTICES TO CORRESPONDENTS.

Want of room compels us to postpone several articles; among others, on Clerical Funds for Mutual Assurance; on Slavery at the Cafe of Good Hope; and Inscription on Monument to Bishop Taylor. We hope also to notice the Meeting at Hackney for S. P. C. K., Atherstone Dispensary, Parochial Lending Libraries, and the Society at Southampton on behalf of the Gypsies.

"A Country Curate" has been received,—we agree with him as to the impropriety of the responses after the Commandments being sung. We have, too, before us "B." and "A. T. R."

THE CHRISTIAN REMEMBRANCER.

MAY, 1828.

SERMON.

THE TESTIMONY OF THE SPIRIT.

ROMANS viii. 16.

The Spirit itself beareth witness with our spirit, that we are the children of God.

IN the economy of man's redemption, there is no feature which more strongly marks the goodness of our heavenly Father, than the gift of the Holy Ghost. Unable of ourselves to do any good thing as of ourselves, and consequently, without the assistance of divine grace, continually liable to fall short of the happiness of Heaven, surely there are none of us who do not fervently praise, and gratefully adore that All-merciful Being, who is ever ready to give his Holy Spirit to them that ask him.

How great soever may be our spiritual necessities, it is our own fault if they are not abundantly supplied. We know that "without faith it is impossible to please God:" we know also, that "except we repent we shall surely perish;" but we are likewise assured, that in fulfilling these indispensable conditions of the Christian covenant, we shall not be left to our own insufficient endeavours, provided that we earnestly and sincerely seek for the co-operation of divine grace. Though surrounded on all sides by powerful temptations, we are taught that if we do but exert ourselves to withstand and resist them, "there will also, with the temptations, be a way to escape." Though the eradication of vice, and the cultivation of virtue in the heart, be attended with no slight degree of difficulty, we may be satisfied that our own steady exertions will not be left without assistance and encouragement. And although there be need of firmness and resolution in persevering to do well, we have no reason to despair of support in maintaining our ground against every impediment to virtue.

Such and so great are the benefits which the sincere Christian derives from the gracious influence of God's Holy Spirit. And if these considerations ought to be effectual in urging us onward in the prosecution of our duty, there is yet another part of his office which ought, if possible, to have greater weight with us. It is doubtless a pleasing satisfaction to know that we are endeavouring to please God;—it is gratifying to experience our victories over any favourite vice, and our attainment of any long-sought virtue;—but what religious consolation, what spiritual joy must attend the happy assurance, that our endeavours are accepted, and that the Almighty is well pleased with our services!

That it is the office of the Holy Ghost to inspire us with this confidence, we may infer from many passages of Scripture. St. Paul tells us, that "by the Spirit of God we are sealed unto the day of redemption," and that "God hath given us the earnest of his Spirit in our hearts." We are told also in the text, that "the Spirit itself beareth witness with our spirit, that we are the children of God."

From these and many similar expressions, therefore, we learn this important and interesting truth:—That when men have become thoroughly sensible of God's great and undeserved mercies, and sincerely thankful for the promises contained in the Gospel;—and when, in consequence of such persuasion, they have truly repented of their sins, and persevere stedfastly in well doing,—God sends into their hearts the gracious influence of his Holy Spirit, which seals and confirms to them his promises, and raises in them "a sure and certain hope" of everlasting salvation.

This assurance, however, is by no means to be considered as absolute and unconditional. We are no longer to buoy up ourselves with the confidence that "we are the sons of God," than while we continue to do the works of our heavenly Father. It is not to be supposed, that if we again return to our wicked ways, and do evil in the sight of the Lord, that we shall *still* have the testimony of the Spirit that we are in the way of salvation. This presumption of a certainty of eternal happiness has led many, and those very well disposed and pious men, into the most unhappy errors. Having once testified a good conscience before God, they have conceived it impossible for them to fall again into the sins they have repented of; and that consequently as certain as the Spirit is true, so certain is their salvation. It is true, indeed, that St. Paul in one place speaks with great confidence of his own eternal happiness:—"I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me in that day." But in the preceding verse he tells us, "that he was then ready to be offered, and the time of his departure was at hand." So that now being at the point of suffering death, and resolving manfully to fight under the banner of his Redeemer to the last, he might feel within him a certainty of salvation. But this cannot be the case with ordinary Christians, who know not how long their life may be, and what temptations and trials they may have to encounter. Indeed St. Paul himself, in the earlier part of his life, frequently speaks with uncertainty of his final salvation. And in one part of his writings he expressly tells us, that he laboured diligently, "lest while he was preaching to others, he himself should be a castaway."

Connected with the error above mentioned, but at the same time one of more dangerous consequence, is the doctrine, maintained by some persons, of instantaneous and irresistible conversion. The nature of the testimony of the Holy Ghost, as to our being the children of God, does not consist in any internal call, or sensible impulse, by which a person is assured that his sins are forgiven,—that he is in a state of salvation,—and that he cannot fall from grace. Such delusive suggestions as these can never proceed from that blessed Spirit, who

urges us forward continually to perfection, and teaches us that we are not, and never can be in this world, so good as we ought to be ; but that an All-merciful God will accept our sincere, though imperfect, services. The extraordinary influences of the Spirit, which were perceived in the early ages of the Gospel, were by no means similar to the alleged overpowering sensations of modern enthusiasts. If such were really the case, the effects produced by them might be expected to be similar ; whereas it is very evident that they are totally different. The Spirit which influenced the early Christians "guided them into all truth:" that which actuates the enlightened of the present day leads them into the most fatal errors. The one "brought all things to the remembrance of the first teachers;" the other involves its votaries in the madness of enthusiasm. The one produced concord in the church ; the other is the author of heresy and schism. Indeed, to any person of unbiassed judgment, the doctrine of spiritual influence, as held by some of our modern sectaries, must appear perfectly groundless ; and our Saviour's answer to Nicodemus upon the subject is at once satisfactory and conclusive: "The wind," says he, "bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, nor whither it goeth: so is every one that is born of the Spirit."

The Spirit of God works silently but powerfully ; and though its operations are effectual, they are far from perceptible. Indeed, nothing that in the very slightest degree resembles the doctrine of a sudden instantaneous conversion, miraculously attested, and attended with irresistible consequences (which is the notion of some Christians), is to be found in the Scriptures. On the contrary, the very converse of the doctrine may be derived from the whole tenor of the apostolic writings, in which we are cautioned "to be sober, to be vigilant;"—"not to be high-minded, but to fear;"—"to work out our salvation with fear and trembling;"—"not to deceive ourselves;"—"not to fall from our own stedfastness;"—"and to look diligently, lest we fail of the grace of God." The Scriptures, indeed, mention "an assurance of faith," which our Church explains by "a sure trust and confidence that our sins are forgiven." But the assurance which we dispute is an assurance of *feeling*, not an assurance of *faith*. In the one case it is a *sure trust and confidence* in the promises of God ; in the other, an immediate operation of the Spirit, made nobody knows how, and of which there is no evidence, but the wild assertion of the person who fancies that he feels the inspiration.

From these unhappy perversions of one of the most consolatory doctrines of Christianity, I willingly turn to a more interesting part of the subject before us. Having considered what is *not*, let us endeavour to discover what *is* the testimony, which calm and dispassionate Christians receive that they are the children of God.

There is in the breast of every one a powerful monitor, which approves or disapproves his actions, according as they are consistent or inconsistent with his known principles of duty. Our inclinations may frequently induce us to cry "peace, peace, where there is no peace;" but the voice of conscience will never be silent in the cause of virtue and religion. Ignorance of our duty, unless it be wilful ignorance,

must always be an excuse for our neglect of it ; but the calls to every known obligation are loud and powerful. Nor, on the other hand, shall we be without the commendation of our hearts, while we are constant in the pursuit of virtue, and unwearied in the practice of religion. We shall be assured by the testimony of our conscience, or, as it is called in the text, of *our spirit*, that we are acting according to the dictates of holiness. And it is in conjunction with this testimony that the Holy Spirit is said to bear witness :—“ The Spirit itself beareth witness with our spirit, that we are the children of God.”

But since this testimony is conveyed by no internal voice, by what means, it may be asked, shall we be assured that we are possessed of it ? There certainly are no *sensible* communications between the Spirit and our hearts ; but there is still one infallible token, one decisive pledge, that we have this witness of the Spirit ; and this is to be derived from the *fruits* of the Spirit. If the course of our lives, and the tenour of our actions, be such as is agreeable with the influence which the divine grace should have in our hearts ;—if the purity of our faith, and the holiness of our practice, be consonant with the precepts of the Gospel,—then may we be satisfied that we have this evidence of being the children of God. If we steadily pursue our duty, strictly adhere to virtue, and indulge in the practice of no known sin, we may be confident that we have “ the earnest of the Spirit of God in our hearts.” Our *actions*, therefore, are the only test of this witness of the Spirit, of which the presence can be only known by its fruits. So that as long as we continue steadfast in faith, and sound in practice, we may be satisfied that, with the evidence of our own spirit, we have that of God’s likewise.

Having now set this comfortable doctrine in its only true and proper light, it remains for me to add a few words by way of application.

Since, then, the witness of the Holy Spirit depends solely upon the agreement of our lives and actions with the laws of God, surely it concerns every one of us to examine himself seriously and impartially, whether he has this witness,—whether he is earnestly endeavouring to bring forth the *fruits* of the Spirit. What the fruits of the Spirit are, we are repeatedly told by St. Paul. In the 5th chapter of his Epistle to the Galatians he says, “ The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.” Do we then cherish in our hearts these heavenly fruits ? Does that Christian love rule in us which unites a holy reverence towards God with a proportionate charity toward our fellow-creatures ? Are we influenced by that heavenly joy which arises from the practice of religion, and from a devout contemplation of the infinite mercies of God ? Do we possess that inward peace of mind which springs from the certainty of a good conscience toward God and toward man ? Are we long-suffering toward those who have provoked or injured us,—gentle to our inferiors,—good and charitable to the poor and needy,—and faithful in all our dealings and transactions with the world ? Are we meek and lowly in our behaviour, and free from every feeling of haughtiness and pride ? And are we careful never to exceed the limits

of temperance, and to live "soberly, and godly, and righteously, in this present world?" If such is the complexion of our lives,—adorned with these virtues, and tempered with these dispositions,—*then*, and then only, are we blessed with the assurance that we are the "children of God."

But the importance of cherishing and cultivating the fruits of the Spirit will be at once apparent, by reflecting on the inestimable benefits to which the children of God are entitled. In the *verse* immediately following the text we are told, that if we are the children of God, "we are then heirs, heirs of God, and joint-heirs with Christ:"—heirs of those heavenly possessions which our Saviour Christ has gone before to prepare for us. What can we possibly desire in preference to this inestimable inheritance? On what can our hearts be more delightfully fixed, than on those blessed abodes where alone true joys are to be found? "Eye hath not seen," says St. Paul, "nor ear heard, neither hath it entered into the heart of man to conceive, the blessings which God hath prepared for them that love him." If then so valuable be the inheritance, to which we acquire a title by being the children of God, we must surely be miserably blind to our own interests, if we neglect the means by which that title may be purchased.

Before I conclude, let me earnestly caution you against falling into that dangerous error, which I noticed in the early part of this discourse, and which should be guarded against as carefully, as the happy effects above mentioned should be diligently pursued. It is an error, which will either raise you to the highest pitch of presumption and spiritual pride, or depress you to the lowest depths of horror and despair. It is an error by which those who have fancied themselves possessed of the irresistible influence of God's Holy Spirit, have conceived that nothing could throw them from a state of grace, and deluded themselves with a vain and impious confidence. And, what is yet worse, it is an error which has led many well-disposed persons, who have not been able to discover any *sensible* operation of the Spirit on their hearts, to give themselves up to the deepest despondency, and to torture themselves with the idea that, notwithstanding their earnest endeavours after piety, they shall be inevitably doomed to eternal misery.

May the God of mercy grant that this unhappy persuasion, this melancholy delusion, may never take possession of *our* hearts! But may those, who are so happy as to possess that rational and glorious testimony, which is a certain proof that we are the children of God, give God the praise! May they impute it to his mercy! May they improve it to their furtherance in piety! and may they persevere in well doing, till their assurance shall be lost in actual fruition! On the other hand, may those who do not, upon examination, feel this degree of certainty, pray fervently to God for his assistance in attaining it;—may they use their own earnest endeavours after righteousness without despair or inquietude! And may they finally have ample reason to confide in that promise which St. Paul has conveyed to us—"that in due time we shall reap, if we faint not."

REVIEW OF NEW PUBLICATIONS.

ART. I.—*Narrative of a Journey through the Upper Provinces of India, from Calcutta to Bombay, 1824—5 (with Notes upon Ceylon,) an Account of a Journey to Madras and the Southern Provinces, 1826, and Letters written in India. By the late Right Rev. REGIWALD HEBER, D. D. Lord Bishop of Calcutta.* London, Murray, 1828. 2 vols. 4to. pp. 631 & 515. 4l. 14s. 6d.

THERE are few circumstances in the history of our National Church which constitute a more striking and impressive comment upon the text, "The ways of God are not as our ways, nor his thoughts as our thoughts," than the early—we must not say the premature—removal of the two highly gifted and eminently distinguished individuals, who presided in succession over the Ecclesiastical Establishment of India. Scarcely had the poignancy of our regret for the loss of Bishop Middleton been mellowed down into a grateful remembrance of his exalted worth; scarcely had the intelligence of Bishop Heber's arduous and successful exertions in the great cause, to which he was devoted, realized the anticipations, which were formed by those who could best appreciate his zeal and ability to carry forward the plans of his revered predecessor, when we were overpowered with the afflicting information, that another "prince and great man had fallen in our Israel," and that to the widowed Indian Church might again be applied the lament which was uttered over Zion, "How doth the city sit solitary! how is she become a widow! She weepeth sore in the night, and her tears are on her cheeks." Yet neither did these excellent men live, nor have they died, in vain. The good seed which they have scattered throughout that hitherto uncultivated wilderness, is not, cannot be lost; even now is it springing up, and will, we trust, one day produce an abundant harvest. The Indian Church, regulated by the wisdom of a Middleton, and cemented by the piety of a Heber, will, we would fondly hope, henceforth expand and increase on every side, thus constituting the most dignified and durable monument to the memory of both.

Contemplating the beautiful and interesting volumes now before us—the last legacy of Bishop Heber to the nation which he honoured, and to the church which he loved—the principal difficulty which presents itself consists in condensing within the limited compass which our work affords, any thing like an analysis of the journal itself, in its reference to the present state and prospects of the English Church in India. To afford at the same time an adequate idea of its deep and varied interest—as the production of an accomplished scholar, an experienced traveller, a cogent reasoner, and a penetrating observer, would be altogether

impossible. There are, however, qualities infinitely more valuable, and therefore more interesting, than mere intellectual power, however expanded, and mere attainment, however extensive and diversified. The feeling of admiration for the talents of Bishop Heber, which the perusal of this work is calculated to excite, will be accompanied with the conviction, that these are among the least of his excellencies; they will, so to speak, be lost sight of in that unaffected and ingenuous simplicity—that overflowing kindness of heart—that perfect and polished courtesy—that delicate consideration for the feelings, and sympathy in the afflictions of others—that involuntary recurrence to the dear objects whom he was compelled to leave behind—that noble and devoted postponement of every personal feeling and consideration to the performance of his important duty—which are conspicuous throughout his whole career. We forget the scholar and the poet in the friend, the father, the husband, and, above all, in the minister of Christ; we delight in the reflection, that there are such men; we feel a peculiar gratification in considering that such a man was *our own*.

After the very copious biographical sketch of Bishop Heber, and the numerous and emphatic testimonies from the highest authorities in each presidency of our Indian empire, not only to his distinguished talents, but to his peculiarly attractive and endearing qualities, and, above all, to his enlightened zeal and unaffected piety, which were contained in our number for November, 1826, it is superfluous to do more than recur to the information there afforded. We shall therefore enter at once upon the work before us, and trace the progress of the Bishop from the hour when he left his native shores, and, in leaving them, may be said to have immediately commenced his Episcopal functions, to that moment when his career was suddenly arrested by the hand of Death, and India lost one of her most liberal and enlightened benefactors, the Church of England one of its brightest ornaments, and they who personally knew and were intimately connected with this excellent man—who shall pretend to estimate *their* loss? In each and every relation, personal or social, public or private, the chasm which has been made by the removal of such a man, will be long ere it will be filled up.

Having concluded his ministerial labours in this country by a sermon, preached at St. Paul's at the yearly meeting of the Charity Schools, which remains as a model of chaste eloquence and enlightened piety—and having taken a solemn farewell of the Society for Promoting Christian Knowledge on an occasion, when we are at a loss whether most to admire the eloquent valedictory address of the Lord Bishop of Lincoln, or the affecting answer of the newly consecrated Prelate of the East, the Bishop quitted his native shores—never again to revisit them—on the 16th of June, 1823. The day after his embarkation, he had

proposed to read evening prayers regularly—a proposal which was readily acceded to—and on the ensuing Sunday he performed the sacred services to the whole ship's crew, “an attentive and orderly congregation of about 140 persons!” a practice which he continued throughout the voyage without a single intermission, and which we trust was as productive of benefit as it is worthy of imitation. On the 2d of July, a vessel bound for London met them—and here we cannot forbear to quote the first passage which occurs—and there are many such throughout the volume—expressing, with all the openness of candour, and all the energy of truth, the grand actuating motive which induced the Bishop to sacrifice comfort, friends, and country. **It was for the GOSPEL'S SAKE.**

My wife's eyes swam with tears as the vessel past us, and there were one or two of the young men who looked wishfully after her. For my own part I am but too well convinced, that all my firmness would go if I allowed myself to look back even for a moment. Yet, as I did not leave home and its blessings without counting the cost, I do not, and I trust in God I shall not, regret the choice I have made. But, knowing how much others have given up for my sake, should make me both more studious to make the loss less to them, and also, and above all, so to discharge my duty as that they may never think that those sacrifices have been made in vain! P. xxi.

The manner in which the Bishop occupied the leisure which this long voyage afforded him, in addition to the pastoral duties of this floating parish, is incidentally and always interestingly mentioned. “I began to-day translating St. John's Gospel into Hindoostanee. I have this morning finished the following translation of one of the Poems in Gilchrist's Hindoostanee ‘Guide.’ But the scene which took place on board on the 10th of August, with the Bishop's reflections upon it—a scene, it is to be apprehended, too rarely witnessed in such a situation—can only be given with justice in his own words. Nor can we resist the pleasure of subjoining, in a brief extract, one of those sweet touches of nature, which exhibits, in the most attractive light, the sensibility of the parent, when elevated and sanctified by the piety of the Christian.

August 10.—Last night I again slept on the floor, and passed it still more uncomfortably than on former occasions; insomuch that I almost determined rather to run the risk of blows and bruises aloft, than to encounter the discomforts of the new method. This morning, however, the wind again became moderate, and I finished and preached my sermon, and afterwards administered the sacrament to about twenty-six or twenty-seven persons, including all the ladies on board, the captain, and the greater part of the under officers and male passengers; but, alas, only three seamen. This last result disappointed me, since I had hoped, from their attention to my sermons, and the general decency of their conduct and appearance, that more would have attended. Yet, when I consider how great difficulty I have always found in bringing men of the same age and rank to the sacrament at Hodnet, perhaps I have no reason to be surprised. On talking with one of the under officers in the evening, he told me that more would have staid, if they had not felt shy, and been afraid of exciting the ridicule of their companions. The same feeling, I find, kept one, at least,

and perhaps more, of the young cadets and writers away, though of these there were only two or three absentees, the large majority joining in the ceremony with a seriousness which greatly pleased and impressed me. And the same may be said of all the midshipmen who were old enough to receive it. One of the young cadets expressed his regret to me that he had not been confirmed, but hoped that I should give him an opportunity soon after our arrival at Calcutta. On the whole, the result of the experiment (for such it was considered) has been most satisfactory; and I ought to be, and I hope am, very grateful for the attention which I receive, and the opportunities of doing good, which seem to be held out to me.—P. xxxi.

August 11.—We had a good night, and a smooth though rapid progress. I had the happiness of hearing, for the first time, my dear little Emily repeat a part of the Lord's Prayer, which her mother has been, for some days past, engaged in teaching her. May He who, "from the mouth of babes and sucklings" can bring forth his praise, inspire that heart with everything pure and holy, and grant her grace betimes, both to understand and love his name!—P. xxxiii.

On the 3d of October, after a rapid and favourable, though occasionally boisterous voyage, the vessel anchored in Saugor Roads; and on the 6th, the Bishop and his family embarked in the Government yacht for Calcutta, where they arrived upon the 10th. Having met a considerable number of his clergy, the Bishop was installed the next day at the Cathedral, which he describes "as a composition full of architectural blunders, but in other respects handsome." Immediately after this ceremony, the Bishop entered on his ministerial duties.

Oct. 12.—This was Sunday; I preached, and we had a good congregation. Nov. 2d was Sacrament Sunday at the Cathedral, and there were a considerable number of communicants.

Nov. 4th, the Bishop went to consecrate a church at Dum-dum, and on the 12th of the same month consecrated St. James's at Calcutta, an account of which former ceremony will doubtless be interesting to our readers. Neither can we withhold from them the description of the Free Schools in Calcutta, on which we shall only remark, that we envy not the feelings of the man who can read it and continue insensible to the advantages which have *already* been derived from the erection of an Ecclesiastical Establishment in India—much more to the prospect and promise of those which may hereafter arise.

We here met a large party at breakfast, and afterwards proceeded to the Church, which is a very pretty building, divided into aisles by two rows of Doric pillars, and capable of containing a numerous congregation. It was now filled by a large and very attentive audience, composed of the European regiment, the officers and their families, and some visitors from Calcutta, whom the novelty of the occasion brought thither. The consecration of the cemetery followed, wisely here, as in all British India, placed at some distance from the Church and the village.—Pp. 35; 36.

About this time I attended the first meeting of the Governors of the Free School, which had occurred since my arrival. I, on this occasion, saw the whole establishment; it is a very noble institution, consisting of a school where 247 boys and girls are lodged, boarded, and clothed, and some received as day-scholars. They are all instructed in English, reading, writing, cyphering, and their religious faith and duties, for which purpose the different catechisms and

other compendia, furnished by the Society for Promoting Christian Knowledge, are employed. Some few of the day-scholars are Armenian Christians, whose parents object to these formula; and there are one or two Hindoos, who are allowed to attend, and who also stand on one side when the Catechism is repeated, though they say the Lord's Prayer, and read the Scriptures without scruple. The children of Roman Catholics, of whom there are also several, apparently make no such difficulties, and even attend Church with the rest of the scholars. They are, in fact, so ignorant and neglected, that many of them have scarcely any idea of Christianity but what they acquire here. The Girls' School is a separate building, of somewhat less extent than the Boys'; both are surrounded by good compounds, and built on the highest spot on this flat district.—Pp. 38, 39.

Surely the miserable sophistry which has been so often employed in regard to the imaginary danger of propagating the Gospel in India, will be shamed into silence—if the effrontery of those who employ it is susceptible of shame—by the explicit and encouraging statement of the Bishop at page 44.

It was very pretty to see the little swarthy children come forward to repeat their lessons, and shew their work to Lady Amherst; veils thrown carelessly round their half-naked figures, their black hair plaited, their foreheads specked with white or red paint, and their heads, necks, wrists, and ankles, loaded with all the little finery they could beg or borrow for the occasion. Their parents make no objection to their learning the Catechism, or being taught to read the Bible, provided nothing is done which can make them lose caste. And many of the Brahmins themselves, either finding the current of popular opinion too strongly in favour of the measures pursued for them to struggle with, or really influenced by the beauty of the lessons taught in Scripture, and the advantage of giving useful knowledge, and something like a moral sense to the lower ranks of their countrymen and countrywomen, appear to approve of Mrs. Wilson's plan, and attend the examination of her scholars. There is not even a semblance of opposition to the efforts which we are now making to enlighten the Hindoos: this I had some days ago an excellent opportunity of observing, in going round the schools supported by the Society for Promoting Christian Knowledge, with Mr. Hawtayne, and seeing with how much apparent cordiality he was received, not only by the children themselves and the schoolmasters, though all Hindoos and Mussulmans, but by the parents and the neighbouring householders of whatever religion.

But we must not permit ourselves to linger too long at Calcutta, or we shall be precluded from accompanying the Bishop throughout his arduous, and interesting, and, in a great degree, novel visitation. From this part of the Journal, therefore, we shall only quote two extracts; the former shewing that, notwithstanding all that has been said about the low ebb of religion in India, there is at least *one* particular in which Christians there might be advantageously imitated by their brethren in England; the latter, strikingly indicative of that liberal spirit and truly Christian charity, with which Bishop Heber was eminently endowed. No man knew better how to unite a just estimate of the excellence of Christians of other denominations, with a firm and uncompromising preference for his own venerable Church.

January 1, 1824.—I this day preached at the Cathedral, it being an old and good custom in India always to begin the year with the solemn observation of the day of the Circumcision; there was a good congregation.—P. 53.

January 15.—Dr. Marshman, the Baptist missionary from Serampore, dined with me. Dr. Carey is too lame to go out. The talents and learning of these good men are so well known in Europe, that I need hardly say that, important as are the points on which we differ, I sincerely admire and respect them, and desire their acquaintance.—P. 57.

On the 25th of January, the Bishop, on returning from the Cathedral, “found a fresh reason for thankfulness to God in his wife’s safety, and the birth of another little girl;” and on the 2d of February he held a confirmation at the Cathedral, which was attended by 236 persons, a greater number than was expected, and which we hail as an indication that the Church of England is flourishing in Calcutta. “Most of these were half-castes, but there were several officers, and twenty or thirty soldiers, with three grown-up women of the upper ranks;” they appeared greatly interested with the ceremony, into which the Bishop entered with deep and solemn feeling.

In the most impressive and affecting Charge, which was shortly afterwards delivered to his Clergy, Bishop Heber emphatically said, “An Indian chaplain must come prepared for hard labour, in a climate where labour is often death.” Of this, alas! both in the cause and in the consequence, he was himself too appropriate an illustration. He never spared himself: to the peculiar functions of a Bishop he united—like the venerable Porteus, and a living ornament of the Episcopal Bench whom it would be superfluous to name—a zealous discharge of the office of a parish priest. He preached a course of Lent Lectures on the Sermon on the Mount,—a “work and labour of love” which was indeed recompensed in the manner which he first and most ardently desired—by an attendance far exceeding his expectations. Surely this, with not a few instances of a similar description, proves beyond a doubt that India is not an ungrateful soil; and that all who quit in early youth their native shores, whether for civil or military employments in that vast empire, do not relinquish with their country those moral and religious principles which are her proudest and most distinguished boast.—We have not space even for a brief account of the Bishop’s final proceedings at Calcutta, which he quitted on the 29th of May, 1824. Of the eloquent Charge delivered on that occasion, a Review will be found in our number for June, 1827. We shall only add, that it ought to occupy a foremost place, not only among the books, but in the memory, the conscience, and the heart of every individual who proceeds to India in the capacity of chaplain or of missionary.

On the 25th of June, 1824, the Bishop quitted Calcutta for his visitation through the Upper Provinces, accompanied only by his domestic chaplain, the Rev. Martin Stowe; the state of Mrs. Heber’s health, and the circumstance of her having an infant, being considered as insuperable obstacles to such a journey. They embarked in a

sixteen-oared pinnacle for Dacca, a large city about 170 miles north-east of Calcutta, attended by Archdeacon Corrie, of which excellent man a brief character is given, vol. ii. p. 400, which speaks volumes within a very narrow compass.

Such an one is my excellent friend Corrie, whose character, though I loved and valued him before, I only learned to understand and appreciate fully during my journey through Hindostan, from tracing, in almost every part of it, the effect of his labours, and the honour in which his name is held both by Christians, Hindoos, and Mussulmans.

The novel and interesting scenes which presented themselves to the view of the Bishop during his journey, were beheld with the eye of the poet, and are delineated by the hand of the painter—*literally* so, indeed, since the volumes are adorned with tasteful drawings of the most exquisite scenery, from the Bishop's own sketches upon the spot; and there are two gems of poetry which we do not transfer to glitter in our pages, only because it is utterly impossible to do justice to the Bishop, both as a most elegant and accomplished scholar, and as a judicious, indefatigable, and, in the strictest sense of the word, a *MISSIONARY BISHOP*. Yet we cannot forbear to gratify our readers with the genuine overflowing of affectionate regret for the beloved objects which he had been compelled to leave, and the fond recurrence to every memorial of his own distant and beloved country.

A number of little boys came to the side of the river, and ran along by our vessel, which the crew were towing slowly along, singing an air extremely like that of "My love to war is going." A few pice were thrown to these young singers by some of my servants. Their mode of begging strongly recalled to my mind something of the same sort which I have seen in England. Dear, dear England! there is now less danger than ever of my forgetting her, since I now in fact first feel the bitterness of banishment. In my wife and children I still carried with me an atmosphere of home; but here every thing reminds me that I am a wanderer.—P. 104.

On Sunday the 4th of July the Bishop arrived at Dacca, having, in his anxiety to reach the city in sufficient time for the performance of divine service on that day, exposed himself to considerable danger from the intensity of the solar rays; and having been compelled to leave his friend and chaplain, on account of severe indisposition, in the pinnacle. Here he preached to a small congregation, in a very small but, pretty church; and on the day following he met a striking and sad instance of the urgency of the spiritual wants of British residents in India.

I met a lady to-day who had been several years at Nusseerabad, in Rajpootana; and during seven years of her stay in India, had never seen a clergyman, or had an opportunity of going to church. This was a less tedious excommunication, however, than has been the lot of a very good and religious man, resident at Tiperah, or somewhere in that neighbourhood, who was for nineteen years together, the only Christian within seventy miles, and at least three hundred from any place of worship. Occasionally he has gone to receive the sacrament at Chittagong, about as far from his residence as York from London.

These are sad stories, and in the case of Nusseerabad, I hope, not beyond the reach of remedy.—P. 146.

On Saturday the 9th inst. he confirmed twenty persons, all adults, and almost all of the higher ranks; and on the following Sunday, consecrated the Church, and administered the sacrament to thirty-four or thirty-five, never "having witnessed a congregation more earnestly attentive." But the melancholy occurrence which* detained him at Dacca, and which cast a gloom over his whole journey, must be detailed in his own words. To this affecting event was added disastrous intelligence from his wife, and a severe disappointment in her ability to meet him at the appointed place. How acutely he felt—yet how unaffectedly and powerfully a sense of paramount duty absorbed all consideration of individual sorrows, let his own letters declare.

TO MRS. R. HEBER.

Dacca, July 18, 1824.

DEAR, DEAR WIFE!—All is over! My poor friend was released a little after twelve last night. The light-headedness, which in dysentery, I find, is always a fatal symptom, increased during the day, though he continued to know me, and to do and take whatever I desired him; between nine and ten he had a severe return of spasms, after which he sunk into a tranquil dose, till he passed off without a groan. I grieve to find by your letter that his sister is set out hither; surely there will yet be time to bring her back again, and spare her some of the horrors of a journey made in doubtful hope, and a return in solitude and misery.

I greatly regret that anything in my letters gave encouragement to her to set off. But I have all along clung, even against hope, to the hope of his recovery.

On the 14th and 15th, he altered much for the worse; and it was on the evening of the latter day that he was first convinced his end was drawing near, and begged me to be with him when the hour came. You will not doubt that I kept my promise, though he was not conscious of my presence. As he was fully sensible of the approach of death, so he was admirably prepared for it. From the very beginning of our journey, we had prayed and read the Scriptures together daily; on the last Sunday which he saw we had received the sacrament together; I trust I shall never forget the deep contrition and humility, the earnest prayer, or the earnest faith in the mercies of Christ, with which he commended himself to God. On Thursday he had an awful mental struggle, but confessed his sins, and cried for mercy to Jesus Christ, with a simplicity, contrition, and humility, which I shall never forget, and I trust always be the better for. By degrees his fears became less, his faith stronger, and his hope more lively; and he told me at many different times in the following thirty-six hours, that God's goodness was making the passage more and more easy to him, and that he felt more and more that Christ had died for sinners. When his strength was gradually wearing away, he said, "If I lose sight of the Cross, though but for a moment, I am ready to despair; but my blessed Lord makes his mercy and his power more and more plain to me." The laudanum, which was given him in the course of Friday night, conjured up some evil dreams, of which he complained a good deal. Being very much worn out myself, I had gone to lie down for an hour or two, leaving him asleep, under the care of one of the surgeons. He awakened, however, soon after, and called earnestly for me, and when I came, threw his arms round my neck, and begged me not to leave him. After we had prayed a little together, he said, "My head is sadly confused with this horrid drug, but I now recollect all which you told me, and which I myself experienced yesterday, of God's goodness in his Son. Do not let them give me any more, for it prevents my praying to God as I could wish

to do." He spoke very often of his "poor, poor sister," and said, "God, who is so good to a sinner like me, will not forget her." He asked, which you will not doubt I promised for us both, that we would be a sister and a brother to her. He said, not long before his light-headedness came on, Saturday morning, "Tell Mrs. Heber that I think of her, and pray for her in this hour." After his hallucination took place, he rambled very much about our voyage, but whenever I spoke to him, it recalled him for the moment, and he listened, and said Amen, to some of the Church prayers for the dying. "It is very strange," he once said, "every thing changes round me. I cannot make out where I am, or what has happened, but your face seems always near me, and I recollect what you have been saying." The last articulate words he uttered were about his sister. Even in this incoherence, it was comfortable to find that no gloomy ideas intruded, that he kept up some shadow of his hope in God, even when his intellect was most clouded, and that his last day of life was certainly, on the whole, not a day of suffering. After death his countenance was singularly calm and beautiful, and not like a corpse so much as a statue. I myself closed his eyes.

One lesson has been very deeply imprinted on my heart by these few days. If this man's innocent and useful life (for I have no doubt that the greater part of his life has been both innocent and useful,) offered so many painful recollections, and called forth such deep contrition, when in the hour of death he came to examine every instance of omission or transgression, how careful must we be to improve every hour, and every opportunity of grace, and so to remember God while we live, that we may not be afraid to think of him when dying! And above all, how blessed and necessary is the blood of Christ to us all, which was poor Stowe's only and effectual comfort! God bless you, dear love, in your approaching voyage. How delighted I should be to meet you at Bogliipoor.

REGINALD CALCUTTA.

Vol. II. pp. 344—346.

TO MRS. R. HEBER.

Furreedpoor, July 28, 1824.

Alas! alas! my beloved wife, what have you not gone through! Your letter of July 24, has just reached me from Dacca. God's will be done in all things! Your joining me is out of the question. But I need not tell you to spare no expense of sea-voyage, or any other measure, which may tend to restore or preserve our dear children, or yourself, so soon as such a measure may appear desirable for any of you. On these points I leave you in confidence to the advice of Dr. Abel and Mr. Shaw. I am at this moment strangely tempted to come to you. But I *fear* it might be a compromise of my duty, and a distrust to God! I feel most grateful indeed to Him for the preservation of our invaluable treasures. I pray God to bless Lady Amherst, and all who are dear to her, and to shew kindness ten-fold to her children, for all the kindness she has shewn ours. I am going on immediately, with a heavy heart indeed, but with trust in His mercies. Farewell!

REGINALD CALCUTTA.

Vol. II. pp. 352, 353.

Bereft thus of his attached friend and companion, and with a heart torn by the most painful anxieties concerning those who were dearest to him, the Bishop quitted Dacca on the 25th of July. Scarcely can we repress our inclination to extract the living delineation of the scenery which opened to his view, and the exquisite verses to his beloved wife, at page 182. We must, however, pass at once to his arrival at Bogliipoor, 240 miles north by west of Calcutta, where he found, to his great gratification, his friends the Corries, who, equally with himself, experienced the most kind and considerate attention from the Judge and Magistrate, Mr. Chalmers. Indeed, it may be

observed, once for all, that from gentlemen of all capacities in India, judicial, civil, and military, the Bishop invariably received, on every occasion, the most prompt and polite attentions, which were not only a tribute of respect to the high office which he sustained, but to that peculiar suavity and courtesy of demeanour which seemed indeed "made to engage all hearts." The people of Boglipoor are called Puhahees, and are a much more intelligent and honourable people than the Hindoos. Their religious opinions are also peculiar. Here is stationed a missionary of the venerable Society for the Propagation of the Gospel, to whose ability and exertions the Bishop bears honourable testimony.

At Monghyr, near Boglipoor, the Bishop received such an account of the spiritual necessities of the residents, that he determined upon remaining over Sunday, and gave notice of his intention to preach. There is a Baptist congregation here, collected under peculiar circumstances, "by Mr. Chamberlain, an excellent man and most active missionary, but of very bitter sectarian principles, and entertaining an enmity to the Church of England almost beyond belief. He used to say, that Martyn, Corrie, and Thomason, were greater enemies to God, and did more harm to his cause than fifty stupid drunken Padres, inasmuch as their virtues and popular method of preaching upheld a system which he regarded as damnable, and which must else soon fall to the ground." Here is an illustration of the candour and charity of sectarianism, on which the Bishop, with his wonted mildness and forbearance, does not permit himself to remark. But, in truth, no remark is necessary—the fact is the best comment. The successor of this—we know not how to distinguish him by an appropriate title—is a very mild, modest man, of a far better spirit; which indeed he evinced by closing his meeting, and attending the Bishop, both morning and evening, with the greater part of his flock. Out of a congregation of about sixty, there were between twenty and thirty communicants, (would that the same proportion were more frequently witnessed in England!) all deeply impressed and attentive.—It has been said, that the proudest day of the Bishop's life was that on which he bade farewell to the Society for Promoting Christian Knowledge, in the midst of an assemblage of all that was dignified and venerable in his own church, and when the eloquence even of *his* beautiful language was forgotten in the pathetic fervour of that pious feeling which it expressed; but we look with a more lively interest on the head of the Indian Church, acting the part of the zealous yet humble missionary, and collecting around him a small but devout congregation in the centre of a distant land. But "*where two or three are gathered together in my name, there am I in the midst of them.*"

From Monghyr the Bishop proceeded to Patna, where the service was performed in a large and handsome room, at the request of Sir C. Doyley; and the Bishop preached to about fifty, and administered the sacrament to thirty of the upper and middling ranks. At Dinapore the interests of the Church were in a very depressed and discouraging state. "What I saw and heard at and after Church, made me low and sad." The heat also was peculiarly oppressive. The Bishop, however, did not find any ground for censure in the conduct of the chaplain, who was suffering from the negligence of his predecessor; but with that conciliating and persuasive courtesy which none could withstand, he set himself to correct or to mitigate the evil. Who indeed could refuse to concur with such a man?

During the drive, I endeavoured to put Mr. Northmore in the way of getting some of those aids from the military officers of the cantonment, to which, by the regulations of Government, he is entitled. And afterwards at dinner, where were present most of the officers now in garrison, I succeeded, I hope, in getting the re-establishment of the school, together with the assurance from the colonel of the European regiment, that he would urge his recruits to attend, and promote only those men to be non-commissioned officers who could read and write; a measure which would soon make reading and writing universal. The brigade-major was not present, but I said all I could to the colonel about the lending library, and a more regular attendance of the troops in Church, and was glad to find what I said extremely well taken. The library I think I have secured, since every body present seemed pleased with the idea, when the nature of its contents and the system of circulation were explained. The heat was something which a man who had not been out of Europe would scarcely conceive, and the party, out of etiquette on my account, were all in their cloth uniforms. I soon put them at their ease, however, in this particular, and I am almost inclined to hope that the white jackets, which were immediately sent for, put them in better humour both with me and my suggestions.—Vol. I. p. 248.

On the 26th of August, the Bishop arrived at Buxar, where, as he could not remain, without great inconvenience, over Sunday, the Europeans at the station, amounting to 150, thankfully agreed to assemble if the Bishop would give them prayers and a sermon at ten the next day, to which of course he gladly consented. The account of the service, which was attended by some natives, is highly interesting. At this place the Church Missionary Society have a school, the children of which were examined, much to his satisfaction, by the Bishop. He preached at Ghazeepoor on the 29th, and administered the sacrament to a small but very attentive congregation, almost exclusively of the higher class, and afterwards examined some children from the regimental school, which appeared well managed. September 5th, the Bishop consecrated the church, confirmed, and administered the sacrament at Secrole—the number of communicants amounted to fifty, and to the natives he gave the communion, with the accompanying words, in their own language. Of the Mission School, containing 140 boys, which he examined the next day, he emphatically says, "The boys were very fond of the New Testament, and I can answer for

their understanding it. I wish a majority of English school-boys might appear equally well informed."

At Benares, the Holy City, containing 582,000 inhabitants, about 500 miles from Calcutta, the Bishop continued till the 10th. Our readers will be gratified with a judicious regulation of the Bishop respecting the Church Missionaries, and a brief summary of his labours during his continuance there. Be it remembered, that this labour was in a country *where labour is often death*.

The custom of street-preaching, of which the Baptist and other dissenting missionaries in Bengal are very fond, has never been resorted to by those employed by the Church Missionary Society, and never shall be as long as I have any influence or authority over them. I plainly see it is not necessary; and I see no less plainly that though it may be safe among the timid Bengalees, it would be very likely to produce mischief here. All which the missionaries do is, to teach schools, to read prayers, and preach in their Churches, and to visit the houses of such persons as wish for information on religious subjects. Poor Amrut Row, the charitable Ex-Peishwa (whose ashes I saw yet smoking on Ali Bhace's Ghât as I passed it) was I find one of those inquirers. Mr. Morris the missionary had received a message with his Highness's compliments, desiring him to call on him the middle of the week, as he "was anxious to obtain a further knowledge of Christianity." It is distressing to think that this message was deferred so long, and that, short as the interval which he had calculated on was, his own time was shorter still. Yet surely one may hope for such a man that his knowledge and faith may have been greater than the world supposed, and that, at all events, the feeling which made him, thus late in life, desirous to hear the truth, would not be lost on Him whose grace may be supposed to have first prompted it.—Pp. 299, 300.

This evening I dined with Mr. Sands, one of the circuit judges, at whose house I had the pleasure to find Mr. Melville, who had just arrived from Ghazepoor. He and Mr. Macleod offered again to take me to Benares, which, as they said, I had only half seen. I was, however, thoroughly tired with the days of bustle I had gone through. On Sunday I had three services; on Monday one, the consecration of the burial ground, besides the school-examination. On Tuesday I had been sight-seeing from five till nearly ten o'clock; to-day I was out an almost equal time, similarly employed, besides a regular evening drive, and receiving and paying visits, while all the intervals between these engagements were occupied with reading and answering a large mass of papers from Bishop's College, Madras, and Calcutta. I therefore begged leave to postpone any further researches till my next visit. To see it as it deserves, indeed, Benares would require a fortnight.—P. 302.

On the 10th of September, the Bishop proceeded to Chunar, a few miles above Benares, where is an establishment of the Church Missionary Society, and a neat and beautiful Church, which, we greatly regret to learn, is now unfit for use, being built on an unfavourable foundation. We cannot do better than close our view of the Bishop's progress, which we hope to resume and finish next month, with the gratifying account of the proceedings at Chunar.

September 12.—This morning I had the agreeable surprise to find that Messrs. Macleod and Fraser had come over from Benares during the night. We went to Church together, where I also found Mr. Morris. I had consequently four Clergymen with me, besides the catechists Bowley and Adlington,—a more numerous body than could, thirty years ago, have been mustered in the whole

Presidency of Fort William. The congregation, too, was more numerous than I have seen out of Calcutta. The invalids of the garrison who attended, amounted to above 200 Europeans, besides the officers and civil servants and their families, and I should think 100 natives. About 130 staid the sacrament, of which the natives amounted to nearly 70, and I was led to observe that the women of their number, who had been Mussulmans, pertinaciously kept their veils down, and even received the bread on a corner of the muslin, rather than expose the bare hand. One of the others, a very young woman who had been confirmed the day before, instead of extending the hand, threw back her veil, and opened her mouth, by which I guessed she had been brought up a Roman Catholic. All were very devout and attentive; some shed tears, and the manner in which they pronounced "Ameen" was very solemn and touching. The Hindoostanee prayers read extremely well, but they are so full of Arabic and Persian words, that those converts who have not been Mussulmans must, I fear, find some difficulty in understanding them.

After dinner we again attended Church, first for Hindoostanee prayer, afterwards for the usual English service. The former was attended by, I should suppose, 200 persons, many of whom, however, were Heathens and Mussulmans, who distinguished themselves by keeping their turbans on. Mr. Morris read the prayers, omitting the Psalms and the First Lesson, neither of which, unfortunately, are as yet translated into Hindoostanee, though the latter is in progress, and Mr. Bowley preached a very useful and sensible sermon. He speaks Hindoostanee with the fluency of a native, and I was pleased to find that I could follow the argument of his sermon with far more ease than I expected.—Pp. 310, 311.

ART. II.—*The Doctrine of the Greek Article, applied to the Criticism and Illustration of the New Testament. By the Right Rev. T. F. MIDDLETON, late Lord Bishop of Calcutta. Second Edition, Revised by the Rev. JAMES SCHOLEFIELD, A. M. Regius Professor of Greek in the University of Cambridge. Deightons and Rivingtons. 8vo. 1828. 16s.*

IN contemplating the present aspect and the future prospects of the church in India, our thoughts almost instinctively revert to the distinguished prelate, to whose extraordinary exertions its rise and progress are, under Providence, mainly to be attributed. Had Bishop Heber, or indeed any other man than Bishop Middleton, been first appointed to the see of Calcutta, it is scarcely too much to affirm, that the difficulties to be encountered would have appeared almost insurmountable; and it seems to have been little less than the fiat of heaven which induced him, in opposition to his own private feelings at first, and to the affectionate expostulations of his friends at last, to accept the appointment, for which the wisdom of Providence had so especially designed him. His mild yet decided firmness of character, his prompt and ready activity of mind and purpose, his ardent and zealous attachment to the Established Church, and the uncompromising fidelity with which he maintained her pure and primitive doctrines, could alone have been effectual in advancing the truly apostolic views of that Society, in accordance with which he acted; apart from Church Missions, falsely so called, because unconnected not only with

the Church of England in particular, but with any church whatever, and consequently unfit to espouse the doctrine of any one of the sects of which it consists, since the only natural result of a mixture of conflicting opinions, must inevitably be that of discrediting the soundness of them all. In speaking thus of Bishop Middleton, however, we are far from intending to detract from the merits of his successor. Each prelate was possessed of great and essential qualifications; but they were qualifications different in kind, and suited for different purposes. If the dignified firmness of the one was absolutely necessary for founding the Eastern Church, the mild and winning meekness of the other could not be inefficient in advancing and adorning it. Perhaps in nothing is this diversity of character more clearly marked than in the writings of each respectively; which the reader will at once perceive, by turning from our preceding article to the work which stands at the head of the present.

It is not, however, so much to the Author, as to his Editor, that our attention is at present directed. The "Doctrine of the Greek Article" has long been known to the scholar and the divine; and the urgent call for its republication amply testifies the high repute in which it stands: so that the principal object of the present notice, as far as the work itself is concerned, is to announce its re-appearance from the Cambridge University Press, under the superintendence of Professor Scholefield. Since the Bishop's decease, a volume of his Sermons and Charges has been given to the public, together with a memoir of his life, by Archdeacon Bonney; which the Editor promised, in his Preface, to follow up with a reprint of the "Doctrine of the Greek Article," so as to form a uniform edition of the author's published works. In consequence, however, of a subsequent negotiation between the Archdeacon and Mr. Scholefield, the task of revision was eventually undertaken by the latter; and the republication has thus eventually devolved upon one, who not only justly appreciates the value of the work itself, but who regarded its author, "though he had not seen him in the flesh, with a feeling of lively interest, as one of the great ornaments of the place of his own education." We do not altogether admire the language in which this sentiment of the Professor is expressed, as savouring somewhat of puritanical affectation, in which a certain class of our brethren are too apt to indulge: at the same time we enter fully into the nature and the purity of the feeling itself. Bishop Middleton was the early friend and companion, and Mr. Scholefield was the pupil, of the late Dr. Trollope, who was, for above twenty-five years, head master of Christ's Hospital; an institution, of which the names above mentioned are far from being the only ornaments. It is not surprising, therefore, that the Professor should feel a degree of veneration for the excellent prelate; whom, though he had never seen,

he could not but love. The Editor's opinion of the merits of the work, which he has republished, we shall give in his own words :

Some indeed have complained of the dimensions of the original work, as being out of all proportion to the magnitude of the subject : and it is not to be denied that the book is enlarged to a size somewhat appalling by the addition of numerous annotations amounting almost to essays, not immediately connected with the Doctrine of the Article : for example, that on Hebrews ii. 6. These notes, perhaps without exception, are very valuable in themselves ; but they a little interfere with the unity of the subject, and have mainly contributed to form the ground of complaint in question.

With respect to the merits of the work as a whole, I cannot persuade myself that any competent judge can read it without a thorough conviction of the soundness of its general principle. A difference of opinion may exist on some of its minute ramifications, as well as on some of the applications of it in detail in the second part of the volume ; but I have read nothing on the subject that has led me to doubt the accuracy of the Bishop's hypothesis. The work at its first appearance excited great attention, and was examined with a keen inclination to condemn, by those who were compelled tacitly to acknowledge, how formidable an attack it made on the strong holds of Socinianism. It will not be thought very strange that by some of these it should have been discovered, that Bishop Middleton knew nothing about the Article ! His work however has been better appreciated by the bulk of Scholars and theological Students ; and the demand which has long been made for it is the best criterion of its excellency.—*Preface*, pp. v. vi.

Again, in the note at p. 88, after observing that the example from Herodotus, which the Bishop refers to the case of enumeration, may also be classed with those instances, in which the article has the force of the possessive pronoun, he proceeds :—

Having made this remark, however, I think it right to add, that I do not consider it necessary to the character of the Author and the soundness of his hypothesis, that every single example should be clearly reducible to one or other of his rules. Those rules are grounded on the general practice of the best Greek authors ; and if in their writings a very few cases be found which seem at first to be inconsistent with them, these may be left as matter of further investigation, or may be considered as unusual forms of expression, which the best writers are not always careful to avoid : at any rate, they must be much more numerous than at present they appear to be, and we must be very certain that they admit of no consistent solution, before we allow them to have much weight against the mass of evidence adduced on the other side.

The new matter contained in this edition is very inconsiderable, consisting merely of a few additional observations which the Author had left in MS. With respect to the notes of the Editor, among which are also inserted a few new references, by Archdeacon Bonney ; they are, as he himself admits, neither many nor important. It was his object, he observes, "to put Bishop Middleton's work within the reach of those who needed it, and not to produce a new work of his own." Perhaps, therefore, we shall confer a favour upon those of our readers, who possess the old edition, by subjoining the Author's own additions, together with such of the Editor's remarks as seem to be of any material consequence. The numbers refer to the pages of the first edition. From the Author's MS. we have the following :

At p. 41, after "Nouns, Adjectives, and Participles," add "Verbs of the Infinitive Mood."

After the examples in p. 54. insert—

Genitives used in an adjective-sense, and placed before the governing Noun, omit the Article: thus τὰ πολέμων (Socr Eccl. Hist. p. 118.) is equivalent to τὰ πολέμων πράγματα, i. e. τὰ πολεμικά πράγματα. Origen c. Cels. p. 116. τὴν ἀνθρώπων φύσιν. Philo, p. 92. ὁ Θεοῦ λόγος.

At the close of § 7, p. 143, the Bishop notes: "But see Thucyd. III. 59." Upon this Mr. S. observes,

The passage referred to is, *ἡμέρας τε ἀναμνησκόμεν ἐκείνης*. The object of the reference is to intimate, that with other Nouns, as well as Proper Names, when they precede *ἐκείνος*, the Article is omitted.

On Matt. xii. 41, the Bishop corrects himself thus: "This is a mistake. See on Luke xi. 30." And again, on v. 42, under the word *Severus*, he writes: "No. Constantius also died at York." The grammatical reasoning, however, is no less easily intelligible. At Acts ii. 47, after the passage cited by Loesner from Max. Tyrius, he refers to "Exod. xxxv. 21." and at Coloss. ii. 14, after explaining the sense, he thus refers: "See below, v. 20, and Ephes. ii. 15." Lastly, to 3 John, he adds: "But see Euseb. Eccl. Hist. v. 18."

From the notes of the Editor we proceed to select the following:

At p. 39, with the expression *ἡρᾶθ' ὁ γεραίος*, and the like, Mr. S. compares "the use of the Article in such expressions as the following: *ἅπανθ' ἕτερα τοῦ ἐνός, καὶ τὸ ἐν τῶν μὴ ἓν*. Plato. *Parmen.* 40."

Upon the Note on § 5, p. 51, the Professor observes: "The learned Author, as has been noticed in a periodical publication, has here fallen into a slight mistake; γῆν in this place is not an example to his purpose, but has the Article for an obviously different reason: *τὴν γῆν, πατρίδα οὖσαν, ἐφ' ἧς ἕστασαν*. The passage will be found in Vol. i. p. 477. of Bekker's admirable edition."

At the close of § 7, p. 55, he notes thus: "This limitation of the learned Author must be borne in mind, as the poets furnish us with such examples as, *τὸ γὰρ πόλεως δνεϊδος*. Æsch. *Theb.* 534."

To the end of § 2, p. 60, he adds: "There are cases in which the Article is properly expressed in Greek, though omitted in English, and which the Author has not particularly specified under any of his divisions. They may perhaps both be classed under Monadic Nouns, (p. 48.) To receive a drachma a day—*δραχμὴν τῆς ἡμέρας λαβεῖν*. A second Geryon—*Γηρυὼν ὁ δεῦτερος*. (Æsch. *Agam.* 843.) See Chap. vi. § 3."

Matt. v. 32. *ἀπολελυμένην*. "Would not the correct translation rather be, 'when she is divorced?'"

Matt. xxiv. 32. "There seems, however, no objection to retaining the common Version, and rendering the words 'it's leaves.' See the parallel passage in Luke xxi. 30."

Luke iv. 1. "There is a mistake in this reference. (Acts x. 20.) It has been suggested to me that it should be Acts xx. 22. but I think rather xviii. 5. or 25."

John iii. 10. "There is a remarkable passage in the *Theætetus* of Plato, § 60. Bekk. which strikingly illustrates the supposed use of the Article in the case before us. Protagoras is represented as repressing the triumph which Socrates would indulge over him, the famous Master, when in fact he had gained it only over one of his Disciples. *Οὗτος δὲ ὁ Σωκράτης ὁ χρηστός ἐπειδὴ αὐτῷ παιδίον, κ. τ. ε. γέλωτα δὲ ΤΟΝ ἙΜΕ ἐν τοῖς λόγοις ἀπέδειξε.*"

John vii. 39. "In our Eng. Version *διδόμενον* is properly expressed, though not found in the original: 'The Holy Ghost was not yet given.' And with this

should be compared Acts xix. 2. which exactly answers to it in the Greek, though it is strangely translated in our Version: 'We have not so much as heard whether there be any Holy Ghost.' 'ΑΛΛ' οὐδὲ εἰ πνεῦμα ἅγιόν ἐστιν, ἠκούσαμεν."

2 Cor. v. 15. "In v. 15. εἰ εἰς ὑπὲρ πάντων ἀπέθανεν, ἀρα οἱ πάντες ἀπέθανον, the Article inserted on the renewed mention of πάντες refers us back to πάντων preceding, and marks the meaning of the two words as co-extensive. Whatever conclusion this may lead to, it is quite certain that ἀπέθανον is wrongly translated *were dead*, a sense which it never did, and never could, bear. Where the Apostle wishes to express *were dead*, as in Ephes. ii. 1. he does it by the periphrasis, νεκροὺς ὄντας. On the contrary, he uses ἀπέθανον frequently in its proper sense, they *died* or *ARE dead*. See Rom. v. 15. vi. 2, 8. vii. 2. Galat. ii. 19. Colos. ii. 20. iii. 3. Once only, in Luke viii. 53. it is properly translated, '*was dead*;' but this is owing to the difference between the Greek and English idioms, the latter properly taking a past tense after a past, while the former by a very common anomaly admits the present. The construction therefore in κατεγέλων αὐτοῦ, εἰδότες ὅτι ἀπέθανεν, is precisely the same as in Plato, Apolog. § 6. Bekk. and a thousand other places, ἠπόρουν τί ποτε λέγει. *I was at a loss to know what in the world he means* (Angl. *meant*.) Compare John xi. 13—4.—The passage of St. Paul, therefore, ought to be translated, *They all died, or are dead*, as Coloss. iii. 3. The meaning I am not concerned with: my business is with the point of criticism, not of doctrine."

James ii. "The 14th verse of this Chapter is entitled to notice on account of the Article. Πίστιν first occurs without the Article; and then on the Renewed Mention it is ἡ πίστις. The meaning therefore is, Can *his* faith save him—the faith which he possesses? And this the following argument shews to be merely a speculative profession of faith."

1 Pet. ii. "I have never been satisfied with the common translation of ver. 7. of this Chapter: ὑμῖν οὖν ἡ τιμὴ τοῖς πιστεύουσιν. Unto "you, therefore, which believe, he is *precious*." The Article seems to lead to a different construction: it refers to *ἄνθρωπον* in the preceding verse; and the force of it, if I mistake not, is, 'Unto you which believe, is *the preciousness*,' viz. which I speak of."

To the preceding notes, which are the only ones of any importance, we shall add, by way of conclusion, a remark of our own. It is a singular fact, which seems to have escaped the notice both of the Bishop himself, and his Editor, that in the celebrated passage, 1 John v. 7. he has argued on one, and concluded on the other side of the question. The circumstance is clearly an oversight, and would have been easily rectified by a different turn of expression in the last paragraph. The Bishop's opinion was evidently against the authenticity of the passage.

ART. III.—*Biographical Notices of the Apostles, Evangelists, and other Saints; with Reflexions and Collects adapted to the Minor Festivals of the United Church of England and Ireland. By RICHARD MANT, D.D. M.R.I.A. Bishop of Down and Connor. 8vo. Parker and Rivingtons. 1828. pp. 592. 13s.*

BISHOP MANT, already known as one of the most learned as well as elegant champions in the cause of the Protestant faith, has again come forward in the present volume, to "give a reason of the hope that is in us," to such as may, on the one hand, desire to impugn our Church,

on the ground of departing from the primitive observances of "days set apart;" and, on the other hand, to those who, in the blindness of party zeal, accuse us of a yet too tolerant retention of many of the forms of Popery. His Lordship has done a service to the Establishment of which he is so great an ornament, and to Christianity in general, by the calm, dignified, and earnest manner, in which he has declared the opinions of our Church; and defended the true rule of gospel faith, as revealed in the Scriptures of life.

"The publication arose," as he tells us in the Preface, "out of a suggestion made to him a considerable time ago, that a work of such a description as is professed in the title page, composed, not in dialogue, after the manner of Mr. Nelson's "*Companion to the Festivals*," but in narrative, and in a style more suited to the literary taste of the present day, would be acceptable and useful to the public. The book of Nelson, of which the Bishop *truly* says, that "it has done, and will probably continue to do, more good in its generation than almost any other," is scarcely known, we think, beyond the pale of professed churchmen. The present season, therefore, seems admirably adapted for a publication which, in consequence of the rank of its author, and his situation in a country where the flame of inquiry has so recently been kindled, and of the state of the religious world altogether, is, we hope and doubt not, destined to perform a profitable work in these dangerous times of open hostility and disguised enmity against the "powers that be." It will, we trust, be the means of directing the inquiring Romanist, and the liberal Dissenter, to a subject which the one has hitherto treated with contempt, and the other with ridicule. We do not mean to insinuate, however, that the Church of England, whose doctrines are the palladium not only of Protestantism, but of evangelical religion also, has any reason to fear either the contempt of the one, or the ridicule of the other, party. So long as the Bishops and Pastors of the flock take good heed unto their ministry and vocation; so long as all members of the spiritual body, of which Christ is the Head, are united in defending and in advancing the cause which they preach and profess, there cannot be room for fear that "the gates of hell will prevail against it;" or that the mighty fabric which was founded by the apostles, and which has been *repaired* and *purified* in its decay by those who laboured even unto death, and whose lives were not only spent, but their blood shed, in support of the mighty undertaking, will sustain an injury from either Papal attacks or sectarian stratagem. Still it is from such works as this before us, that much of the resistance necessary to be opposed to these enemies of the Church is to be expected; and we are glad to see a publication so well calculated to advance this resistance, whilst it is chiefly directed to the cultivation of that spiritual faith, and that active

obedience, which characterize the true religion, without which no Church ever can or ought to stand. It is time to say of what materials this publication consists.

The work contains twenty-two Biographical Notices of Apostles, &c. according to the title, followed by Reflexions deduced from the subject matter of each; and to each of which is also added a short poem, or "*metrical sketch of some prominent idea, suggested by the previous narrative or reflexions.*" Between these and the reflexions are introduced also collects and prayers from the Liturgy. It is easy to discover, that "*Nelson's Companion*" gave rise to the idea; but the present work is an improvement of Nelson's plan, assisted by a careful examination of Cave's, Lardner's, and other works of practical and historical eminence. All we can be expected to do in a notice of this sort is to instance one or two points of importance, to give a specimen of the style, and to sum up our opinion of the book so as to lead our readers to a proper conclusion on the subject. To analyse the contents would be to make an abridgement of them; and this, if practicable, would be an injury to the fame of the writer, and the pleasure and benefit of the reader. We select a passage from the Reflexions on the life of "*Andrew, Simon Peter's brother,*" as affording a fair sample of the manner in which the defence of the Church has been undertaken.

Andrew had been before a disciple of Jesus. He was now become his constant follower and attendant; and so he was in the way of being qualified for the performance of the high office of a preacher of the Gospel, which his Lord intended that he should bear. But in order to his due discharge of that office, a special appointment to it was requisite: and so he was "*called and chosen*" from among the other disciples, to be one of "*the twelve whom our Lord also named Apostles,*" and was "*ordained and sent forth*" to preach the Gospel to the world. "*Whosoever shall call upon the name of the Lord, shall be saved,*" saith St. Paul in the epistle for this day. But, as he proceeds, "*how then shall they call on him in whom they have not believed? and how shall they believe in him, of whom they have not heard? and how shall they hear without a preacher? And how shall they preach except they be sent?*" As it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things!" Whence it appears, that as believing in the Lord is necessary in order to calling upon him, and as hearing is necessary in order to believing, and as preaching is necessary in order to hearing; so also for the preacher himself it is necessary that he be sent. A man may be trained in the school of Christ, he may be admitted into Christ's family, and become his stated and regular follower, but he is not thereby qualified to become "*a minister of Christ and a steward of the mysteries of God.*" However otherwise qualified by personal holiness and religious zeal, "*no man taketh this honour unto himself, but he that is called of God, as was Aaron,*" and the Levitical priesthood under the Law, and Andrew and the Apostles under the Gospel, and after them such as derive their office from them by regular transmission, being "*lawfully called and sent to execute the same.*" And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have public authority given unto them in the congregation to call and send ministers into the Lord's vineyard." Then may we reasonably hope, that the ministration of the preacher will, like that of Andrew, be in its due degree blessed by the Lord, when, like

that of Andrew, it is undertaken by the Lord's authority and appointment,—Pp. 21, 22.

In the account of "Mary the mother of Jesus," the abominable superstition of the Romish church in paying divine honours to the Virgin, is amply refuted; at the same time that her character is held out to us as worthy of imitation. The notice of the "man sent from God whose name was John," gives room to introduce a full and clear explanation of the circumstances under which he came in the spirit and power of Elias. And the conclusion of the Reflections on "The first, Simon who was called Peter," is explicit in a point of papal controversy and arrogance.

Upon the whole we perceive, that as the privilege of governing the Catholic or Universal Church of Christ was not conferred by our Lord upon St. Peter; so also it was not at any time exercised or assumed by himself, or admitted by the other Apostles. The contrary appears from various particulars, as we have seen, both in their conduct and in his. If the Bishop of Rome would establish his claim to supremacy over the Church of Christ, he must seek the ground of it elsewhere than in the office and public ministry of this great Apostle: at the same time we may observe that precedents and arguments must be sought elsewhere than in the domestic life of the same Apostle for the imposition of celibacy on the clergy of the Church of Rome.—Pp. 379, 380.

We have been most pleased with those parts which are dedicated to the histories of "Michael and his Angels," and "All Saints,"—"the spirits of just men made perfect,"—wherein there is much writing of a superior kind, much judicious reflection, and many remarks both interesting and instructive. The worship of angels, and the intercession of the saints, two of the doctrines of the Romish creed, are herein fully disproved: yet all that the most lively faith can desire of veneration for the heroes of heaven, or for the earthly warriors of the great Captain of Salvation, breathes from the beautiful narratives in which their exploits are described and recommended to our notice:

Renouncing then all such testimonies of gratitude however well-intentioned, and all such rash effusions of misplaced devotion as these, be it the care of the faithful Christian to offer his prayers and thanksgivings for the means of grace and for the hope of glory to Almighty God; not through these heavenly beings, who, though in a post of duty and service greatly higher than himself, are still but his "fellow-servants;" but through that only Saviour, that only Propitiation, Mediator, and Advocate, Jesus Christ the righteous; who submitted for our sakes to be "made lower than the angels," but "is now set down at the right hand of God, angels and authorities and powers being made subject unto Him." Thus will he be secured against making an improper, and be encouraged to make a proper, use of the provisions of the Church for this day's service: and he may humbly trust, that "God will give his angels charge over him to keep him in all his ways" in this world; and finally to carry him to a better, where with "an innumerable company" of the heavenly host he may unite in ascribing "Blessing, and honour, and glory, and power, unto Him that sitteth upon the throne, and unto the Lamb for ever and ever."—Pp. 480, 481.

But this communion or fellowship into which our religion brings us with our brethren, is not limited to those on earth. It extends also to such as have "departed this life in the true faith and fear of God;" together with whom we

assist in constituting the one universal Church of Christ, being parts of his one "whole family in heaven and earth." In what ways they exercise that communion towards us at present, is not distinctly revealed: but it is highly probable that they do so, by loving us, by praying for us, and by rejoicing at our welfare. And we may exercise it towards them, not by addressing to them petitions, which we are neither authorized to offer, nor have any grounds to think that they can hear; not by offering petitions for them, since we have reason to be persuaded that their spiritual warfare is already accomplished, and that they neither need nor can be benefited by our prayers. but by thanking God for the grace which he bestowed upon them, and for the good examples which they have left us; by rejoicing at their deliverance from the burden of the flesh, and their admittance into joy and felicity; by holding their memories in honour; by imitating their virtues; and by beseeching God to "give us grace, so to follow their good examples," that, having conducted ourselves like them with holiness here, we may meet them in happiness hereafter, and "with them may be partakers of his heavenly kingdom." It is only in that kingdom, that the communion of the saints in heaven and earth will be made perfect. There they, who are now serving God faithfully here, will become in the fullest sense "fellow-citizens with the Saints, and of the household of God:" there the Church militant and the Church triumphant will be united in the one "general assembly and Church of the first-born, which are written in heaven:" and all the Saints of God, all "the spirits of just men made perfect," all those, of whatever nation, and kindred, and people, and tongue," who have departed in the true faith of his holy name, will be gathered together from the four winds; and together "have their perfect consummation and bliss, both in body and soul, in his eternal and everlasting glory; through Jesus Christ our Lord. Amen."

"He which testifieth these things saith, Surely I come quickly; Amen. Even so, come Lord Jesus. The grace of our Lord Jesus Christ be with us all. Amen."—P. 559—561.

Of the poems it will now be right to say a word or two. Their merits are various and unequal, and they labour under the acknowledged difficulty always attendant on attempts of the kind; but if they should generally be considered failures, we are sure that the want of success in an undertaking, where *professed* poets have altogether come short of their aim, will be no disparagement to a writer, who has so many higher and nobler claims for his attention and skill. Still there is in them so much piety, and withal so little affectation of diction, that they will certainly find their way to the hearts of many humble-minded Christians, and probably effect a beneficial change in the careless and indifferent.

"A verse may find him who a sermon flits;
And turn delight into a sacrifice."

It is pleasant too to see another prelate twining the bay leaf around the sacred frontlet of the mitre; and it is no disgrace to follow a HEBER "*haud passibus æquis*."

The following stanzas are, in a *poetical* sense, the best in the book:—

Fair are the snow-wreaths, that infold
Yon Alpine mountain's head;
Fair is the stream, all crystal, roll'd
Clear o'er its pebbly bed;

Fair is the star of evening bright,
A gem in heaven's blue zone;
And fair the moonlight's robe of white,
O'er earth's green surface thrown:

But Alpine snow, nor crystal stream, For these material works of God.
Can pure delight impart, Of Him memorials stand,
Nor moon, nor evening planet's gleam, And tell the Maker's power abroad,
To match the guileless heart. The wonders of his *hand* :

• But guileless truth and innocence,
By God to men consign'd,
Reflect his moral excellence,
An image of his *mîud*.—P. 426.

The verses on the Baptist (at pp. 343, 344) have an excellence of another kind :—

Hark through the lonely waste
By foot of man unpaced,
“ Prepare the way,” a warning voice resounds !
“ Level the opposing hill,
The hollow valley fill,
Make straight the crooked, smooth the rugged grounds ;
Prepare a passage, form it plain and broad,
And through the desert make a highway for our God !”

Thine, BAPTIST, was the cry,
In ages long gone by
Heard in clear accents by the prophet's ear :
As if 'twere thine to wait,
And with imperial state
Herald some eastern monarch's proud career :
Who thus might march his host in full array,
And speed through trackless wilds his unresisted way.

But other task hadst thou
Than lofty hills to bow,
Make straight the crooked, the rough places plain.
Thine was the harder part
To smooth the human heart,
The wilderness where sin had fix'd his reign ;
To make deceit his mazy wiles forego,
Bring down high-vaulting pride, and lay ambition low.

Such, BAPTIST, was thy care,
That no obstruction there
Might check the progress of the King of Kings ;
But that a clear high way
Might welcome the array
Of heavenly graces which his presence brings ;
And where Repentance had prepar'd the road,
There Faith might enter in, and Love to man and God.

As a contrast to the usual style of “ *Hymns to the Virgin*,” as said or sung by Papists and Poetasters, we refer our readers to page 227.

We would not, however, recommend this volume, *because* it contains pretty verses, and is written by a Bishop. Such praise is neither expedient nor necessary. Its merits are of a higher order than such as are borrowed from fanciful language, or a lofty title ; they consist in usefulness, and religious excellence ; they are such as to add an additional lustre to the fame of the author, and to justify us in recommending its perusal to all who may wish to “ read, mark, learn, and inwardly digest” points of great interest to churchmen, and of great instruction to Christians.

LITERARY REPORT.

NOTICE OF BOOKS.

New Week's Preparation, revised by the Rev. SAMUEL WIX, M. A. F. R. and A. S. Vicar of St. Bartholomew the Less, in two Parts, each 2s. 6d. neatly bound in black, or complete 5s. neatly bound in calf. Rivingtons. 1827.

To give any account of the nature of this work we feel to be perfectly unnecessary, inasmuch as we presume that but few persons who attend to the command of their blessed Saviour, "Do this in remembrance of me," are without it. We therefore merely confine our notice of the present edition to its emendations and improvements. The editor has been induced to republish the work, in order to expunge the common phraseology which too often prevailed in the former edition, so as to render it more acceptable to the sober and devout Christian. And in this, by comparing the two editions, we are happy to say he has well succeeded. Many of the sentences are much altered, while, at the same time, their spirit is fully retained. The meditations in Part I. from Tuesday to Thursday, have been transposed, and we think judiciously; but we would suggest to the editor, whether in a future edition it would not be an improvement to place the prayer, which at present stands for Wednesday evening, at the end of the meditation for Tuesday evening; the prayer for Thursday morning, at the end of the meditation for Thursday evening; and the prayer for Thursday evening, at the end of the meditation for Wednesday evening. To render the work more complete, the editor has added several occasional prayers, well adapted to persons under various circumstances both of body and mind. Upon the whole, the revision has evidently been conducted with great judgment and discretion; and its adaptation to the pious purpose for which it was originally designed, considerably improved. We therefore trust, that those who have been accustomed to read it for their sacred preparations, will in future derive from it increased satisfaction;

and that those who are at present unacquainted with it, will be induced to add it to the number of their devotional aids.

The Duties and Attainments of the Clerical Character considered:—a Visitation Sermon. By the Rev. J. H. WILKIN, B. D. and F. A. S. Rector of Hulgay, and late Morning Preacher at the Foundling Hospital. London, Rivingtons. 1827. 1to. 1s. 6d.

This discourse has been some time before the public, and we are not sure that some apology is not due to the excellent author, for our delay in noticing it. No recommendation of a work of Mr. Hewlett's can be necessary to promote its circulation; since the fame which he has long enjoyed as a scholar and divine, will always be a sufficient guarantee for the utility of his productions. At the same time there is a degree of attention which we owe to the man; and we trust that the debt, though of some standing, is not unreddeemable.

In saying that there is nothing new in Mr. Hewlett's Sermon, we rather add to, than detract from, its merits. There can be no novelty in theology; but it is no mean service to the cause of Christianity, to place old truths in a new light, to enforce sound advice by solid reasons, and to model the pastoral office upon the principles which can alone ensure its efficiency and success. From 1 Cor. iv. 1, 2. Mr. H. has pointed out the various attainments in scriptural, literary, and ecclesiastical knowledge, which are essential to the clerical office, more especially as regards the refutation of sectarian errors, and the misinterpretations of the self-styled evangelical party in our own Church. He then lays down some excellent rules for the conduct of the clergy, insisting strongly upon the force of *ex. mple*, stating the proper mode of dealing with the *rich* and *poor* respectively, and regulating the motives by which we should be actuated in maintaining our temporal interests, so as not to injure our successors in the ministry by private

indolence and neglect. The discourse concludes with a prayer for the increasing zeal, vigilance, and constancy of the ministers and stewards of the gospel of Christ. ●

A Sermon, preached in the Parish Church of St. Bride, Fleet-Street, before the Right Honourable the Lord Mayor, &c. By the Rev. T. DALL, M. A. for the Benefit of the Printers' Pension Society. London, Richardson. 1828. 1s.

Job xix. 23—25.—The plan of this Sermon is well imagined, well designed, and well executed, the language in which it is written easy and energetic; and the appeal with which it concludes forcible and just. After a few introductory remarks upon the peculiar and extraordinary circumstances under which Job uttered the animated apostrophe in the text, the author *first* shews that the desire there expressed does not imply the hope or design of transmitting to posterity the record either of his former greatness, or present misery; but that he was influenced by the wish of imparting to his own, and to all future ages, the knowledge with which, in the midst of his sufferings, he was endowed from heaven,—the knowledge “that his Redeemer lived, and that he should stand at the latter day upon the earth.” Having then briefly enumerated the heads of evidence, which tend to prove that Job was a *real* character, he proceeds to consider, *secondly*, by what means, and to what extent, the wish so ardently expressed has subsequently been accomplished. It is evident that the *printing* to which Job alludes bears no analogy to the art which is now so denominated: so that the fulfilment of his prayer is now, by the providence of God, much more fully realised than he could possibly have anticipated. From the consideration of the benefits which have arisen to mankind by the invention of printing, more particularly in the diffusion of religion, Mr. Dale naturally adverts to the cause which he had undertaken to advocate, and concludes with a warm and earnest appeal to his hearers in support of it.

As a specimen of Mr. Dale's manner, and for the consideration of certain of our modern reformers, who would banish the Scriptures from their systems of education, we select the following animated passage.

Hitherto the Scriptures have been able in their own strength to resist all the attacks of the adversaries of Christianity, by which they have been no more affected, than is the rooted and immovable rock by the waves which dash impotently around it. With ample reason has it been said, that never yet was there an attack upon the Gospel, which did not, by the defenders who were thus called forth, eventually contribute to its confirmation and establishment. Still, while we bid defiance to the assaults of the sceptic and infidel in general, confiding in the inherent and insuperable firmness of the truth itself, we cannot but lament over those mistaken, misguided, and deluded individuals, who have yielded to the “sleight of men and cunning craftiness whereby they lie in wait to deceive,” and who barter “faith and a good conscience,” for the empty epithets of “liberal,” “enlightened,” and “unprejudiced,” which are too often nothing better than the disguises—and miserable disguises they are—of sceptical philosophy and vain deceit.—P. 23.

Why the Poor should go to Church. A Tract for Distribution among the Poor: in which the different Excuses commonly made by them for not going to Church are severally considered; and the Necessity for their going to Church set plainly before them. The Second Edition. 12mo. pp. 23. Rivingtons.

This excellent Tract is the production of the Rev. C. J. Heathcote, M. A. Minister of the Stamford Hill Chapel of Ease to the parish of Hackney. The author has well combated the excuses of the poor for their frequent neglect of the sacred duty referred to in the title. The language is easy, and within the comprehension of the persons for whom it is written. We gladly recommend it to the notice of the Clergy, who will find it well adapted for distribution among the poor committed to their charge.

Twenty Plain and Practical Sermons, delivered to a Country Congregation. By a late Rector of a Country Parish. Revised from the Original MSS. by his Son-in-law, a Village Curate. London. 1828. Rivingtons. 12mo. 5s. 6d.

If we are right in our conjecture, the author of these discourses retired to his preferment from the Head Mastership of a large public school; and we recollect an observation of one of his pupils, that, although he was himself an indifferent reader and an indifferent writer, he had the nicest perception of good reading, and the most critical judgment of good writing. This remark is fully justified by the present volume. The subjects of the several sermons are well chosen, and the reasoning contained in them plain and convincing; but there is a degree of harshness in the language, and a clumsiness in the turn of the sentences, which evidently arises from an inability to express the simplest ideas with a corresponding simplicity of style and expression. With this single exception, these sermons would rank among the most useful of their kind; and we wish that the editor had thought himself at liberty to soften down the inelegancies of which we complain. In the event of another edition, to which we look forward with pleasure, he will probably do so; more especially as clearness and perspicuity are essentially required by that class of readers, for whom the publication is designed.

WORKS JUST PUBLISHED.

A Visit to the Seven Churches of Asia, with an Excursion into Pisidia, with Maps and Inscriptions. By the Rev. F. R. V. J. ARUNDELL, British Chaplain at Smyrna, 15s.

Christian Essays. By the Rev. S. C. WILKS, M. A. Second edition, 12s.

A Commentary on the Epistles to the Hebrews. By MOSES STUART, Associate Professor of Sacred Literature in the Theological Seminary at Andover, United States. Vol. I. 14s.

The Epistle of Paul the Apostle to the Romans; with an Introduction, Paraphrase, and Notes. By C. H. TERROT, A. M.

late Fellow of Trinity College, Cambridge. 8vo. 9s.

Sermons adapted for Family and Parochial Use; by the Rev. F. G. CROSSMAN. 8s.

The Holy Week, or the Passion of our Blessed Saviour (with a Supplement for Easter) taken from Dean Stanhope's Paraphrase and Comment on the Epistles and Gospels, used in the Liturgy of the Church of England. 5s.

Observations on Early Rising and on Early Prayer; by H. E. HEAD, M. A.

WORKS PREPARING FOR PUBLICATION.

The Second Volume of the Works of Arminius. Translated from the Latin, with illustrative Notes. By JAMES NICHOLS. 8vo.

An Introduction to the Literary History of the Bible. By JAMES TOWNLEY, D. D. Author of "Illustrations of Biblical Literature," &c. In 1 vol. 12mo.

A Volume of Sermons. By the Rev. H. REVELL.

The Rev. GEORGE STANLEY FABER, has nearly ready for publication a new work, entitled, *The Sacred Calendar of Prophecy*. 3 vols. 8vo.

An Abridgment of the Rev. H. SOAMES'S History of the Reformation of the Church of England.

The Rev. E. B. PUSEY, A. M. Fellow of Oriel College, Oxford, will shortly publish an Historical Inquiry into the Rationalist Character, lately predominant in the Theology of Germany. 8vo.

Proposals have been issued for publishing, by subscription, a new edition of "Le Neve's *Fasti Ecclesiæ Anglicanæ*," or a Register of the Dignitaries in each Cathedral, Collegiate Church or Chapel, in England and Wales, from their erection to the year 1716; continued to the present time by the Rev. W. RICHARDSON, M. A. The work will form two volumes in folio, price to subscribers Seven Guineas.

Sermons for the Kitchen and Servants' Hall, by the Rev. W. DOWNES WILLIS, will shortly appear.

The History of Ireland, Civil, Military, and Ecclesiastical; with the Lives of the Stuarts, from authentic documents in the native Irish Language, and from rare State Papers; translated and compiled by Lieut.-Colonel KEENE: in three thick volumes, 8vo.

A Sermon Historically and Scripturally Explanatory of the Doctrines of Election, Predestination, and Reprobation. By a Clergyman of the Church of England. 2s.

MISCELLANEOUS.

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*The PECUNIARY CONDITION of the PAROCHIAL CLERGY, and the  
BENEFIT of "MUTUAL ASSURANCE" BRIEFLY CONSIDERED.*

*"Defendit Numerus."*

HOWEVER accurately the principles of LIFE INSURANCE, properly so called, have been investigated and determined, and however widely acted upon, as resources against the contingency of death, it is but very recently, comparatively speaking, that much attention has been attracted to them, for purposes of "MUTUAL ASSURANCE," in what may be called a more domestic, simple, and *approachable* shape, than that which they assume at public institutions, and in order to meet other contingencies as well as that of death. Mr. ROSE's Act for the encouragement and protection of *Friendly Societies*, which was passed, we believe, in or about the year 1790, may, perhaps, be deemed one of the earliest public indications of such a system; as well as of the first public appeals to the English people to realize it: but it was an appeal considered to be, and which in point of fact was, made to the *lower orders*. The main point we have in view is to demonstrate the peculiar interest, we had almost said duty, of the CLERGY, to associate for this purpose, and in this manner.

And, first, as it regards the *independence* of their character and conduct.

It is one of the earliest and best deductions of practical wisdom, that every man should be taught what resources he possesses in himself and his own energies to help himself and others. In the conviction of this truth lies indeed much of the cementing principle and strength of social union and happiness. The possessor of it is a contributor, in fair and equal share, to the common stock of effective and productive exertion; and takes from the shoulders of others a portion of the burthen, which they must otherwise sustain; and which if they did not sustain, the frame of society, founded upon the supposition of each doing his portion of the general work, must fall to pieces. It is the parent of thoughtfulness; a restraint upon idleness and profligacy; a summoner into life and activity of latent power, and, as yet, dormant energy; a guardian of uprightness and manliness; in as far as it takes away the dispositions, and the temptations, to dishonest subserviency and unworthy compliance. To crown all, leaving untouched, and unappropriated, the resources of charity, which the hand of the liberal is ever ready to supply; but which, like every thing else, must have their limits; it transfers its share of them, if we may so speak, to those, whom the direct visitations of God, or the positive helplessness of their own condition, have completely disabled from providing for their own wants; and who would be so much less benefited, if really unqualified claimants took, instead of relinquishing, their portion of the disposable relief.

Such a principle must needs have the approbation of all good and wise men; and, therefore, it is one which the clergy, the official and

delegated promoters of "whatever things are holy, lovely, and of good report," cannot consistently omit to encourage; if not as, in itself, necessarily religious, yet, as akin to religion in its leading spirit, preparing the way for its cordial reception, and not unfrequently testifying strongly and palpably to its actual operation. But what they encourage in others they will not, cannot decline (if they hope to witness any fruits of their counsels and admonitions) to practise themselves.

Thus then is the minister of holy things called upon, if it be only as an "exemplar" to others, to aim at providing, from his personal resources, for his personal independence. How could he urge it upon the mechanics and labourers of his charge, to apply a portion of their savings towards a provision for the visitations of humanity, when, being equally subject himself to those visitations, equally able to lay up in store for them, and equally bound to do so, he nevertheless neglects it? We have said "equally bound," but this is far from expressing the amount of his relative obligation. He is, in truth, much rather bound; not simply as leading in a good way, (or, as Bishop Taylor expresses it, "bearing the heaviest end of the burthens which he puts upon others,") but, because, in the instance before us, the practical result is of much greater importance to his influential and operative character, than it can be to that of any of his fellow christians.

But let us now advert to some other evils of straitened means in the ministers of religion. They have been stigmatized, by the unfriendly, as time-servers; let us hope, and believe, with injustice. It is certain, however, that their usually confined circumstances, (we are still speaking of the great body, and of their circumstances, in reference to any reasonable standard of sufficiency) offer but too powerful a temptation to them to be so. 'It cannot have escaped the observation of any considerate mind, nor have been remembered without pain, by any conscientious one, that our English patronage is not, for the most part, bestowed, as the deserved recompense of worth, but with an eye to the support, or increase, of family or political interest, or for some such secular purpose. There are exceptions to this, no doubt, and they shine with the greater lustre from their forcible contrast with the surrounding gloom: Our hope and prayer is, that they will become daily more and more numerous! Meanwhile, the avenue to preferment being such as it is, partly from the fault of its givers, and partly, too, of its takers, (for there seems a mutual wrong), it is less to be wondered at than lamented, that those who are in the receipt of very confined incomes, and see, in 'compliance' (we will not use the harder word 'subserviency') the channel to their enlargement, should not have recourse to it; especially when the demands of public opinion from the clergy, are also taken into the account.'

It is our boast, and not without reason, that we do not commit the spiritual functions to rude, uneducated hands: our ministers, as a body, are well instructed men; and that, and their office together, gives them a title, by common consent, to rank as *gentlemen*; for which, however, as we all know, a certain appearance is necessary;—a certain moderate external conformity to that standard of dress and demeanour, assigned by the general voice to this rank. It is due to them, upon

every ground, that so it should be. But how hard to require the habitudes of a respectable grade in society, and yet to deny the means! How inconsistent and self-contradictory to avow the inward, spontaneous conviction, which most people feel, we apprehend, that they are entitled to assume a certain prominent station, and then, either after all to shut them out, or to bring them into it, at the probable expense of nothing less than their integrity! The case, in one of its aspects, is not unlike that supposed by the apostle, of bidding the hungry be warmed and filled, and yet doing nothing for them. But is the case without its remedy? We think not; we think the system we have been detailing and advocating may meet, and, in no trifling proportion, diminish this evil also.

But once more, the ministers of religion should, of all men, be guarded from making shipwreck of that erect firmness, and straightforwardness of character, which is positively essential to the discharge of their high duties. The condition wherein they ought to stand is illustrated by our Saviour's words to his disciples. "One is your Master, even Christ." They are, in truth, the servants of a heavenly Lord, in and for the work of our salvation; and ought not to be tempted, more or less, by any respect of persons—by "favour or affection," to defect from the entireness of their allegiance. And, if there be such a temptation, as we argue there really is, in narrow circumstances, then, here again, they are surely called upon by considerations, as well of duty as of interest, to adopt those easy, reasonable, practical remedial measures, which experience has demonstrated to be capable of lessening, though they cannot wholly annihilate it; for that must be the operation of legislative interference.

We have said nothing hitherto of the abstraction of a man's mind from the proper objects of its attention, by the pressing care to better his condition. But that too is an evil to be considered, and to be partially obviated, by the same process, also, unless we greatly mistake, whether it be planning and plotting for preferment, or engaging in actual pecuniary speculations, in aid of his stipendiary receipts, as too many, it is to be feared, feel themselves driven to do by a hard necessity—if the actual maintenance of ourselves, and those near and dear to us be such, in either case the clergyman is bestowing a *divided* carefulness upon what demands the *whole*; and, with the whole, will still need allowance, for imperfect and defective performance.

The growth of penurious habits is another mischief to be dreaded, from inadequate means; and will properly engage our thoughts, for a few moments, as we pass on. It will also lead us to a topic, upon which it will be fit to dwell somewhat more at large; not so much to elucidate the point itself, a trite and a familiar one, as to state it in connexion with the subject we are discussing.

It has pleased God to dispense, as it were, with a portion of the service we owe, and might be justly called upon to render, exclusively, to *Himself*, in favour of his *creatures*; or, if we prefer so to state it, to value good done unto them, as a religious observance paid to him. And our blessed SAVIOUR, the "express image" of the FATHER, and embodied exemplification of His affections, and will, as well as our appointed pattern, not only "went about doing good," but has left it expressly in charge, that we too, in proportion to our means, and less



perfect nature, do the same. This for all Christians—but for Christian ministers above all, Christian ministers have to urge it upon their flocks to be thus “unwearied in well doing.” But with what effect, if they be not so themselves? We readily admit that no man’s omission, or commission, ought to reduce the value of a duty in other men’s estimation; nor can be admitted as an available plea for delinquency: but more especially in these days, when the Scriptures, the source and record of all religious obligation, are universally circulated, and accessible to all. But the fact is, nevertheless, certain, that it is made a plea: that defective example *does* propagate wrong practice:—but pre-eminently, if it be found in those persons, who are “as a city, set upon a hill:” upon whom all eyes are fixed, as by office, and station, the beacons, to direct men “to the haven where they would be.” Let them keep to a *low* standard of well doing, and what will be its effect? That their people, some insensibly, others from false reasoning, will infallibly sink to a still lower. They will thus fall by *observing a distance* between their supposed respective standards; or, perhaps, from a habit of judging, even of scripture truths themselves, from their effect upon their preacher and minister, supposed, and not unreasonably, to be most conversant with them and their meaning, they come at length to think that He practically disowns them, and that they are either not true, or, at all events, not binding.

All this is to consider the ‘doing of good,’ simply as a commanded *duty*. But for every duty there is an obvious reason, or latent one discoverable upon searching into its *tendency to promote some present, or some future end*, or both. Now let us, therefore, examine, a little, and only a little, into the nature of active beneficence.

All suffering, and conscious privation, are obviously attended with pain, either of body or mind. It is the business of beneficence to relieve this pain; and its exercise is, of course, followed by a perception of satisfaction in the person relieved. How did this operate in the case of the “GREAT SHEPHERD” himself? It paved the way to the acceptance of his doctrines, among the contemporary witnesses of his miracles, and hearers of his words: it still causes “our hearts to burn within us,” with affection to his person, and reverence for his office. Let us only suppose his ministry to have been confined to the preaching of the truth: unattended, and ungraced, by any acts of present, social mercy, how unspeakably less attractive would it have been, than it is now, whether as finding its way to our merely “natural hearts,” or as bearing testimony to his heavenly character! But now, the very same reasoning is strictly applicable, in its degree, to those, who, under him, have the oversight of his flock. An actively charitable clergyman makes a channel in the hearts that surround him, and are aware of his “labour of love,” for the high and holy truths he inculcates. That man speaks with a testimony, neither to be questioned, nor misunderstood, to their sanctity, and loveliness:—while, at the same time, he is happily becoming conformed to the “mind” of his GREAT MASTER, and “laying up for himself treasures in Heaven.”

But what is the case with a large proportion of our English pastors? “Silver and gold they have none,” in any available degree. And though such as they have, they give, and give freely—we mean good

example, spiritual counsel, and ready sympathy; how much more might be accomplished, in the way of making willing hearers, if they had but the means! The two apostles, at the "beautiful gate of the temple," did not need them. They were possessed of miraculous power; and, at a word, bestowed upon the poor cripple what his own worldly convictions at once perceived to be of unspeakably greater present worth:—what, in fact, placed him beyond the necessity of ever "asking an alms" again. But "signs and wonders" are no more. Perceptions of spiritual gain are of slow growth. It is again not visible and tangible:—It is unapprehended and unfelt, except through the process of *faith*; against the growth and energies of which, many of the things around us, and the principles within us, are in league. We need, in one word, all "appliances and means to boot," to win us to the preference of heavenly over earthly interest; and are ill prepared to profit withal, if that powerfully persuasive one, of practical good done to ourselves, be wanting. But what an appeal is there in all this, to the conscientious clergyman to avail himself of such means as shall present themselves for enlarging his disposable funds for charity, by a voluntary provision for events, the preparation for which must, otherwise, pre-occupy and appropriate them.

We think, too, we have not seldom witnessed a certain *assumption* in some of the better clothed, and fed, denizens of our country parishes, over their humbler and less opulent minister; arising out of a consciousness, in coarse and vulgar minds, of a superiority in that great article of pursuit, and, we were almost going to say, test of importance, in a commercial land,—money: whose operation has been, not only to treat their persons with contumely, but their offices with irreverence. Nothing, to be sure, can be more unworthy, or more certain to recoil, eventually, upon the heart that entertains, the countenance that expresses, and the tongue that utters it. Meantime, however, it is worth while to consider, whether the *pretext* for it may not be lessened, if not wholly removed. And we honestly think it both might, and ought, by the authority of the state; not by advancing our working clergy to a state of wealth, for that we do not plead; but by removing them to a greater distance from poverty—by so portioning and endowing them, that it shall no longer be possible for the worthies that occupy the "Grange," the "Hall," or the "Lea," to think "the Parson" is condescended to, and patronized by being placed on the oaken settle, and having his allotted stoup of ale. We think it might be so done. But that is not now the question. We are now urging these topics, in order to induce the subjects of them to do for themselves what others are not preparing to do for them—to do what they can.

And now, unless the patience of our readers be exhausted, (which, however, we anxiously hope it is not) for a very few words upon another grievance: not for any satisfaction there is in stating it, but in order that it may cease to be one, or, at least, so *great* a one.

It will follow, from what has been stated, that savings are little likely to be heard of amongst the parochial clergy. But suppose severe illness to happen—so severe, as to require long and expensive medical attendance, journeys to a distance, or the constant use and

constant payment of a substitute ; or, worse still, the final abandonment of the allotted charge. What must be the consequence to one who subsists by that charge, and that alone ? We need not describe it.

And it is important to observe how this feeling of the helplessness of their curates, unless in connexion with their stipendiary receipts, operates in their employers—and operates wholesomely, if there be no higher duty than commiseration for a suffering individual, which, however, there is.

A rector has, for years, employed a substitute. The substitute is now grown grey in his service. So far, well. It is delightful to behold the hoary head bearing witness to God's truth, and by the double authority of office and of age calling guests to the "marriage feast." But, unhappily, he has become inefficient as well as old. His limbs can no longer bear him to the firesides of his people—his voice fails—his very understanding is fallen into its decrepitude. What is to be done ? We think there can hardly be a more painful dilemma than this, for the humane and conscientious employer. Shall he dismiss his veteran assistant ? To what ? To absolute indigence ? and this after a long and a faithful, nay, a blameless service ? Shall he continue him ? What then will be the state of the parish ? From whence shall warning come to the disobedient and careless—comfort to the suffering and weak-hearted—trust to the doubting—confirmation to the repentant ?

In many, or in most other professions, nearly connected with the state, and ministering more immediately to its welfare, the state thinks it but justice to remember past labours ; and, having appropriated to itself the sinews and marrow of a man's life, to provide for him, when no longer available, or wanted, by a reasonable proportional allowance. But for the working clergy—whose office, both to the body politic itself, and to the individuals that compose it, is, we need not fear to say, of incomparably greater importance, no manner of provision is made. The ministers of religion are left either to destitution, or to the pittance with which the compassion of individuals, or their own straitened means, may happen to furnish them. In the name of all good interests we have a right to complain of this—and we do complain. But to the clergy themselves, for whom our observations are principally designed, we detail these facts, not as a discouragement, but as an incentive, an incentive to be, what they may be, their own rescuers, and the rescuers of religion from such serious disadvantages, to a certain point.

We are most fully aware, and, we hope, very thankful, that their condition has latterly been much improved. But still much remains to be done, before they can be said to possess pecuniary remuneration, proportional to either the demands and *proprieties* of their sacred function, or to the level they fitly assume in society. More especially we acknowledge, that, now, the curates' salary, as far as a very wholesome law has to do with it, does usually bear a just proportion to the benefice ; but, if the benefices themselves be poor, as vast numbers are, then, as we said before, it is high time that they be augmented, beyond the power of any now existing rule or law of augmentation ; unless, indeed, we are content that our Church of

ENGLAND is to go on struggling with difficulties, which a sense of duty ought, and a wise application of available means, can soften—perhaps wholly remove. This by the way.

We are ready to flatter ourselves, that, in what has been advanced, two things have been satisfactorily made out, directly or indirectly. 1, the duty; and, 2, the interest of the Parish Clergy to render themselves as independent, in point of circumstances, as they can, with honesty and moderation. And we believe that it can, in no way, be so well and effectively accomplished as through the channel of mutual assurance. We have neither time nor inclination to enter into intricate and minute calculations. These, with a great deal of lucid and highly satisfactory information, may be found in the two Reports of the Commons House Committee, upon Friendly Societies; and in an admirably practical little work, published by Hurst and Robinson, and entitled, “A Report of the Committee of the Highland Society,” upon the same subject. In each, although accompanied by many deep and laborious inquiries, and scientific tables, the subject is, in its result, so simplified, that any man of only common understanding, and fair talents for business, may not only apprehend it, but actually realise his own calculations, for his own selected contingencies: which, however, for greater safety, we would by no means advise him to do, whilst such eminent calculators as Mr. Morgan, Mr. Bailey, or Mr. Farquharson, can be consulted. Indeed, the legislature has required all tables for Friendly Societies, to be so verified and authorised.

In the interim, we recommend the perusal, with attention, of the subjoined table, which has been recently circulated in the diocese of LLANDAFF,\* by its late worthy diocesan, the present BISHOP of WINCHESTER. Admitting it to be not so *precisely* accurate as to claim our entire confidence, without concurring opinions, (of which, however, we see no reason to doubt,) it may, at all events, be looked upon as affording a very fair index of what may be done under the system. And, we venture to ask, can any thing be more satisfactory? Can contributions be more moderate and practicable, or benefits more substantial, or better sorted and timed?

In many, perhaps in most of our Archdeaconries, there now exist Societies for the Relief of the Widows and Orphans of their Clergy: the contributions being in the shape of annual subscriptions from both laymen and spiritual. Now we are free to confess, we have felt something very like shame and compunction, that those who “serve at the altar” have so long been, by themselves or their families, (it comes to much the same thing,) pensioners for their limited donations upon any other funds than those provided by themselves; since it appears that they can be provided in a manner so little burthensome. How should we rejoice, on every account, if, leaving those mixed subscriptions to become the comfort and relief of such of their brethren—for these there always will be—who, from various causes, really cannot provide for themselves:—those who can,—and they are, in truth, a very large number, would feel it something like a slur upon their characters to

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\* See our Number for February, 1827, p. 94.

become their objects; and begin, at once, to lay the cheap, firm, and fast foundation of their own independence! And this we have good hope of seeing.

We will subjoin but two remarks more. The first, is, that the last Act for the protection and encouragement of Friendly Societies, (59 Geo. III.) fully realizes its title under the shelter of its fostering wing; with good rules, and sound calculations, they can scarcely fail of more than ever prospering. The last, that the strength of Associations for mutual Assurance, lies, mainly, in their *being composed of many subscribers*; their motto being, in truth, that which we have ventured to prefix to the brief observations we have now brought to their conclusion—

“DEFENDIT NUMERUS.”

An annual contribution of £1 per share, from the time of entry, will entitle the shareholder to the sum noted under any ONE of the four following objects of provision, opposite the age of entry.

TABLE.

| Age of entry. | No. 1.<br><i>Weekly allowance in Sickness incapacitating from the discharge of Clerical Duty.</i> |    | No. 2.<br><i>Annuity for Life after 70 years of age.</i> |    | No. 3.<br><i>Sum payable at Member's Death.</i> |    | No. 4.<br><i>Widow's Annuity.</i> |    | These tables are compiled from the Tables drawn up by a Committee of the Highland Society of Scotland, and published in their "Report on Friendly or Benefit Societies." They exhibit the allowances, with pence and fractions, precisely as derived from the computations; but a Society would naturally grant its allowances in even sums; and if the plan is carried into effect, it will be necessary to submit the whole to two approved calculators, and to be guided by their authority in definitively fixing the amount of payments. |   |    |    |
|---------------|---------------------------------------------------------------------------------------------------|----|----------------------------------------------------------|----|-------------------------------------------------|----|-----------------------------------|----|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---|----|----|
|               | s.                                                                                                | d. | £                                                        | s. | d.                                              | £  | s.                                | d. |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |   |    |    |
| 24            | —                                                                                                 | 19 | 1                                                        | 48 | 17                                              | 2  | 55                                | 16 | 7                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | 5 | 9  | 7  |
| 25            | —                                                                                                 | 18 | 7                                                        | 46 | 1                                               | 11 | 54                                | 8  | 11                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            | 5 | 8  | 6  |
| 26            | —                                                                                                 | 18 | 1                                                        | 43 | 9                                               | 5  | 53                                | 1  | 2                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | 5 | 7  | 5  |
| 27            | —                                                                                                 | 17 | 7                                                        | 40 | 19                                              | 5  | 51                                | 13 | 4                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | 5 | 6  | 3  |
| 28            | —                                                                                                 | 17 | 1                                                        | 38 | 11                                              | 10 | 50                                | 5  | 5                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | 5 | 5  | 1  |
| 29            | —                                                                                                 | 16 | 7                                                        | 36 | 6                                               | 7  | 48                                | 7  | 5                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | 5 | 3  | 10 |
| 30            | —                                                                                                 | 16 | 1                                                        | 34 | 3                                               | 6  | 47                                | 9  | 5                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | 5 | 2  | 6  |
| 31            | —                                                                                                 | 15 | 7                                                        | 32 | 2                                               | 7  | 46                                | 1  | 4                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | 5 | 1  | 2  |
| 32            | —                                                                                                 | 15 | 1                                                        | 30 | 3                                               | 7  | 44                                | 13 | 3                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | 4 | 19 | 8  |
| 33            | —                                                                                                 | 14 | 7                                                        | 28 | 6                                               | 7  | 43                                | 7  | 10                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            | 4 | 18 | 7  |
| 34            | —                                                                                                 | 14 | 1                                                        | 26 | 11                                              | 5  | 42                                | 2  | 4                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | 4 | 17 | 5  |
| 35            | —                                                                                                 | 13 | 8                                                        | 24 | 18                                              | 1  | 40                                | 16 | 10                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            | 4 | 16 | 3  |
| 36            | —                                                                                                 | 13 | 2                                                        | 23 | 6                                               | 4  | 39                                | 11 | 3                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | 4 | 15 | 0  |
| 37            | —                                                                                                 | 12 | 8                                                        | 21 | 16                                              | 3  | 38                                | 5  | 7                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | 4 | 13 | 7  |
| 38            | —                                                                                                 | 12 | 2                                                        | 20 | 7                                               | 9  | 36                                | 19 | 11                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            | 4 | 12 | 2  |
| 39            | —                                                                                                 | 11 | 9                                                        | 19 | 0                                               | 8  | 35                                | 14 | 2                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | 4 | 11 | 2  |
| 40            | —                                                                                                 | 11 | 3                                                        | 17 | 15                                              | 0  | 34                                | 10 | 7                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | 4 | 10 | 0  |
| 41            | —                                                                                                 | 10 | 10                                                       | 16 | 10                                              | 8  | 33                                | 7  | 0                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | 4 | 8  | 10 |
| 42            | —                                                                                                 | 10 | 4                                                        | 15 | 7                                               | 7  | 32                                | 3  | 2                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | 4 | 7  | 6  |
| 43            | —                                                                                                 | 9  | 11                                                       | 14 | 5                                               | 10 | 30                                | 19 | 6                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | 4 | 6  | 2  |
| 44            | —                                                                                                 | 9  | 6                                                        | 13 | 5                                               | 2  | 29                                | 15 | 9                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | 4 | 4  | 8  |
| 45            | —                                                                                                 | 9  | 1                                                        | 12 | 5                                               | 8  | 28                                | 11 | 10                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            | 4 | 3  | 1  |

It is obvious, that if the Shareholder subscribes to all the objects specified in the above Table, he must pay £4 annually for one share in all, and so in proportion, according to the number of objects selected, and of shares taken.

ΠΡΟΣΚΥΝΗΣΑΙ. Matt. ii. 2.

MR. EDITOR,—An investigation of the meaning of this and similar passages cannot but be interesting to biblical students; and your

correspondent B. Clericus's paper, in the Christian Remembrancer for March, may, I hope, lead to a useful discussion of the subject.\* I have lately been engaged upon it, and now beg to offer the result of my inquiries.

Your correspondent appears to me to assume too much from his authorities in favour of the interpretation which he wishes to maintain. Upon the strength of the Syriac, Coptic, and Arabic versions, he assumes, that '*the most ancient Christians* interpreted and understood the word here used, προσκυνῆσαι, as an act of *religious adoration* paid by the Magi to the infant Jesus.' But this conclusion is more than his premises warrant. The Syriac is the earliest of these versions; and Dr. Marsh, in his Notes on Michaelis' "Introduction to the New Testament," has shewn that there is not any historical evidence of the existence of a Syriac version before the 4th century. Now surely a version of whose existence before the 4th century there is no sufficient evidence, is not to be taken as conclusive authority for the sentiments of the *most ancient Christians* upon any particular passage. B. Clericus would, I think, have done better in referring to some of the early Fathers in support of his opinion, inasmuch as their writings approach nearer to the times of the *most ancient Christians* than either the Coptic, Arabic, or Syriac versions, and in them he might have found authorities for the interpretation he adopts. But indeed no references of the kind, either to the early Fathers or to versions, can be considered as conclusive as to the right interpretation of any particular passage, unless we allow infallibility to their interpretations. But confessedly all of them have erred, and I do not apprehend that your correspondent would be willing to admit the Fathers, or the Syriac, or any other version, as the Christian's rule of faith.

I am not acquainted in the least with Syriac, Coptic, or Arabic, and therefore can form no judgment upon the words by which they have rendered προσκυνῆσαι in this place. I cannot help entertaining some doubt of the correctness of what B. Clericus states respecting the Hebrew word סָגַד *sagad*, that it is used in the Old Testament *only* for the falling down to God or an idol in a religious manner, or for the sake of worshipping; but having lent my Hebrew lexicon and Bible to a friend at some distance from me, I cannot now investigate this point. B. Clericus's translation of 'prona adoratio,' in Reland, by 'a profound adoration,' is not a correct rendering. Reland notices the various postures used by the Mahomedans in their prayers, and among them that which he translates by 'προσκύνησις, prona adoratio,' the meaning of which he explains in a note as follows:—"προσκύνησις est quum septem membra corporis humum tangunt, pes uterque, manus utraque, utrumque genu, et frons." So that 'prona adoratio' should be rendered, *adoration by prostration*, rather than *profound adoration*. It is but justice, however, to notice what Reland states in a prior note: "Nota ad quatuor referri solere dispositiones varias corporis in precibus observandas, et his nominibus Arabicis distinctas:—1. . . ., statio. 2. . . ., incurvatio. 3. . . ., adoratio. 4. . . ., sessio. Ad hunc numerum ipsi has redigunt quando Deum rogare solent . . . . 'Acceptum tibi sit, ô Domine noster, nostrum stare, incurvare, adorare et sedere.' Adoratio, actio una ex his, sed omnium maxime sancta,

meruit sola nomen dare templis, quæ inde . . . nuncupantur, eadem voce qua et septem membra hominis in adorationis actu terram tangentia appellantur."

The other argument which B. Clericus adduces in favour of his interpretation is this, that the translators of the received version have rendered προσκυνῆσαι in the passage in question by the words 'to worship.' Excellent as our received translation is, I am not aware that we who receive it are bound *conclusively* to adopt its interpretation in every particular; but when it is recollected that our English word 'worship,' like the Greek word προσκυνῆσαι, is used to express *civil* homage and respect as well as *divine* adoration, and that the translators have used the word *worship* in passages where decidedly *divine adoration* is not intended (as in Luke xiv. 10, and Matt. xviii. 26), it is manifest that nothing whatever can be concluded from this argument in favour of either interpretation.

In Dan. ii. 46, the word *worship* is used in the same sense: "Then the king Nebuchadnezzar fell upon his face and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him." Upon which passage is the following note in D'Oyly and Mant's Bible:—"The king highly revered Daniel, and paid him such tokens of respect as were consonant to oriental manners.—*Wintle*." In our marriage service, also, we find the word *worship* used without denoting divine adoration.

Whilst observing on the word *worship*, I cannot help noticing that our received translation appears to me to have a decided superiority over the Unitarian version, in this very particular of *worship* being used generally as the translation of προσκυνῆσαι; for as, like the Greek word, it means *civil* homage and reverence as well as *divine* adoration, the mere English reader is left to his own judgment, as the Greek reader is, in regard to the sense in which any particular passage is to be understood: whereas, in the Unitarian version, the word προσκυνῆσαι being rendered sometimes by *worship* and sometimes by *doing obeisance*, according as the translators understand it to refer to *civil* homage, or to *divine* adoration, the judgment of the mere English reader is fettered to their interpretation, and not left at liberty, as in the received translation, to determine by the context the meaning of the original.

I must now notice the references to the notes in Elsley on the word προσκυνῆσαι, to Beyer's *Addimenta*, and to c. 3. of Selden's *Synagmala*; and I will copy them, that your readers may judge for themselves, how far they favour the interpretation which B. Clericus seems desirous of upholding.

In page 45 of Beyer, referred to by B. Clericus, is the following remark: "Ita Magi venerunt ad Christum προσκυνῆσαι ἕνεκα, ut eum tanquam regem, i. e. more illo, quo reges suos solebant Persæ, adorarent. Matt. ii. 2. Vid. Psal. lxxii. 9. & Gen. xli. 40, quo ad os Josephi osculari, i. e. mandatis ejus honorem ut proregis exhibere jubetur; unde hanc civilem adorationem regibus et superioribus præstatam, in religionem abiisse videtur." I have read all that goes before, and much that follows this reference, but I am not satisfied in what Beyer understood προσκυνῆσαι in this place. I rather think he agrees with B. Clericus.

The following are the only notes I find in Elsley on *προσκυνῆσαι*. "Matt. ii. 2, 'to worship him'] *προσκυνῆσαι*. The same posture was used in the East in paying divine worship, and in prostrating themselves before their kings, 1 Chron. xxix. 20. This term expresses either; and is sometimes used by one Evangelist, where another makes use of *προσπιπτειν*, to fall down before. Compare Matt. viii. 2, with Luke v. 12; Matt. ix. 18, and Mark v. 22, with Luke viii. 41, and Matt. xviii. 26, 29. *Le Clerc*.

"The Eastern custom of prostration is well known; so Josephus of David before Saul, *προσκυνηται*, &c.; Livy of the Carthaginian Ambassadors, more adorantium procubuerunt; Euripides Phœniss. Corn. Nepos in Vita Coronis. *Æschylus Persis. Grotius*.

"The word *προσκυνειν* is no proof at all that Christ was adored; but it is remarkable what early instances appear of the belief of the Church in this point; the ancients holding from the beginning that the frankincense, whatever the wise men themselves might have thought of him, was fitly offered to him as God. 'Thus vero, quoniam Deus.' Iren. lib. iii. c. 10; Justin. Mart. Dia. cum Tryph.; Tertull. adv. Marcion, lib. iii. c. 12, adv. Jud. c. 9. p. 196; Origen contr. Celsum, p. 45. *Whitby*.

"Luke xxiv. 52, 'And they worshipped him'] by prostration, which in the days *της σαρκος αυτου*, as Heb. v. 7, they had not done. They now acknowledged his superior majesty, 2 Cor. v. 16. *Grotius*. See Matt. xxviii. 17."

To these references I will add some extracts from Bishop Porteus' Lecture on the Visit of the Magi. The inclination of the Bishop's mind appears to me in favour of interpreting the passage in question so as not to import divine adoration. "When the wise men came into the house and saw the child, they fell down and worshipped him; that is, bowed and prostrated themselves before him in the Eastern manner of doing obeisance to kings. Whether they designed also paying him religious adoration, or how distinct a knowledge had been given them of the nature and rank of the Saviour of the world, we cannot say; but may be sure that what they believed and what they did was at that time sufficient to procure their acceptance with God. Indeed, according to the opinion of some ancient Fathers concerning their presents, their faith must have been very great. For they represent the incense as offered to our Saviour as God; the gold to have been paid him as tribute to a king; and the myrrh (a principal ingredient used in embalming) brought as an acknowledgment that he was to die for men. But others interpret the same gifts very differently, and take them to signify the three spiritual offerings which we must all present to heaven through Jesus Christ: the incense, to denote piety towards God; the gold, charity towards our fellow-creatures; and the myrrh, purity of soul and body, it being highly efficacious in preserving them from corruption. But though either or both these notions may be innocently and piously entertained, yet all we know with certainty is, that in those parts of the world, no one did then, or does now, appear before a prince without a suitable present, usually of the most valuable commodities of his country; and that three of the principal productions of the East, particularly of Arabia, were gold, frankincense, and myrrh.



"The *manner* in which these wise men approached our Lord is precisely that in which the people always addressed themselves to men of high rank and dignity. They '*worshipped*' him, that is, they prostrated themselves to the ground before him, which we know was then and still is the custom of those countries. They *offered presents* to him; and it is well known that without a present no great man was at that time, ~~or~~ is now, approached. These presents were gold, frankincense, and myrrh; and these, as we have before observed, were the natural productions of that country whence the wise men are supposed to have come, namely Arabia, or Sabæa."

This last extract forms a note in D'Oyly and Mant's Bible on the passage in question.

Schleusner, in his Greek lexicon, refers to the passage in question as an example of *προσκυνῆσαι* in the sense of civil homage.

The above notes from Elsley, and especially the extracts from Bishop Porteus, will, I hope, teach B. Clericus, however he may interpret the sentiments of the Bishop and the other authors, that a man may differ from him in respect of the interpretation of the passage in question, and yet be a '*rational being*,' and a '*Christian*.'

My own opinion is, that *προσκυνῆσαι* in the passage in question, is not to be understood in the sense of paying divine worship. The only circumstance mentioned to guide us into the meaning of the Magi is their inquiry, "Where is he that is born King of the Jews?" And this does not, I think, authorise us to infer that they intended to pay to the infant Jesus other honour than the homage and presents they esteemed due to him as *King* of the Jews. Neither is any thing mentioned which can lead us to suppose they were understood by Herod and the people as meaning to pay to the infant Jesus divine worship; nor can we suppose, when Herod told them to return to him when they had found the child, that he might go and worship him also, that he was understood, or intended to be understood, as purposing to pay religious worship to him.

It cannot be proved, I think, from the New Testament, that the Jews thought their Messiah was to be honoured by divine worship. And I am inclined to believe that in none of the cases where it is said of individuals that they worshipped him, is divine adoration intended by the Evangelists.

It does not appear to me to have been the will of our Lord that divine worship should be paid to him during his abode on earth. When his disciples requested him to teach them how to pray, he taught them to address their prayers to the Father: and when one came to him and said, "Good Master, what good thing shall I do that I may have eternal life?" he seems to reject divine adoration to himself, when he answered, "Why callest thou me good? there is none good but one, that is God." Matt. xix. 16, 17. Further, he prayed with his disciples, and he prayed earnestly by himself, to the Father; and it seems hardly consistent to suppose, without the clearest evidence to the contrary, that He, "who in the days of his flesh offered up prayers and supplications with strong crying and tears," (Heb. v. 7) should propose himself as an object of divine worship whilst in this state of humiliation, or be willing to receive it.

I shall be thought, perhaps, by B. Clericus and some others, from this opinion, to be an Unitarian; but I can assure them I am not. On the contrary, I am a worshipper of the Saviour of the world, and, as I hope, in sincerity and truth.

U. Y.

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THE TOWER OF SILOAM.

Luke xiii. 4.

MR. EDITOR,—Although I live in a neighbourhood, where the doctrines called Evangelical are in high request, and where the surrounding Clergy are, with very few exceptions, of that class, who either are, or think they are, more zealous, active, and devout, than others of their Reverend Brethren; I am one of those who have been unable, after a strict, impartial, and conscientious examination of the words of truth, to discover any solid reason for rejecting the firm and rational interpretation of them, which your Review was originally established to promote. If I am deceived, I am deceived in common with the brightest ornaments of our English Church; and I cannot find that any of the “new lights” which have risen in these later days, have outshone the lustre of the great supporters of the faith, who lived in the olden time.

After this avowal, you will not perhaps be surprised at my venturing to call your attention to a circumstance, of which I am almost inclined to doubt the truth, though assured of the fact by a clerical friend of the most unimpeachable integrity. Indeed I should scarcely have credited mine own ears, had they been witnesses of so sad a perversion of ministerial zeal. If the fact had occurred in this vicinity, where texts of scripture are not only misinterpreted in our Churches on the Lord’s day, but posted, in indiscriminate confusion, with bills of auctions, racing-calendars, and the like, upon the walls of barns, cotton-mills, and sign-posts, I should not have been so much amazed. But amazed I am, that in the metropolis of England, to which we countrymen are used to look, as to the focus of clerical learning and orthodoxy, so gross a perversion of scripture sense and scripture doctrine should have been hazarded, as that which I now request you to expose.

It happened, as you may possibly recollect, that, on the Sunday following the melancholy catastrophe at the New Brunswick Theatre, the Second Lesson at morning service was the 13th chapter of Luke, which opens with our Lord’s reply to those persons who told him of certain Galileans, whose blood Pilate had mingled with their sacrifices. “Suppose ye,” says he, “that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay; but except ye repent, ye shall all likewise perish.” And in order more strongly to enforce the admonition, he repeats it in the same words, with reference to a yet more striking event; viz. the accidental destruction of eighteen persons, upon whom the tower of Siloam had fallen. Now it seems almost impossible for any one, who has the clear use of his senses, to read this remarkable passage, without perceiving at once

the real drift of our Saviour's declaration. It is not improbable "that the slaughter of these Galileans, while they were performing the solemn offices of their religion, was thought to have the appearance of something extraordinary, different from common providences; and so gave occasion to a suspicion, that the dreadful usage they had experienced, was a judgment of God upon them for some great impieties. But our blessed Lord, having more humanity as well as a more true and exact judgment of things, took occasion to reprove their uncharitableness, and to correct their gross mistakes. He does not indeed deny that the Galileans were sinners, or that their sufferings were brought upon them for their sins; yet he condemns those that censured them for their groundless and ill-natured conclusion, that these suffering Galileans had been sinners above all the Galileans; and he farther tacitly reproves their fond and partial conceits in their own favour, as if they were comparatively innocent and righteous, only because no such calamity had as yet befallen them."

This, Sir, is the exposition of the learned and judicious Waterland; and it is to be found in the notes to Doyly and Mant's Bible; so that one would suppose it impossible for any clergyman of the Church of England to be unacquainted therewith, even could we conceive the possibility of his misunderstanding so clear a passage. Still a sermon was actually preached in one of your London Churches, upon the occasion above mentioned, in which the preacher clearly stated his belief, founded upon this very declaration of our Lord, that the death of the unfortunate persons upon whom the Brunswick Theatre fell, was a divine visitation for the heinous sin of theatrical representation. Now I do not mean to advocate the morality of play-goers; indeed I think that it is a practice which may be carried to a dangerous excess; but I cannot conceive, that had the Gospel interdicted rational amusements, and this among the number, our Lord would have honoured with his presence a scene of social festivity, and have illustrated the most important of his doctrines by various allusions to similar entertainments. Be this as it may, what had the unfortunate carpenter, and the poor Jew, who was killed on the outside of the building, to do with the enormity in question? The reverend preacher, however, in order to heighten the effect of his declaration, acquainted his hearers with a report, which he had accidentally heard, that the building had actually proceeded on Sundays. If this were really the case, I should think the magistracy would have interfered; at all events I greatly question the propriety of spreading such a report from the pulpit. My main object, however, was to point out the gross perversion of our Lord's admonition; a perversion, which argues a most unpardonable ignorance, or a still more unpardonable misrepresentation of Scripture, in a minister of Christ. In the hopes, therefore, that you will lend your aid in checking such unfair means of maintaining a system of faith, which is clearly untenable by a candid exposition of the Gospel, by the insertion of this communication, I have the honour to subscribe myself,

PHILALETHES.

*Burton-on-Trent, April 8, 1828.*



## AUXILIARY FUND.

*Proposals for raising an Auxiliary Fund, to be placed at the disposal of the Corporation of the Sons of the Clergy, by means of Contributions from the Sons and Daughters of the Clergy, and their young Friends among the Laity, for those Clerical Sons and Daughters, who, retaining a good character, have notwithstanding been less fortunate in life.*

MR. EDITOR,—A wise and inspired teacher tells us, “The race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to all men.” Now, Sir, I am conscious to myself, that I am neither swift, nor strong, nor wise, nor rich, nor skilful, and therefore that I ought to be more thankful to “time and chance,” which, under the control of an ever-present, all-powerful, all-wise, all-bountiful, and omniscient Providence, has given me “bread enough,” and an income, which, however small, enables me by a contented economy, to have *a little to spare* for those children of the clergy who may want it, and though perhaps more deserving, have not been so successful in life as myself. I calculate that there are at least twenty thousand sons and daughters of the clergy, who could, like myself, by a laudable denial of a very small portion of their pleasures in the course of every year, spare five shillings each for the assistance of such of the sons and daughters of the clergy, as have been less fortunate in life than themselves. This would produce five thousand pounds a year; and if, as it is probable, each contributor could induce one young friend of the laity to sympathize with a son and daughter of the clergy, and unite with them in the same act of charity, that sum might be doubled in amount. I would likewise humbly propose that the most Reverend the Lords Archbishops, and the Right Reverend the Lord Bishop of every diocese, should be most respectfully entreated condescendingly to become the patrons of this charity, and that their respective Archdeacons would kindly consent to act as treasurers, in order to *transmit* the subscriptions collected by stewards, sons of the clergy (nominated and appointed by the Archdeacons themselves), to the Corporation House of the Sons of the Clergy in Bloomsbury Place, London, as the worthy registrar (J. M. Grimwood, Esq.) has humanely promised to recommend this proposed charity to the governors, so far as, that they might receive the subscriptions, and distribute them according to their discretion and judgment, to those that may happen to stand in need of, and merit its support.

Respectfully submitting, therefore, these my proposals to the benevolent consideration of those charitable persons whom it may concern, with such corrections and improvements as it may most probably require, I will only add that any communications and encouragements, either personally, at my residence, 37, Paradise Row, Chelsea, or by letters, *post-paid*, to me, at 185, Strand, London, will be most gratefully received by your most obedient and faithful humble Servant,

5th April, 1828.

M. BLUCKE.

## THE LATE BISHOP TAYLOR.

A Memorial, commemorative of the worth of Bishop Jeremy Taylor, has been erected in the chancel of the Cathedral Church of Lisburn, by the Bishop and Clergy of Down and Connor.—It consists of a marble slab, with the inscription, resting on a suitable base, to which are prefixed the arms of the See, impaled with those of Bishop Taylor. The slab is supported by pilasters, on which crosiers are sculptured. On the top is a sarcophagus, having a Bible lying on it, surmounted by a mitre. The work was executed by Mr. Smyth, of Dublin, and is creditable to the skill and taste of that eminent sculptor.—The following is the inscription:—

Not to perpetuate the memory of one  
 whose works will be his most enduring memorial,  
 but that there may not be wanting  
 a public testimony to his memory in the diocese,  
 which derives honour from his superintendence,  
 this tablet is inscribed with the name of  
 JEREMY TAYLOR, D. D.  
 who, on the restoration in MDCLX  
 of the British Church and Monarchy,  
 in the fall of which he had partaken,  
 having been promoted to the Bishoprick  
 of Down and Connor;  
 and having presided for seven years in that See,  
 as also, over the adjoining diocese of Dromore,  
 which was soon after entrusted to his care,  
 “on account of his virtue, wisdom and industry;”  
 died at Lisburn, August 13th, MDCLXVII,  
 in the 55th year of his age:  
 Leaving behind him a renown,  
 second to that of none of the illustrious sons,  
 whom the Anglican Church,  
 rich in worthies, hath brought forth;  
 as a Bishop, distinguished  
 for munificence and vigilance truly Episcopal;  
 as a theologian, for piety the most ardent,  
 . . . learning the most extensive, and eloquence inimitable;  
 in his writings a persuasive guide  
 to earnestness of devotion, uprightness of practice,  
 and Christian forbearance and toleration;  
 a powerful asserter of Episcopal government  
 and liturgical worship,  
 and an able expositor of the errors of the Romish Church;  
 in his manners, a pattern of his own rules  
 of holy living and holy dying,  
 and a follower of the great exemplar of sanctity,  
 as portrayed by him in the person  
 of our Lord and Saviour Jesus Christ.

Reader, though it fall not to thy lot  
 to attain the intellectual excellence  
 of this Master in Israel,  
 thou mayest rival him in that  
 which was the highest scope even of his ambition,  
 an honest conscience, and a Christian life.

(On the plinth supporting the sarcophagus.)

“Non magna loquimur, sed vivimus;  
 Nihil opinionis gratia, omnia conscientiae faciam.”

(On the plinth supporting the pilasters.)

This tablet was inscribed by  
 the Bishop and Clergy of  
 Down and Connor,  
 in the year of our Lord, 1827.

## PAROCHIAL LENDING LIBRARIES.

AMONG the various efforts which have recently been made for the improvement and benefit of the community at large, that of the establishment of Parochial Libraries is very deserving of notice and support. The Institution of this kind which, in our own day, has risen up under the sanction of the National Church, and in connexion with the Society for Promoting Christian Knowledge, seems particularly to merit our attention, and recommends itself more directly to the patronage of all who range themselves among the friends of that pure and reformed faith which is established in these realms. The Institution alluded to professes to have upon its list no other books than those which are printed by the aforementioned venerable Society; a circumstance which completely ensures the propriety of its selection. Accordingly we find, on inspecting the catalogue of the Society's books, that a judicious choice has been made of plain and practical treatises on the most important religious subjects, equally suited to the higher, the middle, and the lower classes of Society; and that the controversial tracts are such as set forth, in a brief and perspicuous manner, the great truths of the Christian religion generally, and vindicate, with temper and moderation, the discipline of that primitive and Apostolic Church, which happily is established in these dominions. Indeed it is sufficiently clear, from a bare perusal of the names of the several authors, that the respective works are calculated to be *generally* useful; not being applicable to that class *alone*, for whose immediate benefit they have been printed by the Society, but adapted to the spiritual and temporal wants of all who are willing to avail themselves of the advantages they offer.

It is generally agreed that the lower classes shall be educated; those who entertain an apprehension of the consequences have now no alternative left but to secure to themselves as large a share as they can in the education of their humbler fellow-creatures; and to turn this instruction into a safe and beneficial channel, by making religious knowledge an essential and integral part of such instruction; by encouraging a taste for useful reading; by furnishing the poor with the means of access to books of a salutary tendency; by enabling them to read such works as combine profit and entertainment: and of this description are many of those which have been selected for the Parochial Libraries. Several of them are of an historical and biographical character,—a species of reading at once attractive and improving in the highest degree. I need only instance a few to verify these remarks; the following speak for themselves, viz.—Walton's very interesting *Lives*; Bishop Burnet's *Abridgment of the History of the Reformation*; Gilpin's *Lives of the Reformers*; Bishop Tomline's *Introduction to the Bible*; Josephus' *Wars of the Jews*; Parts of Bishop Porteus' *Works*; Bingley's *Elements of Useful Knowledge*; Bingley's *Animal Biography*; Parts of Jones' *Works*; Sturm's *Reflections*; Archbishop Secker's excellent *Lectures on the Catechism*; Bishop Horne on the *Psalms*; selections from the amiable Bishops Kenn and Wilson's *Writings*; together with various others equally excellent on religious subjects, of the greatest importance to every

sincere Christian, be his situation in this life what it may ; these, and several others of the same description, require no comment to establish their reputation or general utility.

NOW I wish to impress upon the minds of your readers the duty of encouraging establishments of this sort, by their countenance and support. The more substantial farmers, and other respectable residents in country villages might do much towards promoting the welfare of those around them, by teaching them to take advantage of the opportunities thus afforded of obtaining valuable instruction. This would be a sort of charity as pleasing in its exercise, as it would be pregnant of benefit to those who were the objects of it ; and, with a view to the promotion of so desirable a purpose, they would do well occasionally to make use of these Libraries themselves ; for the cottager will soon learn to set a value upon that which he finds is held in estimation by his superior ; he will naturally think favourably of a volume which he observes his more opulent neighbour is not above perusing. There is, moreover, this further consideration to persuade to the adoption of such a proceeding,—that it would enable the *upper class* of inhabitants, particularly in country parishes, from their own personal acquaintance with these Libraries, to recommend to the attention of their neighbours such volumes as they might judge most suitable to their respective circumstances, habits, and feelings ; and to this it would be an additional advantage, that in their occasional intercourse, allusion might profitably be made to sentiments and characters which had been met with in the course of their reading. From the perusal of many of the books contained in these collections, it has been already hinted, even the upper classes may derive much benefit as well as entertainment.

The writer of these remarks is encouraged to hope that they may influence the persons to whom they are more particularly addressed, to lend their assistance, in this way, to the efforts of the Clergy, who, in many places, are strenuously endeavouring, through the medium of these establishments, to promote the physical, moral, and religious interests of their parishioners. In many instances, the co-operation of the more respectable inhabitants of a parish, would prove of the most essential service to the labouring classes, in relation to this object, and be a means of encouraging them in the exercise of their duty to God, as well as confirming their fidelity and attachment to their masters and employers.

PHILOMATHES.

### LAW REPORT.—RIGHT TO PEWS.

MR. EDITOR.—A Correspondent is desirous of offering a remark or two upon the statement in your April number, headed, "Law Report—Right to Pews," and upon your own subjoined observations.

(1) It is averred, and no doubt with entire truth, that "the system of permitting one man to possess a pew, capable of containing five or six, is,

generally speaking, not only not authorized, but utterly against law." Be it so. But, with respect to *practical advantage*, is it not, in point of fact, much the same thing whether a law is repealed, or has been so long disused, that to revive and enforce it would be deemed an act of unwonted and uncalled for strictness ; and inevitably excite dissensions and heart burnings?

Let it be granted that the Ordinary, and the Ordinary's official, might once have interfered, and made the supposed severance,—could they do so in these days, and under the existing impressions as to the property in pews, with benefit? It is to be feared, not. Add to this, that, in not a few of our parochial Churches, with large chancels and transept chapels, many of the pews are really prescriptive, and exempt from ecclesiastical interference. The truth is, that every species of *enclosed, separated accommodation*, offers the greatest difficulties in the way of apportionment, in as far as families and the inmates of households are perpetually fluctuating in numbers: so that the room which would more than contain its claimants one month, might be quite insufficient for them the next.

(2) It is argued, that "it is not unfair that parishioners, having pews of their own, should contribute to a rate for enlarging the whole church." And this, in reply to an allegation, that where parishioners are *able and willing* to provide themselves, at their own exclusive cost, it would *not* be equitable to defray the expense by taxing persons already supplied; and many of whom are far less capable, in point of circumstances, of contributing, than the individuals soliciting permission to erect them. The reason given is, that pew-holders are, in fact, only *permitted* occupants of what, in truth, appertains to the whole body. This is, no doubt, also true. But in what manner could the fact be rendered available, after so long a period of practical unacquaintance with it? Suppose it used as an argument at a vestry meeting,—how very few would apprehend—perhaps, also, how few credit it—ever used, as they have been, to associate the strictest ideas of property with their church pews. And, in the case in point, it would seem quite impossible to demonstrate its justice, supposing any one to have the boldness to propose the measure upon such a foundation; for your correspondent had expressly stated, that it was not called for by any necessity, able purchasers being at hand. With respect to the Editor's observation, that Ordinaries ought cautiously to attach pews to tenements, would not

one objection, usually alleged, be obviated, by limiting them to the possession of such and such parochial tenements, *being members of the Church of England*? This would at least insure the pews to proper hands.

But, to revert to the main question, I own I cannot see, (unless it be intended to revive ancient discipline, and divide, aggregate, and apportion pews once again, according to the numbers to occupy them,) why, whether the interests of religion or sound policy be looked at, there should be difficulties about *attaching* pews under such restriction as that just adverted to, when persons are really desirous of thus uniting themselves to, and becoming, as it were, identified with the church, and are unlikely to accomplish it by any other means. Plain men are at a loss to understand why their offer to supply themselves with usual accommodations, at their own exclusive expense, should be declined, witnessing as they do the universal practice, whatever the law may say, of the frequenters of the church occupying uninterruptedly fixed and accustomed pews. And whilst these obstacles exist to such an apparently reasonable mode of enlarging our own congregations, the Dissenters have literally none at all to contend with. They collect their money, buy their piece of ground, and, asking no leave, run up chapels on all sides; which receive and appropriate to themselves the very worshippers who would have been our own, if our facilities of providing accommodation were only as great. Surely either this liberty should be abridged, or ours enlarged. I would gladly anticipate the latter alternative, as most consonant with the spirit of Christianity.

Is it not a great grievance, let me ask, by the bye, that our church laws are so much, for all practical purposes, a *lex non scripta*; brought together in no one intelligible directory; and to be collected, upon particular points, in an imperfect and desultory manner, from one source or another? A comprehensive, methodized, and "commented" Burn would be a real boon.

April 3, 1828.

G.

(1) Our correspondent treats the law respecting pews as 'long disused,'

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and seems to think an Ordinary could not interfere with any advantage, supposing him to have the right. Here we are compelled to say, G. is not well informed. We know at least one parish where the law is constantly enforced, and two instances have lately occurred in which families have, at the request of the churchwardens, given up seats, which circumstances had rendered unnecessary. We may also notice the case from Devonshire, before Sir John Nicholl (3 Phill. 523.), in which two pews were converted into three. No one doubted, the right, of the churchwardens to make such a conversion; the ground of complaint was, that it was done by order of the Curate, who certainly had no right to interfere in the matter. But supposing the law has been disused in any parish, and doubtless there are many such, how simple is the remedy! Let the Ordinary or Churchwardens procure a statement of the law from some eminent counsel; or let a copy of Sir John Nicholl's judgment in the case above alluded to be circulated in the parish: it would then, be seen how simple and excellent the law is. If the matter were thus fairly explained, we are convinced there are

few parishioners in any parish so stupid or factious as to dispute the jurisdiction of the churchwardens, subject of course to the control of the Ordinary. The successful exertions of the Archdeacons of Bedford, Stow, and Lincoln, and of all who have fairly put their shoulders to the wheel, are a triumphant answer to those who would justify their inactivity by the complaint that the laws relating to the Church are obsolete or disused.

As to prescriptive rights, they arise from the very measure G. recommends!—the annexing of pews to houses. But prescriptive rights are not in general numerous. If it can be shewn that the parish has in any instance repaired a pew so annexed, the prescriptive right is gone, unless there were some special agreement.

(2) As to what G. offers under this head, what we have written above in some measure applies: and as to his other observations, we agree with him in the main. We distinctly stated, that in case the circumstances of a parish required it, we thought an Ordinary might with propriety annex pews to the houses of those who undertook to erect and maintain them.

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## MONTHLY REGISTER.

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### SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

#### BATH AND WELLS DIOCESAN COMMITTEE.

THE annual meeting of the Society for Promoting Christian Knowledge, and the National Society for the Education of the Poor in the Principles of the Established Church, took place on Wednesday the 9th inst. The Lord Bishop of Bath and Wells arrived at the Guildhall a little before eleven o'clock, and proceeded with the gentlemen of the committees to the Abbey Church, where a sight presented itself well worthy the attention and sympathy of the patriot and the christian. Sixteen hundred of the children of the Bath District National and Sunday Schools connected with the Church, were seen assembled in that noble building: the great west gallery being filled with the boys, the chancel and space around the altar,

with the girls, dressed in the neat and uniform clothing of the schools. The effect was imposing, and highly gratifying, to see so many of the youthful poor rescued from the contagion of idleness and vice, and brought to know and worship their great Creator in the days of their youth. After prayers, a most impressive and eloquent discourse was preached by the Rev. W. T. P. Brymer, M.A., when the children had sung most delightfully the 100th Psalm. Service being concluded, the Lord Bishop, with the Archdeacon of Bath, the clergy, and a large assemblage of ladies and gentlemen, repaired to the Guildhall. After the usual prayers of the Society, his Lordship said, the objects of the Society were so well known, and had been so often explained in that place, that he should not have thought it necessary to say

one word upon them, but for the circumstance—the immense *increase of crime*, which, from the recent inquiries in Parliament, it appeared had reached an alarming height. Whatever was the cause, whether it was to be attributed to the poor-rates, which went undoubtedly to sever the best affections of parents and children—or to an excessive population, or to whatever cause,—the fact was certain that crime had increased. The clergy were therefore most particularly called upon to exert themselves and boldly to rebuke vice, and to make it apparent to their people that they did so in furtherance of their best interests, both in this world and the next. Whatever excitement of clamour or feeling such conduct might raise, those who heard him might rest assured that what was said by their pastors was meant for their eternal benefit, and he trusted that if any such spirit had existed here, it might exist no longer. His Lordship bore testimony with gladness to the alacrity and zeal with which every charitable institution was and ever had been supported by the inhabitants of Bath, and trusted that this venerable and ancient Society, with all its usefulness, would not cease to secure to itself the full measure of their bounty. His Lordship then called upon the Secretary to read the Annual Report.

The Rev. W. D. Willis, the secretary, said that he had received letters from the Lord Bishop of Rochester and Sir Thos. B. Lethbridge, regretting their inability to attend the meeting. The Report was then read, giving a very favourable statement of the proceedings in the district during the past year. The issue of Bibles and Testaments from the Depository for the last eleven months had equalled in amount the sale of the preceding twelve months: that of Prayer-Books, as compared with the same period, had exceeded by 73 the issue of 1826. The sale of bound books had been 2624, while in the year previous only 529 were sold. There had been a diminution in the issue of Tracts of 3500; this might be attributed to the establishment last year of some new schools, which this year have not of course to be supplied. The total issue since the last anniversary in May, 1826, had

been, Bibles 657, Testaments 656, Prayer-Books 2249, Bound Books 2624, Tracts 12,110. The affairs of the Parent Society had gone forward in the same steady flourishing manner, in which it had for years been increasing in the public favour. It was a fact not so generally regarded as it deserved to be, that the books by which 340,000 children of the National Schools, and upwards of 400,000 of the Sunday Schools, making a total of 740,000, were at this moment receiving their instruction, were supplied to them by this Society at less than *half their prime cost*; and a child rarely left these schools that did not receive a Bible and a Prayer-Book. The Report then detailed many particulars of the Society's operations in South America, and India, and in every quarter of the British dominions.

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#### WINCHESTER DISTRICT COMMITTEE.

As we had observed upon the small collections made in many District Societies for the Propagation of the Gospel in Foreign Parts, and had extracted from the Reports of that Society a statement respecting those from the Deanery of Winchester, we have now great pleasure in recording the animated and powerful effort which has been made there, and to hail it as an example not unworthy of general imitation. The correspondent from whom we derive our account, desires it to be observed, that, small as were the *local* contributions at Winchester, that town and neighbourhood was always by no means barren of contributors to the *Parent* Society, and that measures have been for some time in preparation for the present movement.

The clergy of Southampton had determined to attempt to rouse the attention of the public to the state of this Society before the death of the late Bishop, and addressed to him a letter, requesting him to patronize their exertions, and to preside at the first meeting to be held for the formation of their District Society. This letter did not reach its destination till the fatal seizure, which terminated his Lordship's existence, had precluded the possibility of its being noticed.

It then was suggested, that a junction with the Winchester Societies would

add to the effect, and an impetus be given to the general plan; and a communication being made to the members of the societies there, a cordial and zealous co-operation immediately took place. The following extract from their printed circular will exhibit the principle of the union :—

“SIR,—Some friends of the Societies for Promoting Christian Knowledge, and for Propagating the Gospel in Foreign Parts, contemplating especially the very inadequate funds of the latter, have thought that the interests of each Institution would be greatly promoted by an union of the District Societies, established in the Deaneries of Winchester (including those of Alresford and Sombourne) and Southampton.

“With this view, the Committees of such District Societies have concerted a plan of union on the following basis :—

“That each District Society shall retain the control of its own local funds, but shall be in general co-operation for the furtherance of the designs of the Parent Institutions; and shall join in one general Report of the yearly proceedings in the respective Deaneries. That a general meeting shall be annually holden, and a sermon preached, alternately at Winchester and Southampton; and that the collection then made shall be shared in equal proportion by the united Deaneries, to be applied to the general purposes of the Societies for Promoting Christian Knowledge, and for Propagating the Gospel in Foreign Parts, in such mode as the respective District Committees shall direct.

“A general meeting, for ratifying this union, and for making an united appeal in behalf of the forenamed Societies, will be convened on the 17th of April, at Winchester, on which occasion the Lord Bishop of the Diocese has kindly consented to preside, and the Very Rev. the Dean of Winchester to advocate their claims, by a sermon in the Cathedral.”

We have now the pleasure of laying before our readers the proceedings, and the results of their meeting on the day proposed.

Our limits will not permit us to indulge in extracts from the powerful and eloquent sermon of the Very Rev. Preacher, whose text was taken from Eph. iii. 8, 9. He touched upon the *high and responsible privilege*, in which St. Paul glories, of being permitted to be humbly instrumental in diffusing the blessings, and preserving the light of the Gospel. He traced cursorily,

but clearly, an outline of the principal operations of the two Societies, but particularly of that for the Propagation of the Gospel. He expatiated upon the peculiarities which distinguished Bishops Middleton and Heber, and which, though differing in kind, clearly vindicated their origin from the *same* spirit, by conducing, with wonderful unity and power, to the *same end*. The former, he observed, of these illustrious precursors of our “pure and apostolical establishment” in those regions, was pre-eminent in those requisites which fitted him to lay strongly and deeply the foundations; the latter not less conspicuous for those which were adapted for the speedy construction, and large extension of a noble superstructure.

On the whole discourse, and on the impressive and earnest address with which it concluded, we need offer no other comment than the remark made by the Bishop, that “it would never be forgotten by those who had heard it.” Its effect may be estimated by the fact, that notwithstanding torrents of rain, and other unfavourable circumstances, which prevented the attendance of many, the collection at the doors of the Cathedral amounted to upwards of 52*l*.

From the Cathedral the friends of these Societies proceeded to St. John's House, where the Lord Bishop of the Diocese took the chair at a numerous meeting. His Lordship opened the proceedings of the day with an eloquent and appropriate speech, in which he took occasion to confute, and hold up to well-merited reprobation and contempt, the bare-faced fabrications and distortions by which enemies have lately attempted to calumniate the venerable Society for the Propagation of the Gospel.

We the less regret our inability to exhibit at length his Lordship's observations, as these impotent efforts of malice have been elsewhere rebuked. But it will be our gratifying task, in laying before the world such proceedings as we have to record, to shew these misguided gainsayers the usual consequences of their artifices and endeavours to overthrow the cause of truth. They only cause an investigation, which tends to their disgrace, and

excites the friends of religion to greater exertions in favour of the calumniated object. Let the weight of their falsehoods be estimated by the fact, that at the meeting we are recording, it was announced, that the new subscriptions and donations (including the collection of the Cathedral) for the two Societies, but principally for the Society for the Propagation of the Gospel, amounted to 190*l.*, and there is reason to expect a farther increase. Let them also know, that other places in the Diocese have made, and others are contemplating, a similar effort. A holy emulation is roused, and will be felt through the whole Diocese.

"The fires expanding as the winds arise,  
Shout their long beams, and kindle half  
the skies."

An address was then read by the Rev. J. Hodges, after which the resolutions were proposed and seconded with several animated speeches.

In the afternoon nearly sixty of the friends of the Societies dined together, the Lord Bishop taking the chair. He took occasion to reiterate what he had before earnestly pressed upon the attention of the meeting—the policy of interesting the laity, the tradesmen and others of the same class, in the societies connected with the Church. He observed, that though he was glad to see the larger subscriptions, yet he would encourage, and consider of the highest importance, the smaller tributes;—that he should like to see the friends of the Church coming forward in its cause from the plough, and from behind the counter, with their five

skillings, and their half-crowns; and he urged the clergy by no means to overlook these allies.

We must express our concurrence in the wisdom of this counsel; it displays a thorough knowledge of our strength and our weakness. We recommend it to the consideration of the zealous friends of the Church. And we call upon our Christian brethren of all ranks and callings, to offer their support, and testify their regard for these Societies, in our judgment best calculated to maintain and to diffuse that "form of sound doctrine," which tends, above all others, to restore man to that "image of God" in which he was created,—to promote the happiness of individuals,—to secure the peace of society,—to mitigate the evils of this present time,—and to place within our grasp the glories of eternity.

#### LIVERPOOL DISTRICT COMMITTEE.

THE Committee are happy to observe, that the operations of the Society in the prosecution of its benevolent designs, as detailed in its last annual Report, will prove highly satisfactory to every member and friend of the institution; and they are led to hope, that the following statement of the number of books, tracts, &c. which, by their direction, have hitherto been distributed throughout this populous town and neighbourhood, will afford a full and satisfactory proof, that they have not been wanting in their humble, but earnest endeavours, by every means in their power, to promote the interests and usefulness of the Parent Institution.

#### Summary Account of Books, &c. issued from the Liverpool Depository.

|                                                                                          | Bibles. | Testaments. | Prayer Books. | Bound Books. | Half-bound Books. | School Books. | Cards. | Total. |
|------------------------------------------------------------------------------------------|---------|-------------|---------------|--------------|-------------------|---------------|--------|--------|
| From its first opening in May 1816, to 31st Dec. 1826.                                   | 4346    | 3948        | 14604         | 1294         | 3787              | 108074        | 160718 | 296771 |
| From 1st Jan. 1827, to the 31st Dec. 1827, inclusive.                                    | 983     | 906         | 2486          | 1352         | 3442              | 14793         | 19250  | 43192  |
| Total No. of Books, &c. dispersed by the Committee from May 1816, to 31st December 1827. | 5309    | 4854        | 17090         | 2646         | 7229              | 122867        | 179968 | 339963 |

Hence it appears that, during the last year, the demand for the Society's publications has been more urgent and extensive than at any former period; and that the total number of books, &c. which has been dispersed by the committee since their Depository was first opened in May 1816, to the 31st December 1827, amounts to 339,963; a number far beyond any calculation which had been previously made by the Committee, and which has greatly exceeded their most sanguine expectations.

From the numerous applications which have been made, and which still continue to be made, at the Depository, for our most excellent Liturgy, of which 2486 copies were dispersed in the preceding year; the Committee have reason to conclude, that a growing attachment to the National Church, and a more regular attendance on its worship, now happily prevail among the lower orders of the community.

To the religious education of the poor in the principles of the Established Church, which has ever been a primary object with the Society, every possible attention has, at all times, been paid by the Committee. The number of schools as noticed in the last Report, which have been supplied with the elementary tracts and papers of the Society, amounted to thirty-eight; and to these the Committee have great pleasure in announcing that two more are to be added, which, by a munificent act of the Corporation of Liverpool, have, in the course of the year, been erected for the education of 1200 children, (700 boys, and 500 girls,) so that the number of schools, within the District, which have been benefited by the Society's publications, is now increased to forty, in which about 6800 children are, at this present time, receiving the benefit of a Christian education.

In conformity with a standing order of the Committee, seventy-two Bibles, and the like number of Prayer-books, amounting in value to 12*l.* were given to fifty-four boys, and eighteen girls of the Blue Coat Hospital, who, by their good behaviour, during their respective terms of residence, had merited the approbation of the Governors of that most excellent charity, and thereby rendered themselves worthy of the gift.

With a view to extend the use of the Circulating Libraries which were granted last year, to such of the schools within the District as might apply for them, through their several Committees, it has been further resolved by the District Committee, that in order to promote "the improvement of the higher classes in each school, a grant of books to the amount of 5*l.* shall be made to every school, (the Committee of which shall apply for the same,) consisting of not more than 100 scholars; and that the sum of one pound be added thereto, to all such schools as shall contain more than 100, and less than 200 children; and the further sum of one pound, in like manner, for every additional hundred."

Thus have the Committee endeavoured to provide for the instruction and information of the rising generation, in the hope that, under the Divine blessing, they may, by such means, be preserved from the baneful influence of those licentious publications which are daily issuing from the press, by which many have been seduced to "err from the truth, and to walk in the broad deceitful way that leadeth to destruction."

An application having been made to the Committee, by the Secretaries of the Mariners' Church, for a grant of Prayer-Books for the use of the said church; it was resolved, "that a grant of 150 Prayer-Books, amounting in value to 12*l.* 2*s.* 6*d.* be made to the Mariners' Church Committee for the use of the same; and that they be furnished with any additional number of Prayer-Books, or with Bibles, for the use of the sailors, upon paying the members' prices for the same."

Six Welsh Bibles have also been granted for the use of the patients in the Infirmary, at the particular request of the Treasurer.

With respect to the state of their funds, and the receipts and disbursements of the year, the Committee refer with no small satisfaction to the account of the Treasurer, which announces a balance in hand, amounting to 162*l.* 9*s.* 0*d.*½. In the appropriation of the means derived from their funds, to the furtherance of the important objects of the Society, the Committee are anxious to state, that a due regard to economy

has been observed, whilst, at the same time, the dissemination of religious knowledge throughout the District, has been assiduously, and, they trust, essentially promoted. With confidence, therefore, they now rely upon the continuance of that liberal support, which they have already experienced; and by which alone they will be enabled to meet the increasing demands of the public, and to extend and perpetuate the benefits of this truly Christian Charity.

#### HACKNEY DISTRICT COMMITTEE.

A numerous and respectable meeting of the inhabitants of Hackney, "Members of the Society for Promoting Christian Knowledge, or desirous of becoming so," was held, pursuant to notice from the Rev. Archdeacon Watson, the Rector, at the Mermaid Tavern, Hackney, on Monday, the 17th of March, for the purpose of considering the expediency of establishing a "District Committee of the Society for Promoting Christian Knowledge, for the parish of Hackney." The Rev. H. H. Norris took the chair in the absence of the Rector, supported by the Rev. E. Birch, the Rev. C. J. Heathcote, the Rev. E. Irish, the Rev. W. B. Rennell, the Rev. John Sinclair, and about 150 of the inhabitants.

The Chairman stated, that the Society for Promoting Christian Knowledge had now existed upwards of a century and a quarter, during which period it had been unceasingly employed in the circulation of the Holy Scriptures, and such other useful works as were calculated to disseminate sound religious instruction—the establishment of schools for the education of the poor—and the establishment and encouragement of Christian Missions in our Indian Empire. About twenty years ago, in consequence of a large religious excitement which manifested itself in this country, it was considered advisable to enlarge the sphere of the Society's exertions, by the formation of District Committees throughout the country. This measure was carried into effect to a considerable extent; but it was presumed that from the

proximity of the parishes in and about London to the Parent Society, it was not necessary to adopt it in respect of them, until the excellent example of the parish of Bishopsgate, a very few years since, had shewn with what great advantages the formation of District Committees was attended, even in the metropolis itself. Their utility consisted in causing the local wants of each neighbourhood to be more exactly ascertained and attended to—in causing the Society itself to be more generally known, and its funds more generally supported. For some time past it had been determined to propose the extension of these advantages to the parish of Hackney; and nothing had delayed the execution of this intention but the severe and protracted illness of the Rector. This meeting was now called at the express desire of the Rector, who had determined that no longer delay should take place as far as he was concerned. The Chairman then proceeded to read the regulations which the Parent Society had established for the formation of District Committees, and announced to the meeting, that he had applied to the Lord Bishop of the Diocese, who had undertaken to become the Patron of the institution.

The following gentlemen then addressed the meeting, proposing resolutions for the formation of a District Committee, in conformity with the regulations of the Society, and urging their adoption as a most effectual means of strengthening the hands of the Parent Society, and providing for the more effectually carrying into execution in the immediate neighbourhood, all its excellent objects:—viz. Messrs. Clark, Powell, C. Hensley, Skinner, Turner, Freese, John Marshall, Powles, R. Hunt, P. Cazenove, Pulley, and Warburton. The whole of which resolutions were passed unanimously, and a liberal subscription entered into. A Committee, consisting of the Clergy of the three districts into which Hackney is divided, and about twenty of the inhabitants, was appointed for conducting the concerns of the institution.

## SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

### ROCHESTER DIOCESAN SOCIETY.

A PUBLIC meeting for the purpose of forming a Diocesan Society (separate from the District Committee) in aid of the Incorporated Society for the Propagation of the Gospel in Foreign Parts, was held at Rochester, on Thursday, March 27th, which was most respectably attended. After the very Rev. the Dean of Rochester had taken the chair and opened the meeting, the first resolution for the establishment of a separate Diocesan Society was moved by the Hon. and Rev. F. Hotham, and seconded by the Rev. G. Harker, in a warm and animated speech, in which he stated the beneficial results of the Society's exertions, and more especially in India.

The second resolution, for appointing the Lord Bishop of this Diocese the President, was moved by the Rev. D. F. Warner, and seconded by the Rev. W. T. Staines.

S. Baker, Esq. moved the third resolution, nominating the Vice-President, which was seconded by Dr. Rowlands.

The fourth resolution, for the appointment of a Committee and Officers, was moved by T. Saunders, Esq. and seconded by the Rev. R. Whitehead, who trusted that the effect of this meeting would operate as a stimulus upon the efforts of all who felt interested in a cause so excellent.

The sum of nearly 70*l.*, including 8*l.* 3*s.* collected at the doors, was immediately raised, and it is trusted that the funds will be still more augmented by additional contributions among the members of the Church of England.

### DEANERY OF ACKLEY.

This Committee have put out an appeal in aid of the objects of the Society, grounded upon the following statement:—"That between the autumn of 1825 and the spring of 1826, the Bishop of Nova Scotia, Dr. Inglis, during a journey by land and sea of five

thousand miles, consecrated forty-four Churches, which had been materially assisted by the funds of this Society; and arrangements were made for the erection of many more. The important institution of King's College, Windsor, in that Diocese, has been greatly aided from the same source. The National Schools at Halifax and St. John's, under the sanction of the Society, are introducing this powerful instrument of education into the most remote part of the colonies. In the vast and important Diocese of Calcutta, Bishop's College at that place, founded it may be truly said by the bounty of this Society, though liberally assisted from other quarters, is reported to be in a progressive state of prosperity and improvement, yet cramped, in its momentous efforts, by deficiency of funds. Lastly, at sixteen schools in the neighbourhood of Calcutta, not less than 1280 native boys are receiving from the Society the blessings of education.

In reference to the above Societies we subjoin the following letter:—

MR. EDITOR,—I cannot but think that a very small abridgement of the General Annual Reports of the Societies for Promoting Christian Knowledge, and Propagating the Gospel, in the cheap form of a Tract, might be circulated with much benefit, by the Ministers of country parishes, among the farmers and other respectable and intelligent members of their congregations. It might merely give a short sketch of the rules and designs of the Societies, with some of the most interesting matter contained in the Reports. This, I think, in conjunction with occasional allusions from the pulpit, would be of incalculable service in the cause.

I am, Sir your obedient servant,

A MEMBER OF THE SOCIETIES.  
March 18th, 1828.

### NATIONAL SOCIETY.

April 9th, 1828.—St. Martin's Vestry. At a meeting of the General Committee, the Schools of the following

places were received into union;—viz. Illingworth, Halifax; St. George's District, Sheffield; Pendle, Lanc.

Penter, near Bangor; Withyam, Sussex; and the following grants were made, viz. Aysgarth, N. York, 70*l*.; Uttoxeter, Staffordshire, (conditionally) 100*l*.; Randwick, Gloucestershire, (conditionally) 30*l*.; Lantegloss, near Fowey, (conditionally) 50*l*.; Illingworth, 70*l*.; St. George's, Sheffield, (conditionally) 100*l*.

CITY OF LONDON NATIONAL SCHOOLS.

The Lord Mayor has kindly given permission for the children of the above Schools to be examined in the Egyptian Hall, on Friday the 16th of May. The examination will commence at a quarter past three; after which, the friends of the Institution will dine at the City of London Tavern.

## POLITICAL RETROSPECT.

**DOMESTIC.—THE KING.**—His Majesty's health continues to improve, and the recovery of his strength is such as to gratify the feelings of every loyal subject.—The drawing-room on the twenty-third ult. was numerously attended.

**FINANCE AND REVENUE.**—The Finance Committee have commenced their inquiries with great activity and perseverance. The Bill passed in 1809, authorising persons above thirty-five years of age to convert funded property into life annuities, is recommended for repeal. The real value of such annuities has been found so far to exceed the estimated, as to render the measure very injurious to the public.

The improvement of the revenue of the year preceding the 5th of April, 1828, has been very considerable, and the surplus of the income of this, beyond that of the year before it, exceeds one million sterling. The revenue of the quarter ending on the 5th of April last is 9,898,361*l*. and exhibits an increase above that of the corresponding quarter in the year 1827, of more than 558,000*l*. During the last of these periods there is an improvement under every head of revenue, except that termed Miscellaneous, which shews a small deficiency of about 19,000*l*.

**PARLIAMENT.**—The recess has not been suffered to pass unemployed. Various important measures were submitted to the consideration of the members of both Houses previous to the adjournment.—Since their re-as-

sembly these have been brought forward for discussion and adoption.—We particularize one before-named,—substituting a Form of Declaration, in lieu of the Corporation and Test Acts. This has met with almost unanimous approval in both Houses, and will probably have received the Royal sanction before this comes from the press. Another, for the better security of real property in our mighty East Indian Empire. One for the better regulation of the law of distress and replevin in Ireland, the unhappy situation of which country has invited the serious attention of both Houses to other measures now only in suggestion, and therefore such as we cannot record, but of which some will certainly be adopted for the amelioration of the sufferings experienced in that part of the United Kingdom. Laws for the disfranchisement of the corrupt Boroughs of East Retford and Penryn, and the supply of anatomical subjects to our schools of surgery and dissection—the latter highly necessary for the protection of a science important to every individual, and both requisite to diminish crime and promote purity of morals. The means of encouraging pauper emigration continues to engage Mr. W. Horton's attention.

The Duke of Wellington has brought forward his projected improvement of the Corn Laws. The measure is by no means a new one. It is merely a modification of the former scale of duties, as will appear from the annexed table.



|              |    | MEASURE.  |               |
|--------------|----|-----------|---------------|
|              |    | Proposed. | Bill of 1837. |
|              |    | s. d.     | s. d.         |
| 52 and under | 53 | .. 34 8   | .. 40 8       |
|              | 54 | .. 33 8   | .. 38 8       |
|              | 55 | .. 32 8   | .. 36 8       |
|              | 56 | .. 31 8   | .. 34 8       |
|              | 57 | .. 30 8   | .. 32 8       |
|              | 58 | .. 29 8   | .. 30 8       |
|              | 59 | .. 28 8   | .. 28 8       |
|              | 60 | .. 27 8   | .. 26 8       |
|              | 61 | .. 26 8   | .. 24 8       |
|              | 62 | .. 25 8   | .. 22 8       |
|              | 63 | .. 24 8   | .. 20 8       |
|              | 64 | .. 23 8   | .. 18 8       |
|              | 65 | .. 22 8   | .. 16 8       |
|              | 66 | .. 21 8   | .. 14 8       |
|              | 67 | .. 20 8   | .. 12 8       |
|              | 68 | .. 18 8   | .. 10 8       |
|              | 69 | .. 16 8   | .. 8 8        |
|              | 70 | .. 13 8   | .. 6 8        |
|              | 71 | .. 10 8   | .. 4 8        |
|              | 72 | .. 6 8    | .. 2 8        |
|              | 73 | .. 2 8    | .. 1 0        |
|              | 74 | .. 1 0    | .. 1 0        |

|              |    | WINCHESTER MEASURE. |              |
|--------------|----|---------------------|--------------|
|              |    | Proposed.           | Bill of 1837 |
|              |    | s. d.               | s. d.        |
| 50 and under | 51 | .. 34 0             | .. 40 0      |
|              | 52 | .. 33 0             | .. 38 0      |
|              | 53 | .. 32 0             | .. 36 0      |
|              | 54 | .. 31 0             | .. 34 0      |
|              | 55 | .. 30 0             | .. 32 0      |
|              | 56 | .. 29 0             | .. 30 0      |
|              | 57 | .. 28 0             | .. 28 0      |
|              | 58 | .. 27 0             | .. 26 0      |
|              | 59 | .. 26 0             | .. 24 0      |
|              | 60 | .. 25 0             | .. 22 0      |
|              | 61 | .. 24 0             | .. 20 0      |
|              | 62 | .. 23 0             | .. 18 0      |
|              | 63 | .. 22 0             | .. 16 0      |
|              | 64 | .. 21 0             | .. 14 0      |
|              | 65 | .. 20 0             | .. 12 0      |
|              | 66 | .. 18 0             | .. 10 0      |
|              | 67 | .. 16 0             | .. 8 0       |
|              | 68 | .. 13 0             | .. 6 0       |
|              | 69 | .. 10 0             | .. 4 0       |
|              | 70 | .. 6 0              | .. 2 0       |
|              | 71 | .. 2 0              | .. 1 0       |
|              | 72 | .. 1 0              | .. 1 0       |

**TRADE AND COMMERCE.**—The reports from the manufacturing districts are very cheering. In most of these seats of industry there is full employment for the labourers, and in some the demand for labour exceeds the supply. The orders are large, both for home consumption and exportation; and as these have grown progressively, from a state of most appalling inactivity, there is every reason to hope that the effects of that tremendous shock which about two years since seemed to threaten destruction to our commerce and manufactures, have passed away; and that the national prosperity will soon be restored and generally felt.

The importation of foreign wool has exceeded that of any preceding year of peace, and as very little of this is exported again in a raw state, it proves the flourishing situation of this manufacture. The quantity imported, from New South Wales and Van Diemen's Land continues to increase, and attest the great improvement of those colonies.

**AGRICULTURE.**—The mild state of the weather during the winter has been particularly favourable to the preservation and application of green food; and the general state both of herd and the flock is exceedingly good; the fall of lambs large and with very

little loss; and the ewes in a state to afford them a full supply of nourishment. The operations of the spring quarter have been carried on with great success, and warm weather is alone wanting to give the most promising appearance to every kind of vegetation. The wheat in particular exhibits the unfavourable effects of cold winds and frosty nights. In a tour of several hundred miles, which we have just finished, we remarked this every where; yet the plant is neither thin nor feeble, but it wants warmth, the beams of the sun and a genial atmosphere.

**FRANCE.**—The Government of this country continues to augment her warlike preparations. The force now collected at Toulon is large, including a fleet of ships of war, a large convoy of transports and store-ships and land forces, in number more than twenty thousand of all arms. The destination is avowedly Algiers, where the Dey appears by no means intimidated. His corsairs are sent out in every direction, and with the most annoying intentions to the subjects of France.

The revenue is reported to exceed the estimates of the past year, but the demands for the public service of the ensuing year are such as to induce the Government to invite proposals for a

new loan of four millions of rentes, *i. e.* a loan whose interest shall amount to that sum.

**SPAIN.**—The King has not returned to Madrid. The disorders and tumults which have so long disturbed this fine country still continue. Discontent, violence, and oppression prevail every where, but without any regular impulse, or powerful effect, to raise one party to such influence as might crush the other, and secure one system of rule. Yet, amidst all this weakness and misrule, attempts are making to set Don Carlos, the brother of Ferdinand, on the throne of Mexico:—A fleet is preparing at Cadiz, and transports are taking up at Bourdeaux, to transport the forces which have been long collecting in Cuba, avowedly for this purpose.

**PORTUGAL.**—The first violent measures having been carried, delays which might have been anticipated, have arisen; nor is the future administration likely to be one of ease. The constitutional party, though suppressed, is not weak, either in Lisbon or Oporto, and means are found to hinder what cannot be prevented. The absolute party, weak in talents, and men habituated to business, have not been able to fill the necessary offices; and constitutionalists have been compelled to remain in their functions in spite of their inclinations. The government is distressed for money, and finds its efforts paralyzed for want of it. The constitutional hymn is prohibited, and the Chamber of Deputies dissolved. The energy of the British minister has calmed the apprehensions of our fellow subjects there.

**TURKEY AND HER CONNEXIONS.**—These continue to be deeply interesting, but involved in great obscurity. That the ultimate views of Britain, France, and Russia, for the liberation and protection of Greece, remain unchanged, we have no doubt; some alteration in the means by which that is to be received is required; and some other nations have manifested an evident intention of interference. Austria is moving her troops towards Servia, and in considerable numbers, but without any alarm to the Sultan. Prussia has reinforced her army, with a new levy of sixty-five thousand men,

and appears in close connexion with her last-mentioned neighbour.

The Sultan has conceded an armistice to the Greeks, who under their President the Count Capo d'Istria, are exerting themselves to suppress piracy, (a crime no less injurious to their existence than to the commerce of the States of civilized Europe,) and to regulate their internal state.

The permanency or final benefit of this armistice may be doubted, especially whilst Ibrahim Pacha, with his Arabs, remain in the country. From thence he contrives, as he can find opportunity, to convey his wretched captives as slaves to Egypt; nor have the commanders on that station been able to prevent the one by force, or obtain the restoration of the other by treaty.

In the mean time, the ferocious character of the Sultan is not in the least altered. The Christians in Constantinople have been required to submit themselves to the Greek and American patriarchs there, of the Sultan's appointment or approbation; and their refusal has been followed with banishment. Many thousands, whose religious creed differed from these standards, have been driven in the most complete state of destitution and misery, into the interior of Asia Minor.

The centre of all the Turkish preparations for war is Adrianople; no body of forces has been pushed beyond the Danube; the banks of that river seemed destined to be the theatre of hostilities, and thither the troops, lately acting against the Greeks, can with great facility direct their march. The extent of Turkish territory north of the Danube must instantly fall under the dominion of the Czar, who has appointed the Governor of Odessa to the government of these provinces—a very wise measure, whether they are occupied for a longer or shorter period.

The embarrassments of the Turkish government from the want of money is extreme. The farther depreciation of the circulating medium has been resorted to, and a new coinage, 15 per cent. less in value, has been issued. The Turkish sequin now current is of exactly half the value of that circulated thirty years ago.

UNITED STATES.—The official report of the state of the finances is very promising, and asserts that the whole of the public debt now in existence

will be paid off by the year 1835, by the continuance of the grant of ten millions of dollars, annually appropriated for that purpose.

# TEST AND CORPORATION ACTS.—CORRECTED SPEECH OF THE BISHOP OF DURHAM.

A very misrepresented statement of the Bishop of Durham's speech upon the repeal of the Test and Corporation Acts having appeared in most of the papers, we deem it right to present our readers with the more accurate transcript, put forth in the *Mirror of Parliament*.

"MY LORDS, on a question of such a kind, and of such importance to the great interests of Church and State, as that which is now before us, your Lordships will probably not be surprised that more than one of the episcopal bench should be desirous of offering their opinions; and although much of what I might have been disposed to say has been anticipated by the Most Reverend Prelate who spoke earlier in the debate, and by the Right Reverend Prelate who has just sat down, yet, considering not only the magnitude of the question itself, but the manner in which it has been treated, both in and out of Parliament, by its advocates on the one hand, and its opponents on the other, I cannot but feel anxious briefly to state to your Lordships the grounds and reasons of the vote I intend to give.

"My Lords, I have laboured with great earnestness and sincerity to satisfy myself that the measure now proposed may be acceded to, with safety and with credit to the Established Church. And I should have had less difficulty in bringing myself to, that persuasion (as at length I have done), had not some of the advocates of the Dissenters, and the Dissenters themselves, in their petitions to Parliament, and other accredited documents, grounded their pretensions upon certain abstract rights, to which I cannot possibly accede. It has been assumed, that it is a natural, inherent, and inalienable right, belonging to every member of the community, to be

deemed eligible to offices of trust and power in the state, without regard to his religious opinions; and even if his opinions be diametrically opposite to those which the state has adopted as its own. Such a principle as this can only be admissible in some state of society wholly different from that in which we are placed; in some imaginary state, some Utopian commonwealth, or, rather, in some state antecedent to the formation of any regular government whatsoever. In a state like ours, where, for ages, there has subsisted an established mode of government, founded upon principles altogether opposite to these notions, I conceive that all such reasoning on them is misplaced and irrelevant; nor can it be necessary on this occasion to attempt to refute them. In themselves, I hold them to be altogether fallacious and visionary; and if they were ever to be advanced in this House as fit topics of discussion, I should be ready to encounter them. But, at present, they need not be even taken into consideration; nor shall I waste either your Lordships' time or my own, with any further notice of them. Any trouble of this kind is indeed spared (and I am glad that it is so) by the very Bill itself now brought before us; the preamble to which distinctly and unequivocally recognises the true and only sound principle on which the whole discussion should rest. The preamble sets forth, that the Protestant Episcopal Church of England is established permanently and inviolably. This is the principle which I mean, therefore, to assume in the present inquiry. I ask no more, and I can be content with nothing less.

"It is impossible, however, my Lords, to separate this question from historical evidence. But my Right Reverend Friend has gone so fully into this part

of the subject, that I need not do more than take a very general and cursory view of it. It will be sufficient to remind your Lordships (and it is the one main point on which I would insist), that the history of our country clearly shows the connexion between religion and government, the inseparable alliance between Church and State, to have been the fundamental basis of our political constitution from its earliest periods—certainly, ever since we have been a Christian community. Your Lordships well know what was the state of the case from the sixth to the sixteenth century, during the domination of Papal power. I need not enumerate the statutes against heresy during that period, nor the various coercive measures adopted, to prevent any one from moving even his little finger against the authority of the Church of Rome—measures and enactments somewhat more oppressive than mere exclusion from offices of trust and power. Thank God, those times are past; but we may be thankful also, that those who liberated this country from such tyranny and oppression, did not, in so doing, discard religion from its place, nor separate it from its union with the State. It was the glory of the Protestant Reformation in this country, or rather, I should say, it was its peculiar felicity, providentially so, that it was enabled to preserve the Church entire, and to maintain its connexion with the State, by uniting both under one supreme head—the Sovereign of the realm. In this respect, few, if any, of the foreign churches that embraced the Reformation experienced the same advantages. These advantages, my Lords, might have been continued, by the exclusion of Papists only from office, had not dissatisfied and turbulent spirits arisen between that period and the Restoration, by whom the church and the monarchy were overthrown. On the Restoration, it was found necessary to exclude these also. There arose the Test laws, which, whether or not they were, in the first instance, directed chiefly against the Papists, were certainly, afterwards, by the Toleration Act, applied to the exclusion of Protestant Dissenters also. At the Revolution, the great statesmen who placed

King William on the throne, found it necessary to renew and re-establish the connexion between the Protestant Episcopal Church and the State, and to determine that such connexion should be permanent and inviolable: not only to ward off present and immediate dangers, but effectually to guard against the recurrence of such evils as has been, for so long a time, experienced.

“It appears, then, my Lords, that these Acts, now so much spoken against, originated really in state-necessity, using that term in its proper and most favourable acceptation. They were, in truth, measures of self-defence—defence, that is, of the constitution itself, and, consequently, of the best interests of the whole community. And thus matters have continued to the present day. The Established Church is still an integral part of the constitution, and under this system our country has attained to the highest degree of national prosperity. Nor is it difficult to discern why our Protestant Episcopal Establishment has obtained this preference and ascendancy; experience having amply proved, that it is, of all others, the best adapted to the political form of Government with which it is united, and best harmonizes with all its civil institutions.

“Upon this principle, my Lords, it is evident that the Test laws were founded. From the evils that had been experienced, both before and after the Reformation, it was deemed necessary to confine offices of power and trust to members of the Established Church. And this being determined upon, the sacramental test was resorted to, simply as the most direct and unequivocal evidence of church-membership. There was, evidently, no intention to compel any man to take the sacrament against his conscience: but it was conceived, that every person in communion with the Church, must be in the habit of performing that duty, and could have no difficulty or scruple in complying with it. And when viewed simply in this light, I own I cannot regard it as deserving of all that obloquy and vituperation that have been cast upon it. I have no great partiality, my Lords, for this particular test; but I cannot help saying thus much, to rescue from

unmerited and unmeasured reproach, some of the greatest and best men who have vindicated this, now so obnoxious, measure. My Lords, when I find such men as Bishop Sherlock, with a host of others, only lesser luminaries than himself, coming forward in its defence, I am inclined to pause before I join in ascribing to it all the profanation and impiety which have been charged upon it. And whoever reads the masterly tract of Bishop Sherlock upon the subject, will find that, in his defence of it, not a trace can be discovered of irreverence towards that solemn and sacred ordinance. Yet, my Lords, as I have just said, I am not disposed to uphold the use of this ordinance for such purposes. Were it only used by persons in communion with our Church, or by persons accustomed to use it, independently of any secular object, no profanation, perhaps, could fairly be charged upon it; and I should be at a loss to perceive the harm of merely producing a certificate that it had been so performed. But this is, evidently, no longer the case. It is no longer a decisive proof of church-membership, nor, indeed, was it ever entirely so, since there were many conscientious Dissenters, in former times, who did not object to receiving this sacrament in our church. We know also, that it is continually taken (if at all), merely as a qualification for office, and not unfrequently, it is to be feared, under circumstances that indicate even an intentional desecration of it. Its continuance, therefore, certainly may give occasion to scandal and offence; and I believe a great majority of our own clergy feel this so strongly, as to be far from disinclined to abandon it, and to provide some less exceptionable substitute in its stead.

"The substitute, my Lords, proposed in this Bill, is a political, instead of a religious test—not proving church-membership, but disclaiming hostility to the Church. Its primary object, however, is the same—that of giving security against injury or molestation to the established religion of the State; which is to be done by a prescribed form of words, instead of a religious rite. How far the declaration, as it now stands, may be deemed sufficient for that purpose, or what other pro-

visions or amendments in the Bill may be desirable for carrying it more completely into effect, may be points for consideration when the Bill goes into a Committee. At present, my Lords, I confess, the greatest security I look to, in the Bill, is that which is contained in its preamble. So distinct and positive an affirmation, by the two Houses of Parliament, and, eventually, by the Sovereign himself, (should this Bill pass into a law), that our Protestant Episcopal Church is established permanently and inviolably, cannot, I should hope, but have its due weight upon the public mind. It will show that, in the view and intention of the legislature, this union of the Church with the State, as an integral part of the constitution of the realm, is not to be disturbed. I conceive, also, that the declaration itself, to be taken by the parties concerned, ought, in fair construction, to be understood, in connexion with the preamble, as pledging the individual to an acquiescence in that acknowledgment.

"My Lords, I have made these observations, from the anxious desire of not being considered, by my concurrence in this measure, as compromising this great and fundamental principle. And I am the more anxious in this respect, from a firm conviction that, under Providence, the Church of England is, at this moment, and has been, ever since the Reformation, one of the strongest bulwarks of pure Christianity, not only in this country, but throughout the Christian world. But, in claiming thus much for our national Church, I do not mean to disparage or depreciate the pretensions of those who separate from us. I cannot forget what obligations we owe to them in literature, in arts and sciences, in religion, in biblical criticism, and even in government itself. No one can more willingly recognise these services than I do. Many such there have been among them, and many such, I trust, there still are. Yet, I persuade myself, that such men, when not under the influence of agitators unlike themselves, will be most ready to allow the necessity of upholding that fabric of civil and ecclesiastical polity which has so long subsisted among us, even for their own sakes. They cannot be so

unread in the history of our own country, as not to know the evils that ensued on the overthrow of our Church and Monarchy, during the Commonwealth. They cannot but know, that when, on that overthrow, a struggle took place for the ascendancy, the party that first prevailed denied toleration to the rest; and the party that next succeeded were still more intolerant than their predecessors. I could mention to your Lordships innumerable publications, in those times, written expressly against toleration and religious liberty. And what could be expected now, if our present establish-

ments were subverted? Under which of the several parties that might then prevail, do the various bodies of Dissenters imagine that they would be more secure, or enjoy a greater portion either of civil or religious freedom?

"My Lords, I will not trouble your Lordships with further observations, having been only desirous to express my own strong feelings, as to the necessity of upholding, permanently and inviolably, our long-established and venerable institutions in Church and State, and the reasons which induce me to concur in the second reading of the present Bill."

## ECCLESIASTICAL INTELLIGENCE.

**CHURCHES.**—**PORTSEA.**—The new Church of All Saints, Portsea, has been consecrated by the Lord Bishop of Winchester, and opened for divine service. It is a Gothic structure, of the style of the fourteenth century. The eastern window of painted glass has been presented by the Rev. C. B. Henville, the Vicar.

**SOUTHAMPTON.**—The Parish Church of St. Michael, Southampton, was re-opened for Divine service by the Bishop of Winchester on the day following the consecration of the new Church of All Saints, Portsea. The Sermons on both occasions were preached by his Lordship.

**STAINES.**—The foundation stone of a new Church has been laid in the parish of Staines. The building will be of plain Gothic, and will contain 1000 sittings.

**GOLCAR.**—The first stone of a new Church in the township of Golcar, and parish of Huddersfield, was laid on the 13th of March last, by the Rev. J. C. Franks, the Vicar. The population of the township amounts at present to about 3000. The building will be erected by His Majesty's Commissioners for building New Churches.

### CLERICAL APPOINTMENTS.

| <i>Name.</i>             | <i>Appointment.</i>                       | <i>County.</i> |
|--------------------------|-------------------------------------------|----------------|
| Bayne, Thomas Vere.....  | Mast. of Warrington School.....           | Lancaster.     |
| Durwall, F. ....         | Mast. of Birmingham Grammar School ....   | Warwick.       |
| Edwards, John .....      | Mast. of Bury St. Edmunds Grammar School, | Suffolk.       |
| Grant, Robert.....       | Fell. of Winchester College.              |                |
| Hill, John Oakeley ..... | Mast. of Monmouth Grammar School .....    | Monmouth.      |
| Lee, B. ....             | Chapl. of Huntingdon Gaol .....           | Hunts.         |
| Monk, Edward Gould.....  | Mast. of Newport Grammar School .....     | Essex.         |
| Pope, Thomas .....       | Conduct of Eton College.                  |                |
| Rogers, Aaron .....      | Chap. to H. M. S. <i>Sybil</i> .          |                |
| Wasse, Samuel .....      | Mast. of Sherborne Grammar School .....   | Dorset.        |

### PREFERMENTS.

| <i>Name.</i>       | <i>Preferment.</i>                                                   | <i>County.</i> | <i>Diocese.</i> | <i>Patron.</i>                            |
|--------------------|----------------------------------------------------------------------|----------------|-----------------|-------------------------------------------|
| Atkins, H. ....    | { V. of Arreton, I. of Wight<br>to Preb. of Wyndham, in Cath. Ch. of | Hants          | Winches.        | J. Fleming, Esq.                          |
| Atkinson, John W.  | Barham, P. C.                                                        | Kent           | Rochester       | C. Milner, Esq.                           |
| Barker, James .... | Great Abington, V.                                                   | Camb.          | Ely             | T. Mordock, Esq.                          |
| Bond, William .... | South Petherton, V.                                                  | Somerset       | B. & W.         | D. & C. of Bristol                        |
| Boteler, E. ....   | Chingford, R.                                                        | Essex          | London          | Mr. Heathcote                             |
| Brotherhood, W.    | { Rothwell, V.<br>with Orton Chap.                                   | { Northam.     | Peterb.         | { Rev. W. Smyth, and<br>W. T. Smyth, Esq. |
| Deane, J. ....     | Bittadon, R.                                                         | Devon          | Exeter          | Bp. of Exeter                             |
| Dixon, Richard     | { Niton, R. Isle of Wight<br>and Godshill, V.                        | { Hants        | Winchest.       | Queen's Coll. Oxford                      |
| Dowdeswell, C. ..  | Beoley, V.                                                           | Worcester      | Worcester       | W. Holmes, Esq.                           |

| <i>Name.</i>          | <i>Preferment.</i>                              | <i>County.</i>         | <i>Diocese.</i>                        | <i>Patron.</i>                         |
|-----------------------|-------------------------------------------------|------------------------|----------------------------------------|----------------------------------------|
| Fowle, Henry ....     | Durrington, P. C.                               | Wilts                  | Salisbury                              | D. & C. of Winchester.                 |
| Gooch, Charles John   | South Cove, R.                                  | Suffolk                | Norwich                                | Sir T. S. Gooch.                       |
| Herring, Thomas       | Great Braxted, R.                               | Essex                  | London                                 | C. C. C. Cambridge.                    |
| Hobart, Hon. H. L.    | { Dean of Windsor,<br>to Wantage, V. }          | Berks                  | { Pec. of E.<br>& Cns. of<br>Windsor } | { Dean & Canons of<br>Windsor }        |
| Hodges, T. F. A. P.   | Tarrant Rawston, R.                             | Dorset                 | Bristol                                | Sir J. W. Smith, Bt.                   |
| Hopkinson, John ..    | Etton, R.                                       | Northam.               | Peterb.                                | Earl Fitzwilliam.                      |
| Jackson, William ..   | Lowther, R.                                     | Westmor.               | Carlisle                               | Earl of Lonsdale.                      |
| Jones, John .....     | Holyhead, P. C.                                 | Anglesea               | Bangor                                 | Jesus Coll. Oxford.                    |
| Langston, S. H. ..    | Aston Sandford, R.                              | Bucks                  | Lincoln                                | Mrs. Barber.                           |
| Marriott, Thomas ..   | Stowell, R.                                     | Somer.                 | { Bath &<br>Wells }                    | { W. M. Dodington,<br>Esq. }           |
| Mortlock, Henry ..    | Farthingston, R.                                | Northam. Peterb.       |                                        | Bp. of Lincoln.                        |
| Penfold, Saxby, D. D. | Trin. Ch. St. Mary-le-bone                      | Middles.               | London                                 | The King.                              |
| Polwhele, William ..  | St. Anthony, West, V.                           | Cornwall               | Exeter                                 | Lord Chancellor.                       |
| Rudge, James ....     | Hawkchurch, R.                                  | Dorset                 | Bristol                                | { W. W. Wyndham,<br>Esq. }             |
| Seabrook, Thomas      | Wickhambrook, V.                                | Suffolk                | Norwich                                | Lord Chancellor.                       |
| Severne, F. ....      | { R. of Kyre Magna<br>to Abberley, R. }         | Worcest.               | Heref.                                 | { E. Pytts, Esq.<br>H. Bromley, Esq. } |
| Shackleton, H. J.     | { Plumstead, V. with<br>East Wickham Chap. }    | Kent                   | Roches.                                | J. Kipling, Esq.                       |
| Steel, John .....     | Cowbit, P. C.                                   | Lincoln                | Lincoln                                | { Devises of Mrs.<br>Miller. }         |
| Trevelyan, G. ....    | Treborough, R.                                  | Somerset               | Bath & W.                              | Sir J. Trevelyan, Bt.                  |
| Tyndall, G. ....      | Holywell, P. C.                                 | Oxford                 | Oxford                                 | Merton Coll. Oxf.                      |
| Walpole, Robert ..    | Christ Church, Distr. R.                        | Middlesex              | London                                 | The King.                              |
| Webber, Charles       | { Preb. of Highley, in Cath.<br>to Amport, V. } | Church of Chichester.  |                                        | Bishop of Chichester.                  |
| White, H. Weir ..     | Bodedern, P. C.                                 | Hants.                 | Winchest.                              | D. & C. of Chichester.                 |
| Wodsworth, Charles    | Preb. of Hoxton, in Cath.                       | Anglesea               | Bangor                                 | Jesus Coll. Oxford.                    |
|                       |                                                 | Ch. of St. Paul, Lond. |                                        | The King.                              |

## CLERGYMEN DECEASED.

|                     |                                                                      |                       |             |                                          |
|---------------------|----------------------------------------------------------------------|-----------------------|-------------|------------------------------------------|
| Bartlett, Nathaniel | Closworth, R.                                                        | Somerset              | B. & W.     | H. W. Portman, Esq.                      |
| Barwis, J. ....     | Aslackby, V.                                                         | Lincoln               | Lincoln     |                                          |
| Bateman, Samuel ..  | Farthingston, R.                                                     | Northam.              | Peterboro'  | Bishop of Lincoln.                       |
| Cellier, R. ....    | Upton Snodbury, V.                                                   | Worcest.              | Worcest.    | Rev. H. Green.                           |
| Cornwallis, C. .... | South Cove, R.                                                       | Suffolk               | Norwich     | Sir T. S. Gooch.                         |
| Deane, George ....  | Kingston Bagpuze, R.                                                 | Berks                 | Salisbury   | St. John's Coll. Oxf.                    |
| Driffield, W. W.    | { Southchurch, R.<br>and Erwardon, R. }                              | Essex                 | Cant. Pec.  | Abp. of Canterbury.                      |
| Dyer, W. C. ....    | { Abbot's Roding, R.<br>and Leaden Roding, R. }                      | Suffolk               | Norwich     | L. M. Chedworth.                         |
| Fawcett, J. H. .... | { Student of Christ Church<br>and Bensington, P. C. }                | Essex                 | London      | { T. Dyer, Esq.<br>Lord Chancellor. }    |
| Hatch, Thomas       | { Washington, V.<br>and Old Shoreham, V. }                           | Oxford                | Oxford      | { D. & C. of Christ<br>Church, Oxford. } |
| Herring, Thomas ..  | North Elmham, V.                                                     | Sussex                | Chichester. | Magd. Coll. Oxford.                      |
| Hill, John .....    | Hennock, V.                                                          | Norfolk               | Norwich     | R. Mills, Esq.                           |
| Hughes, Henry       | { Llangeffni, R.<br>and Llanvethly, R. }                             | Devon                 | Exeter      | H. Hill, Esq.                            |
| Hyde, George H.     | { St. Martin, R. with St.<br>Mary, R. and Holy Trin.<br>R. Wareham } | Anglesea              | Bangor      | Bishop of Bangor.                        |
| Lear, Thomas ..     | { Preb. of Wyndham, in Cath.<br>and Chilmark, R. }                   | Dorset                | Bristol     | Earl Rivers.                             |
| Penherton, Wm.      | { Burgate, R.<br>and Barton, V. }                                    | Church of Chichester. |             | Bishop of Chichester                     |
| Place, Harry .....  | Marnhull, R.                                                         | Wilts                 | Salisbury   | Earl of Pembroke                         |
| Scott, John, D. D.  | Deanery of Lismore                                                   | Suffolk               | Norwich     | J. Thorpe, Esq.                          |
| Suckling, Horace .. | Barsham, R.                                                          | Camb.                 | Ely         | Bishop of Ely.                           |
|                     |                                                                      | Dorset                | Bristol     | Rev. H. Place.                           |
|                     |                                                                      |                       |             | The King.                                |
|                     |                                                                      | Suffolk               | Norwich     | The King.                                |

| Name.                  | Residence.                      | County.       |
|------------------------|---------------------------------|---------------|
| Foster, R. ....        | Barton-upon-Humber .....        | Lincoln *     |
| Gordon, Robert .....   | Scampton .....                  | Lincoln       |
| Harling, John .....    | Whitby .....                    | York          |
| Jocelyne, J. ....      | Creton .....                    | Northampt.    |
| Lithman, William ..... | Longframlington .....           | Devon         |
| Phillips, John .....   | Membury .....                   | Devon         |
| Pickering, L. ....     | Bulkington, <i>Curacy</i> ..... | Warwick       |
| Whitby, Thomas .....   | Creswell .....                  | Staffordshire |

## UNIVERSITY INTELLIGENCE.

## OXFORD.

The Proctors for the ensuing year have been presented in Convocation by the Heads of their respective Colleges, and severally sworn and admitted into office by the Vice-Chancellor:—

*Senior Proctor.*—Rev. William Arundell Bouverie, M. A. Fellow of Merton Coll.

*Junior Proctor.*—Rev. Charles Litchfield Swainson, M. A. Fellow of St. John's College.

Mr. Bouverie nominated for his Pro-  
Proctors the Rev. Henry William Buckley,  
M. A. and the Rev. George Tyndall, M. A.  
Fellows of Merton College; and Mr. Swain-  
son nominated the Rev. Henry Arthur  
Woodgate, M. A. and the Rev. Edward  
Parris New, M. A. Fellows of St. John's  
College.

The Examiners appointed by Dean  
Ireland's Trustees have signified to the  
Vice-Chancellor, that they have elected  
Edward Massey, Commoner of Wadham  
Coll. a Scholar on that foundation.

Walter John Trower, B. A. and Geo.  
Anthony Denison, B. A. of Christ Church,  
and Charles Neate, B. A. of Lincoln Coll.  
have been elected Fellows of Oriel Coll.

Mr. Robert John Rolles has been ad-  
mitted actual Fellow of New Coll.

The Rev. Richard Sankey, M. A. Scholar  
of Corpus Christi Coll. has been admitted  
a Fellow of that Society.

The Rev. Jos. Dornford, M. A. Fellow  
of Oriel Coll. has been approved as a  
Public Examiner in *Literis Humanioribus*;  
and the Rev. Robert Walker, M. A. of  
Wadham Coll. as a Public Examiner in  
*Disciplinis Mathematicis et Physicis*.

The Rev. Edward Burton, M. A. late  
Student of Christ Church, has been ap-  
pointed Bampton Lecturer for the year  
1829.

At a convocation holden to elect a Cura-  
tor of the Sheldonian Theatre, in the room  
of the late Dr. Marlow, President of St.  
John's Coll. the Rev. D. Jenkyns, Master  
of Balliol Coll. and Vice-Chancellor of the  
University, was unanimously chosen.

VOL. K. NO. V.

*Degrees Conferred.*

## BACHELORS IN DIVINITY.

Rev. Thomas Arnold, late Fellow of Oriel  
Coll. Head Master of Rugby School.

Rev. George Dineley, Worcester Coll.

Rev. And. Edwards, Fellow of Magd. Coll.

Rev. Thos. Farley, Fellow of Magd. Coll.

## BACHELORS IN CIVIL LAW.

Rev. Hen. John Ellman, Wadham Coll.

Hon. John Duncan Bligh, Fellow of All  
Souls' Coll.

## MASTERS OF ARTS.

Thomas Lovell Beddoes, Pembroke Coll.  
grand compounder.

Sam. Platt, Magd. Hall, grand compounder.

Rev. B. J. Harrison, Student of Ch. Ch.

Rev. Geo. Wells, Demy of Magdalen Coll.

J. G. H. Bourne, Fell. of Magdalen Coll.

John Lodge, Brasenose College.

James North, Brasenose College.

Rev. George Harrison, Lincoln Coll.

Rev. John Keal Biging, St. John's Coll.

Charles Woodward, Magdalen Hall.

Rev. W. Latimer Neville, Queen's Coll.

Rev. Ch. Maybery, Scholar of Jesus Coll.

Henry William Hall, Oriel College.

Henry Moresby, Exeter College,

Geo. Riggs, Taberdar of Queen's Coll.

Hon. John Mitford, New Coll.

Rev. Anth. Lewis Lambert, Trinity Coll.

## BACHELORS OF ARTS.

Walter John Trower, Christ Church.

Lord Edward Thynne, Oriel Coll.

Rich. Clayton Browne, Brasenose Coll.

Hen. Geo. Pauncefote Cooke, Exeter Coll.

T. F. Laurence, Fell. of St. John's Coll.

George Adams, Fellow of St. John's Coll.

John Gaselee, St. John's College

William Hardy Vernon, Magdalen Hall.

John Bidgood Bennett, Magdalen Hall.

Robert Atherton Hornby, Oriel College.

## MARRIED.

Rev. Bradford Denne Hawkins, \*Fellow  
of Pembroke Coll., to Sarah, only daughter  
of Robert Hopkins, Esq. of Tidmarsh,  
near Reading.

X X



## CAMBRIDGE.

A Grace has passed the Senate to appoint the Rev. Wm. Whewell, M. A. Fellow and Tutor of Trinity College, Professor of Mineralogy in the room of the Rev. J. S. Henslow, now Professor of Botany.

The following Graces have also passed the Senate :

To appoint the Trustees of the Plumian Professorship, Dr. French, Dr. Turton, Mr. Turnbull of Caius, Mr. Croft of Christ's, Mr. Peacock and Mr. Sheepshanks of Trinity, Mr. Gwatkin and Mr. Maddy of St. John's, Mr. Griffith of Emmanuel, Mr. Ramsay of Jesus, Mr. King of Queen's, Mr. Power of Clare, and Mr. Hall of Magdalene, a Syndicate to report on the propriety of augmenting the salary of the Plumian Professor, and on the regulations which it will be advisable to adopt for the future management of the Observatory.

To appoint the Vice-Chancellor, the Provost of King's, the Master of Trinity, the Master of St. John's, Dr. Haviland, Professor Henslow, Mr. Carrighan, Mr. Whewell, Mr. Ramsay, and Mr. Lodge, a Syndicate to report on the proper measures to be taken for the removal of the Botanic Garden.

To re-appoint the Syndicate empowered, by a Grace of Nov. 24. 1824, to treat with the Provost and Fellows of King's College, for the purchase of the Old Court, the property of the said College.

It has been resolved in Congregation, to petition both Houses of Parliament against certain clauses in the Tithe Commutation Bill. The following is a copy of the petition to the House of Commons, which has been presented by the Solicitor-General :

"To the Honourable the Commons of the United Kingdom of Great Britain and Ireland in Parliament assembled.

"The humble Petition of the Chancellor, Masters, and Scholars, of the University of Cambridge.

"SHEWETH—That your petitioners have seen with great alarm a bill introduced into your Honourable House to enable rectors, vicars, and other incumbents of ecclesiastical benefices, to make a permanent commutation of their tithes by agreement with the owners of land.

"That in the judgment of your petitioners such permanent commutation is unjust in principle, inasmuch as it makes the average produce of the seven years immediately preceding the date of such commutation, the standard by which the incomes of the clergy are for ever thenceforward to be regulated.

"That the property of Collegiate bodies and others who are entitled to part only of the tithes within a parish, and have no controul over the ecclesiastical patronage of

such parish, may be materially injured by any commutation made, as it might be by the provisions of this bill, without their consent.

"That your petitioners cannot but consider it unjust that the rector, vicar, or other incumbent of an ecclesiastical benefice should continue subject to taxes, rates, and other assessments, after having commuted his tithes, and thereby actually transferred to others the occupation of those tithes, which occupation alone renders him legally liable to these assessments.

"Your petitioners therefore humbly pray your Honourable House, that all commutations of tithes to be made by agreement with the owners of land, may be limited to such reasonable time as to your Honourable House shall seem meet.

"And your petitioners further pray that the consents of all the parties entitled to tithes within any parish be required before the issuing of any commission for the commuting of any part of the tithes of such parish ; and that ecclesiastical incumbents during the continuance of any commutation of tithes to be made under the authority of this bill, may not be subjected to any rates, taxes, or other assessments, from which the owners of land not being the occupiers thereof are exempted."

*Bell's Scholars.*—The following gentlemen have been elected University Scholars on Dr. Bell's foundation :—

- 1 Kennedy, Trin.
- 2 Webster, Clare.

The examiners being unanimously of opinion that the literary merits of Tennyson, Trin. and Webster, Clare, were nearly equal, it was thought right to refer to that part of the foundation deed, which decides to whom, in such cases, the preference shall be given.

The following gentlemen of Trinity College have been elected Scholars of that Society :—

|           |            |                     |
|-----------|------------|---------------------|
| S. Hoare  | Butler     | Birkbeck            |
| Prittie   | Lyons      | Hebert              |
| Valentine | Wordsworth | <i>West. Schol.</i> |
| O'Brien   | Ramsay     | Baldwin             |
| W. Walker | Steel      | S. E. Walker        |
| Pashley   | Travis     | Brown               |

Messrs. George Ash Butterson, B. A. and Benjamin Hall Kennedy, B. A. have been elected Foundation Fellows of St. John's College.

The Vice-Chancellor, and other official electors of Tyrwhitt's Hebrew Scholarships, have given notice, in pursuance of the 13th regulation of the Senate, bearing date the 14th of March, 1826, that a premium of 50*l.* will be given for the best dissertation on "*The nature and extent of the Hebrews found in the writings of*

*St. Paul, including the Epistle to the Hebrews."*

*April 4.—Examination for the degree of Bachelor of Arts.*—The Syndicate appointed to "consider whether any, and what alterations may be made with advantage in the examination for the degree of B.A." have made the following Report to the Senate, with reference to the final examination of the Questionists, not candidates for Honours:

*It appears to them expedient,*

That in future this examination commence on the same day as the examination of the candidates for honours.

That of the six Examiners, two confine themselves to the Mathematical subjects, two to Homer and Virgil, and two to Paley's Evidences, Paley's Moral Philosophy, and Locke's Essay on the Human Understanding.

That on the Monday previous to the commencement of the examination, the Examiners publish the names of the candidates arranged in alphabetical order, and separated into two equal divisions.

That these divisions be examined at separate times.

That the distribution of the subjects and times of examination be according to the following table:—

|        | Div. | 9 to 12.      | Div. | 12½ to 3½.        |
|--------|------|---------------|------|-------------------|
| Frid.  | 1    | Homer . .     | 2    | Paley's Eviden.   |
| Sat. . | 2    | Euclid . .    | 1    | Virgil.           |
| Mon.   | 1    | Euclid . .    | 2    | { Paley's Philos. |
| Tues.  | 2    | Homer . .     | 1    | and Locke.        |
| Wed.   | 1    | Arith. & Alg. | 2    | { Paley's Eviden. |
| Thurs. |      | Arith. & Alg. | 1    | Virgil.           |
|        |      |               |      | { Paley's Philos. |
|        |      |               |      | and Locke.        |

That the examination be conducted entirely by printed papers.

That each of the Euclid papers contain twelve propositions, selected from the first four books, with additional questions apart from the former, in the fifth, sixth, and eleventh books, and in Trigonometry, at the discretion of the Examiners.

That each paper in Arithmetic and Algebra consist of questions entirely elementary; to which may be annexed Questions in the elementary parts of Natural Philosophy, at the discretion of the Examiners.

That the papers in Homer and Virgil consist of passages to be translated, which may be accompanied with such plain questions in Grammar, History, and Geography, as arise immediately out of those passages.

That the Examiners be strictly enjoined to take care, that the number of questions to be answered, and the length of the passages to be translated, in any one paper, do not exceed what a person well prepared may be expected to answer and translate in the time allowed.

That the Pro-Proctors attend in the Senate-House during the examinations.

That two of the Examiners be present during each portion of the examination.

A Grace to confirm the above regulations will be submitted to the Senate at the Congregation on Wednesday, the 21st of May.

### Degrees conferred.

#### BACHELOR IN DIVINITY.

Rev. Robert Walpole, Trinity Coll.

#### BACHELOR IN CIVIL LAW.

Rev. Warwell Fenn, Catharine Hall.

#### MASTERS OF ARTS.

John Bishton, Trinity Coll.

Frederick Solly Flood, Trinity Coll.

Winthrop M. Praed, Fell. of Trin. Coll.

Henry Davis Ward, Trin. Coll.

Rev. J. F. Isaacson, Fell. of St. John's Coll.

Rev. C. H. Hartshorne, St. John's Coll.

Rev. Wm. Christopher Twiss, Caius Coll.

Edward Hyde Cosens, Catharine Hall.

Rev. John T. Bennett, St. Peter's Coll.

#### M. A. INCEPTORS.

James Challis, Fellow of Trin. Coll.

Thomas Riddell, Fellow of Trin. Coll.

Edward Johnstone, Trinity Coll.

Rev. William Goode, Trinity Coll.

Charles William Bollaerts, Trinity Coll.

Rev. J. H. Pooley, Fell. of St. John's Coll.

Rev. Henry Cleveland, St. John's Coll.

Rev. F. C. B. Earle, St. John's Coll.

Rev. Edward Ventris, St. Peter's Coll.

Rev. Benj. W. Beatson, Fell. of Pemb. Coll.

Rev. John Graham, Fell. of Queen's Coll.

Rev. Sam. W. Waud, Fell. of Magd. Coll.

James Grundy Cross, Downing Coll.

#### BACHELORS OF ARTS.

Henry Davis, Trinity Coll.

Charles Hayes, Trinity Coll.

Michael Le Mann, Trinity Coll.

George Rose, Trinity Coll.

Thomas Rotton, Trinity Coll.

Albert Way, Trinity Coll.

David Bristow Baker, St. John's Coll.

Richard Chapman, St. John's Coll.

John Clay, St. John's Coll.

Thomas Fawcett, St. John's Coll.

Charles Fisher, St. John's Coll.  
 James Fitzmaurice, St. John's Coll.  
 James Hamilton, St. John's Coll.  
 John Saunders, St. John's Coll.  
 Fenton Tuckett, St. John's Coll.  
 F. Sacheverell Wilmot, St. John's Coll.  
 William Wynne, St. John's Coll.  
 Phelippa Hanham, St. Peter's Coll.  
 Frederick Wm. Malky, St. Peter's Coll.  
 James Macdonald, Caius Coll.  
 Nicholas Bennett, Queen's Coll.  
 Robert Lee Bridge, Queen's Coll.  
 James Coghlan, Queen's Coll.  
 Thomas Edmund Hiscock, Queen's Coll.  
 Charles Langdon, Queen's Coll.  
 Henry Murray, Queen's Coll.  
 Jackson Muspratt Williams, Queen's Coll.  
 John Cordeaux, Catharine Hall.  
 Alexander Annand, Jesus Coll.  
 Benjamin Chapman, Christ Coll.  
 James Robertson, Christ Coll.  
 Joseph Foster, Emmanuel Coll.  
 George Goldsmith, St. Peter's Coll.  
 Thomas John Theobald, Christ Coll.  
 Richard Catton, C. C. C.  
 Richard Roundell Toke, C. C. C.  
 William Henry Tuer, Magdalene Coll.

## MARRIED.

At Burton-upon-Trent, (by the Rev. Joseph Clay, M. A.) the Rev. Hastings Robinson, B. D. Fellow of St. John's College, and Rector of Great Warley, Essex, to Margaret Anne, eldest daughter of the late Joseph Clay, Esq. of Burton.

The Rev. T. K. Arnold, M. A. Fellow of Trinity College, to Elizabeth, youngest daughter of the late Rev. C. T. Heathcote, D. D.

At Bromley, Kent, (by the Venerable Archdeacon Pott), Robert S. Battiscombe, Esq. M. A. Fellow of King's College, to Eliza Rachel Alicia, only daughter of the late Perceval Pott, Esq. of the Bengal Civil Service.

The Rev. Thomas Clowes, M. A. Fellow of Queen's College, to Caroline, eldest daughter of the Rev. Josiah Pratt, Vicar of St. Stephen's, Coleman Street, London.

The Rev. E. Bather, M. A. Rector of Meole Brace, and Archdeacon of Salop, to Mary, daughter of the Rev. S. Butler, D. D. Archdeacon of Derby.

*Summary of the Members of the University of Oxford, arranged according to the number of Members on the Books.*

|                      | Memb. of Convoc. | Memb. on the Books. |
|----------------------|------------------|---------------------|
| Christ Church . . .  | 429              | 854                 |
| Brasenose . . . .    | 218              | 405                 |
| Queen's . . . . .    | 153              | 346                 |
| Oriel . . . . .      | 151              | 295                 |
| Exeter . . . . .     | 99               | 251                 |
| Trinity . . . . .    | 96               | 238                 |
| Worcester . . . .    | 88               | 228                 |
| Balliol . . . . .    | 92               | 224                 |
| St. John's . . . .   | 125              | 213                 |
| University . . . .   | 112              | 213                 |
| Wadham . . . . .     | 77               | 191                 |
| Pembroke . . . .     | 72               | 175                 |
| Jesus . . . . .      | 53               | 174                 |
| Magdalen College .   | 122              | 167                 |
| Magdalen Hall. . .   | 45               | 165                 |
| New College . . .    | 65               | 147                 |
| Lincoln . . . . .    | 55               | 139                 |
| Merton . . . . .     | 68               | 127                 |
| Corpus . . . . .     | 82               | 125                 |
| St. Edmund Hall .    | 51               | 113                 |
| All Souls' College . | 67               | 93                  |
| St. Mary Hall . .    | 37               | 91                  |
| St. Alban Hall . .   | 7                | 34                  |
| New Inn Hall. . .    | 1                | 1                   |

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*Summary of the Members of the University of Cambridge, arranged according to the number of Members on the Boards.*

|                       | Memb. of the Sen. | Memb. on the Boards. |
|-----------------------|-------------------|----------------------|
| Trinity College . . . | 646               | 1487                 |
| St. John's . . . . .  | 455               | 1073                 |
| Queen's . . . . .     | 69                | 337                  |
| Caius . . . . .       | 83                | 234                  |
| Christ's . . . . .    | 68                | 222                  |
| Emmanuel . . . . .    | 104               | 221                  |
| St. Peter's . . . . . | 72                | 220                  |
| Corpus Christi . . .  | 44                | 190                  |
| Jesus . . . . .       | 69                | 171                  |
| Clare Hall . . . . .  | 71                | 161                  |
| Catharine Hall . . .  | 35                | 149                  |
| Trinity Hall . . . .  | 26                | 136                  |
| King's College . . .  | 81                | 116                  |
| Magdalen . . . . .    | 47                | 116                  |
| Pembroke . . . . .    | 45                | 109                  |
| Sidney . . . . .      | 37                | 97                   |
| Downing . . . . .     | 13                | 56                   |
| Commorantes in Villa  | 9                 | 9                    |

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## NOTICES TO CORRESPONDENTS.

Several communications lately received are under consideration.

"U. Y." probably in our next.

A paper upon the Date-Tree, &c. and another upon a passage in Gen. shall appear.

Some valuable "Ecclesiastical Papers" from Barbadoes are unavoidably postponed.

THE  
CHRISTIAN  
REMEMBRANCER.

JUNE, 1828.

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REVIEW OF NEW PUBLICATIONS.

ART. I.—*The History of the Reformation of the Church of England.*  
By HENRY SOAMES. Vol. IV.—*Reigns of the Queens Mary and Elizabeth.* London. Rivingtons. pp. 750.

"THE mightiest and the last!" Seven hundred and fifty pages, with notes no less luminous than voluminous, as poor Sheridan would have said; and these forming only one volume out of four, all equally profitable to the printer; and which, we sincerely hope, may prove alike advantageous to the adventurous publisher, and more especially to the zealous, the indefatigable author. We will venture to say, without fear of contradiction, that a work comprising so many evidences of painful and laborious research, so much of critical and sound reasoning, so many powerful arguments bearing so directly upon the subject discussed, and conveyed in language so impressive, and so well sustained; and, above all (as we have had occasion to observe in our notice of the foregoing volumes,) so illustrated by apposite notes, as entertaining as they are instructive; we venture to assert, that, taking its many merits into consideration, few works so useful (and at this time so much needed) have within the last century adorned the theological shelf. *Finis coronat opus!* And from our hearts we do congratulate Mr. Soames on this triumphant finale to his labours—triumphant, not more as respects the question at issue between the Romanist and the Protestant, than as regards the established reputation of the historian of the "Reformation"—his unquestioned reputation as an able and elegant scholar, industriously devoting his time and talents to their most appropriate object, the elucidation of Christian truth.

The reigns of Mary and Elizabeth—the one marked in letters of blood, the other in characters of gold,—occupy the present volume. We shall pursue the plan adopted in our notice of the first three volumes, and analyse the subjects of which the learned historian treats, as briefly and as correctly as we can. Much the greater portion of the volume is given, as might have been anticipated, to the Marian persecution; but there is enough to interest and instruct in the more limited space allotted to the better Queen.

The third volume brought us to the death of Edward the Sixth, breathing, in his last moments, the fervent prayer, that "God would defend his kingdom from Papistry, and maintain the true religion, that he and his people might praise his holy name for Jesus Christ's sake." Short as the late reign had been, observes the historian, it did not close before the Reformation was so far complete, as to afford inquiring minds ample means of estimating its value. The Sacred Record had been honestly unlocked, and the Church relieved from every principle and usage, incapable of solid justification from that infallible authority. We dwell not on the temporary accession of the Lady Jane Grey, whose brief enjoyment of the sovereign power was secured by the good offices of Northumberland, under the arrangements made by her royal cousin, by which his two illegitimate sisters had been excluded from the succession, and the crown settled upon her, "the better to secure his realm from Papistry." But it was otherwise ordained—and this noble lady was destined very soon to resign that crown which she had so reluctantly consented to wear. (See a long note (Italian) from L'Historia Ecclesiastica, &c. &c. of Gerolami Pollini, to which the student of English history is referred for an interesting letter of the Lady Jane Grey, which bears every mark of genuineness.) Jane's assumption was merely viewed as a fresh instance of Northumberland's unprincipled ambition. "His real object was no other than to decorate his daughter-in-law with the mere show of royalty, until every thing was ripe for thrusting her aside, that he might usurp the diadem." In July, 1553, Mary assumed openly the royal style and authority; in the same month was proclaimed by the fickle multitude with the loudest acclamations; and Jane, without any appearance of emotion, though not without too well-grounded fears for her future safety, "resigned the royal stage."

Mary's first act was to conciliate the citizens of London by a declaration that her intentions were *tolerant*! And almost the second, treading upon the heels of this gracious promise, was a severe persecution of the Protestants. Bishop Ridley was committed to the Tower; Cox, the late King's tutor, was imprisoned in the Marshalsea; Bradford and Rogers were placed under restraint; Hooper was sent to the Fleet; and the venerable Latimer, for his "seditious demeanour," was also despatched close prisoner to the Tower, a companion for the "seditious" Ridley. While the religious horizon of England was thus daily becoming more gloomy, Cranmer, whom we may well designate the Hero of the Reformation, passed his anxious hours at Lambeth, secluded from public business; but enjoined to "hold himself in readiness for an early summons to the Council."

The present aspect of affairs (says Mr. Soames) was, indeed, highly distressing to all who loved the Reformation, and most alarming to such as had been prominent

in the humiliation of Romanism. Many persons, accordingly, of scriptural principles began to meditate a flight from their devoted country before the gathering storm should burst upon it. Cranmer approved this course, as appears from a letter which he subsequently wrote to a religious friend. It was desirable, he said, to forsake a land which denied the liberty of truly worshipping God. Nor would any man fear lest his flight should bring discredit upon the Gospel, if he recollected that even our Saviour did not hesitate to elude the madness of the people before his hour was come, and that his apostles never rushed needlessly into danger. The Archbishop, however, himself refused to flee. Some of his friends urged him strongly to withdraw clandestinely from a country which no longer allowed him the hope of being either useful or secure. He nobly replied, "Were I likely to be called in question for treason, robbery, or any other crime, I should be much more likely to abscond than I am at present. As it is, the post that I hold, and the part that I have taken, require me to make a stand for the truths of holy Scripture. I shall, therefore, undergo with constancy the loss of life, rather than remove secretly from the realm." This virtuous resolve having been formed, he prepared for the worst by an exact adjustment of his affairs. Every claim against him was fully satisfied; and thus, when deprived of his resources, it was found that he had not a single creditor. This final arrangement of his pecuniary concerns was a great relief to his mind. "Thank God," he piously said, "I am now mine own man. I can now conscientiously, with God's help, answer all the world, and face any adversities which may be laid upon me."—Pp. 50, 51.

It had been reported that Cranmer had offered to celebrate King Edward's obsequies, by officiating in a mass of *Requiem*. This was not true; but it was imputed as a crime to the Primate. The "declaration" which Cranmer made on this occasion, and which was shortly circulated through the whole metropolis, is given in a note, to which we would request the reader's attention. It is a curious document, remarkable for much severity of language;—the language of an innocent and injured man, which would doubtless have been softened down, had it not been somewhat suddenly demanded of him.—(P. 52, and note, p. 54.) The "tender mercies" of Queen Mary did not leave the venerable Cranmer long in suspense. In September he was summoned to the Council, and questioned as to his declaration; when he avowed himself the author, and manfully expressed his regret at its premature appearance. "It was my intention," said he, "to have drawn up a longer paper, and to have affixed it, authenticated by my seal, upon the door of St. Paul's, and other churches in London." The result of this was obvious;—he also was committed to the Tower. Mary had already made up her mind to abrogate the established religion; Gardiner, the steady foe to Reformation, was elevated to the chancellorship; and the correspondence with Cardinal Pole renewed; whose visit to the court of London was retarded by the Emperor Charles, that he might conclude a matrimonial treaty between Mary and his son Philip. Gardiner, moreover, was naturally anxious that his own power should be established, before the return of Pole. The See of Canterbury might be considered vacant; but neither her matrimonial negotiations, nor the ceremony of her splendid coronation, which now took place, diverted the tolerant Mary from her plan of *Romanizing* her British subjects.

All the prisoners in the Tower were excluded from the benefit of the general pardon that was granted; and conscientious Protestants emigrated without delay, and in great numbers, to the continent. It was said that Mary had spoken of herself as "a virgin sent from God, to ride and tame the people of England."—(p. 81, and note.) At this time she was on the eve of marriage with Philip. In October, the first parliament met, and Romish ceremonies preceded the public business. In consequence, however, of the unfavourable impression made upon the people, by the attempt to revive the papal power over England, the parliament was prorogued for three days; but on their re-assembling, the Latin service was authorised to be used instead of the English Liturgy. This was opposed, but in vain, by all who advocated the propriety of using at church a language which the people could understand, in the place of a form embracing various reveries, "contemptible every where, and most objectionable in a book of devotion." Thus Romanism was legally reinstated. An act of attainder was passed against the recusant Bishops and others condemned for treason; also against the Lady Jane, her husband, and Archbishop Cranmer. They pleaded guilty; Cranmer was deprived of his Sec, and sent back to his prison. Anxious to prolong his life, or ill brooking the disgrace of perishing as a civil delinquent (we believe the latter prevailed most with him), he addressed a letter to the Queen, which, on account of its historical importance, we subjoin :

Most lamentably mourning and moaning himself unto your Highness, Thomas Cranmer, although unworthy either to write or to speak unto your Highness, yet having no person that I know to be a mediator for me, and knowing your pitiful ears ready to hear all pitiful complaints, and seeing so many to have felt your abundant clemency in like case, am now constrained most lamentably, and with most penitent and sorrowful heart to ask mercy and pardon for my most heinous folly and offence in consenting and following the testament and last will of our late Sovereign Lord K. Edward VI. your Grace's brother. *Which will, God he knoweth, I never liked, nor any thing grieved me so much that your Grace's brother did. And if by any means it had been in me to have letted the making of that will, I would have done it. And what I said therein, as well to the council, as to himself, divers of your Majesty's council can report : but none so well as the Marquess of Northampton, and the L. Darcy, then Lord Chamberlain to the King's Majesty. Which two were present at the communication between the King's Majesty and me. I desired to talk with the King's Majesty alone, but I could not be suffered : and so I failed of my purpose. For if I might have communed with the King alone, and at good leisure, my trust was, that I should have altered him from his purpose ; but they being present my labour was in vain.* Then, when I could not dissuade him from the said will ; and both he and his privy council also informed me that the judges and his learned council said, that the act of entailing the crown made by his father could not be prejudicial to him ; but that he, being in possession of the crown, might make his will thereof. This seemed very strange unto me. But being the sentence of the judges, and other his council, learned in the laws of this realm, as both he and his council informed me, methought it became not me, being unlearned in the law, to stand against my Prince therein. *And so at length, I was required by the King's Majesty himself to set my hand to his will<sup>2</sup>, saying that he trusted, that I alone would not be more repugnant to his will than the rest of the council*

were : which words surely grieved my heart very sore. And so I granted him to subscribe his will and to follow the same. Which when I had set my hand unto, I did it unfeignedly and without dissimulation. For the which I submit myself most humbly unto your Majesty, acknowledging mine offence with most grievous and sorrowful heart, and beseeching your mercy and pardon. Which my heart giveth me shall not be denied unto me, being granted before to so many, which travailed not so much to dissuade both the King and his council, as I did.

And whereas it is contained in two acts of Parliament, as I understand, that I, with the Duke of Northumberland, should devise and compass the deprivation of your Majesty from your royal crown, surely it is untrue. For the Duke never opened his mouth to me to move me any such matter, nor his heart was not such toward me, *seeking long time my destruction*, that he would ever trust me in such a matter, or think that I would be persuaded by him. It was other of the council that moved me, and the King himself, the Duke of Northumberland not being present. *Neither before, neither after had I any privy communication with the Duke of that matter*, saying that openly at the council-table, the Duke said unto me, that it became not me to say to the King as I did, when I went about to dissuade him from his said will.

Now as concerning the state of religion, as it is used in this realm of England at this present, if it please your Highness to license me, I would gladly write my mind unto your Majesty. I will never, God be willing, be author of sedition, to move subjects from the obedience of their heads and rulers; which is an offence most detestable. If I have uttered my mind to your Majesty, being a Christian Queen and governor of this realm, (of whom I am most assuredly persuaded, that your gracious intent is, above all other regards, to prefer God's true Word, his honour and glory,) if I have uttered, I say, my mind unto your Majesty, then I shall think myself discharged. For it lies not in me, but in your Grace only, to see the reformation of things that be amiss. To private subjects it appertaineth not to reform things, but quietly to suffer that they cannot amend. Yet nevertheless to shew your Majesty my mind in things appertaining unto God, methink it my duty, knowing that I'do, and considering the place which in time past I have occupied. Yet will I not presume thereunto without your Grace's pleasure first known, and your licence obtained. Whereof I, most humbly prostrate to the ground, do beseech your Majesty; and I shall not cease daily to pray to Almighty God for the good preservation of your Majesty from all enemies bodily and ghostly, and for the increase of all goodness, heavenly and earthly, *during my life*, as I do, and will do, whatsoever become of me."—Note, pp. 93—95.

It is needless to add that his application was unsuccessful. The funeral pyre awaited only the kindling torch; but his hour was not yet come. In the mean time another, and a more illustrious victim, the deposed Jane, prepared for her hard fate.

We reluctantly pass over an interesting debate upon transubstantiation, —that doctrine so "hard to be understood," —the "*true, real, and substantial* presence of the Lord's body under the appearances of bread and wine," which was decided, it may be well supposed, in favour of the Romanist. A sudden insurrection on the part of a few persons of distinction was made the pretext for the more speedy removal of the deposed Queen. She intrepidly met her fate; having previously beheld her husband, the Lord Guildford, on the scaffold from the window of her prison. Suffolk followed next; and to him succeeded Lord Thomas Grey, and Sir Thomas Wyatt. \* Mr. Soames here arrests the course of his history to notice the popular story of "*The Spirit in the Wall*;" acquiring an importance only from the triumphant manner assumed in relating it by



certain Romish writers. Though somewhat foreign to our graver purpose, we insert it for the amusement of the curious reader :

About the 14th of March, some extraordinary sounds were heard from a wall in Aldersgate-street, and considerable crowds were soon collected, in consequence, around the spot. An address to the bystanders was evidently meant by the invisible agent, but unfortunately, the sounds uttered were somewhat inarticulate. There were, however, persons in the street who professed themselves able to distinguish the words which thus mysteriously fell upon the ear. These interpreters informed such as listened to them, that the voice denounced innumerable woes to the nation, if the Spanish match, the mass, auricular confessions, and other Romish usages were not immediately abandoned. In this world all impositions are certain of a temporary success, for none are ever set on foot which some people do not feel an interest in forwarding, and many men appear to find the moments in which the ingenuity of another is exerted in deceiving them, among the happiest in their lives. The wonder of Aldersgate-street, accordingly, known as the *spirit in the wall*, and pronounced of an origin undoubtedly angelic, speedily became the talk of London. At length the Lord Mayor found himself called upon to interfere, and the whole affair immediately assumed a very intelligible character. Elizabeth Crofts, a girl of eighteen, had undertaken, it appeared, to deliver these oracular denunciations through a tube applied to a fissure in the wall. Among those who favoured the crowd with information as to the precise import of her half-articulate effusions, were, of course, individuals concerned in arranging the plot. The principal, with seven accomplices, were committed to prison, and the girl did public penance for her imposture at St. Paul's Cross.—Pp. 130, 131.

The second parliament had met and separated without having sanctioned any act of importance, when the persecution of the non-conformists, Cranmer, Ridley, and Latimer was renewed. The historian has recorded at some length the defence of these unhappy men; and we earnestly point the reader's attention to the pages in which these particulars are detailed;—we know not how to select a part without injury to the whole. Ch. ii. pp. 143—216. Mr. Soames upholds the arguments advanced by this illustrious band of sufferers in their several disputations with sound reasoning, and displays great biblical knowledge. The sufferings of the most learned and virtuous, nay, the most loyal among her subjects, did not so much occupy the Queen, but that she could indulge the pleasing prospect of a speedy union with her cousin. On the 25th July, 1554, Mary gave her hand to the Spanish Prince; and the complete restoration of England to Popery was now at hand. Bishop Boner especially visited his diocese, with the view of preparing it for this event, and the whole prelacy moved in concert. Some of Boner's articles of inquiry (thirty-seven) will be found entertaining, though not very instructive; others, worthy of observation, as shewing the opinions of such as then presided over the English Church, respecting a point upon which doubts have been agitated among divines—'Whether any priests, having been ordained schismatically, have officiated in the Church, although not yet reconciled or admitted by the Ordinary.' The reader will do well to consult Mr. Soames and his notes for a solution to this query. P. 227.

Mary, now openly identified with the Romish party, summoned a new parliament, herself and husband gracing its opening by their presence, and by a display of great magnificence. Its first act was the repeal of Cardinal Pole's attainder. All well-informed men deprecated his return : he was oppressively intolerant, and had great influence over the Queen. Mr. S. records an extraordinary composition of the Cardinal, addressed to Philip and Mary, which led to a confidential communication on the part of the Queen, (through the imperial ambassador at the English Court), (p. 250) then to the offer of the See of Canterbury, and eventually to his landing at Dover, arrangements having been made for his reception in England. Pole's reception in the great chamber at Whitehall, (the national assembly for *family* reasons being there held,) and his oration to the two houses, is extremely well worthy of observation, but too long for insertion. Mr. Soames passes a severe but well merited comment upon the offensive hardihood of expression in this speech of the Romish Legate. But it had its effect. A humble supplication (in Latin) besought the royal pair to intercede with Pole for absolution in behalf of the nation ! Philip and Mary graciously condescended to use their influence with the Cardinal ! And the Cardinal as graciously made himself responsible for their redemption to papal favour. But of this *satis superque*.

Parliament proceeded to gratify the wishes of the Court, and a bill to repeal *all* Henry's acts in prejudice to the Papacy passed the Lords in December. Another, to revive the iniquitous statutes against the Lollards, passed also in the same month ; and a third, for the punishment of all preachers who " should pray that God would turn the Queen's heart from idolatry to true religion." It is some consolation to find that in this degenerate assembly, thirty-nine gentlemen were found to absent themselves wholly from the House, from their supposed attachment to the Reformation. But we must, however reluctantly, curtail our analysis.

The two following years, beginning with the martyrdoms of Rogers and Hooper, and ending with that of Craumer, are replete with interest to all who honour the memoirs of those illustrious defenders of the Faith (pp. 338—528). Their wisdom in upholding the Creed for which they so intrepidly died—the interest their sufferings excited in the populace, and the dawning disgust for Romanism consequent upon these authorized murders, are feelingly and eloquently told by Mr. Soames. Even at this remote period of time, purged as it is from the horrors that disgraced that age of bigotry and persecution, we enter most deeply into the arduous trials those holy Fathers underwent. Blessed as we are with the pure light, that faintly, at the first, issuing from these days of darkness, now shines upon us with its meridian splendour, we cannot divest ourselves of lively and indignant

feeling, that zeal, under the 'mask of religion, thus growing into intolerant cruelty, should have marked her progress by the blood of her opponents. Happily the Marian persecution was destined soon to close a brief, but barbarous, career. Mary quickly followed to the grave the last of her victims, and within four and twenty hours of her death her favourite Cardinal was no more. We subjoin the summary which Mr. Soames has given of Mary's character, which is politically and personally just.

Queen Mary was thin, and low of stature. Her mouth was large, and although she was short-sighted, her eyes were animated. Her warmest admirers forbore to claim for her the praise of beauty, but they attributed this deficiency to ill usage undergone in her youth. Before her troubles, they said, she had been handsome. Her understanding being good, and having been well cultivated, she was pretty thoroughly mistress of Latin, and able to converse in both French and Spanish. Nor was she ignorant of Italian. Her father's love for music was a security against any neglect of her education in that point. She was, accordingly, a very respectable performer both upon the harpsichord and guitar. In disposition, she was bold and firm, even to obstinacy. In religious observances she was most exact, never failing to hear mass once in every morning. Often, indeed, she heard it twice; and in the after part of the day, it was her invariable habit to attend vespers and the compline. On the principal festivals, she regularly received the Eucharist, dressing herself upon such occasion in her jewels, and in her most splendid attire. She seems, indeed, to have imbibed the most complete veneration for the consecrated wafers of Romanism; being upon her knees before such of them as were reserved in her own oratory, for a considerable portion of every day. The last act of her life was the hearing of mass. She probably found herself going fast, and therefore desired, that, early as the hour was, a priest should come and receive the sacrament in her presence. She continued to gaze upon him until he had accomplished his task, and then closed her eyes to open them no more on this side of the grave. Mary's religious profession was not unproductive of its proper fruits. Her life was strictly moral, and she shewed a very commendable degree of feeling for the poor around her country residences; often visiting their abodes, dressed as a private gentlewoman, and inquiring their wants, in order to relieve them. In the despatch of public affairs, she was, as in every thing else, perfectly methodical, regularly devoting to it her afternoons. Any time that she found upon her hands, after having attended to the calls of devotion and business, she spent ordinarily in needle-work; furniture for the altar, or other things connected with religious worship, being the general objects of her manual industry. Mary's habits, in short, were those of a professed and sincere devotee. Hence, as an Abbess she would have been admirable. But she was far too narrow-minded for the government of a kingdom, especially at the time, and under the circumstances in which she mounted the throne.—Pp. 592—595.

If in our review of the martyrdoms of this ill-fated reign, we have passed over the circumstance of Cranmer's dissimulation towards the close of his life, it is not that we wish to be considered the apologists for this questionable act of the venerable Archbishop:—nor have we any reason for charging Mr. Soames with any want of fidelity in recording this act of momentary aberration from principle. It is evident from what he has recorded, that the language of his lips was not the language of his heart. The offending hand was first committed

to the flames, and his latest words conveyed an unqualified denial of the "Pope, and his false doctrine." In a note accompanying the detail of Cranmer's martyrdom, some questions put by Mr. Butler, in his Book of the Roman Catholic Church, are ably and satisfactorily answered.

During the greater part of Mary's reign, Elizabeth had conformed to the established religion. What Creed the new Queen would espouse, became thus an object of anxious speculation. It is said that the dying Queen had made it her urgent request that Elizabeth would not disturb the reigning opinions. (See a copious note on this question, p. 599.) But her refusal of Philip's offer of marriage soon evidenced to what party her inclinations did *not* lean. After an interval of feverish excitement on the part of Romanists and Reformers, the Act of Uniformity was passed, and King Edward's second Service Book was directed to be used in all places of public worship. In vain the Convocation endeavoured to make a stand for the Papal faith in the earlier stages of its existence. The corporal presence, transubstantiation, and the propitiatory character of the mass, were stoutly maintained. No notice however was taken of them. The following spirited reply was given by Elizabeth to the declaration of Archbishop Heath, that neither Mary nor her successors could depart from their engagements to suppress heresy without incurring disgrace and humiliation.

*As for me and my house, we will serve the Lord.* Being resolved to imitate Josiah, who assembled the elders of Judea and Jerusalem, in order to make, under their advice, a covenant with God, I lately called together my clergy and my parliament. My object was to bind myself and my people unto the Lord, and not unto the Roman see. My sister's power extended not to contract the obligations which have just been mentioned. Our records shew that the papal jurisdiction over this realm is an usurpation, and they fully justify the statutes which have lately been enacted. It is by diving into and following the precedents which have come down to me from a long line of predecessors that I mean to rule. And I hope that in this my successors will follow my example. My crown is no way subject to any power whatever, save to that of Christ, the King of kings. I shall, therefore, esteem as enemies, both to God and myself, all such of my subjects as shall hereafter own any foreign or usurped authority within my realm.—Pp. 662, 663.

Boner was the first who refused to swear to the Oath of Supremacy. He was accordingly deprived of the bishopric: very soon after the whole body of prelates (one accommodating bishop only excepted) followed the example of Boner. But the great body of the clergy complied, and the new acts occasioned less inconvenience than might have been expected from a change so total as that of Romanism to Protestantism. And indeed it is refreshing to pause awhile on the contemplation of these peaceful days after the scenes of blood that marked those of the bigoted Mary. No pyres flamed to punish those who refused to wear the religion of their queen. For the fires of persecution were now substituted, the voice of persuasion and the argument

of eloquence; and before these mild monitors bigotry fast fled. It was rare that obstinacy was punished with a prison, and rarer still that their punishment was long persisted in. Where severity was exercised, it was called forth by the acts of the delinquent: but conciliation was the favourite weapon. Even in the resumption of the English Form of Prayer, alterations were made to meet the prejudices of the Romish party; and in many instances with success. The Pope's bull of excommunication in the eleventh year of Elizabeth, first lighted the fire-brand of sedition. To silence the hopes of those who were calculating upon a political change, an early organization of the hierarchy was resorted to. Parker, an able and amiable man, and a zealous reformer, was appointed to the Sec of Canterbury. "The Anglican establishment," observes our author, "soon presented the spectacle of a religious society, apostolical in its constitution, rejecting both the papal superstition and medieval errors." To this consummation, the publication of Foxe's Martyrology considerably tended. This work, so familiar to the ecclesiastical scholar, is principally an historical exposure of the Papacy; and his "relations are more than ordinarily worthy of reliance." Calvin, the great apostle of Geneva, in a letter to some of those who sought his opinion on the Anglican usages, sent his (qualified) approbation of the measures of the Reformation. About this time an overture was made by Pope Pius IV. (see note for this appeal to Elizabeth,) in which he announced his disposition to recognize Elizabeth's legitimacy: and not only this, but to sanction the English Service Book—*upon condition!* that her Majesty should formally acknowledge the papal supremacy. We need not add, that the overture was declined, not uncourteously it would seem; for amongst other potentates united to the Council of Trent, Elizabeth was especially singled out, to the great derogation, as some thought, from the papal dignity. But the English Cabinet was proof against the insidious offers of the Pontiff. Elizabeth's refusal was spirited, and to the point. While this Trentine council was providing for the perpetual dominion of the papal empire over ignorance and superstition, an important measure was adopted in England. The Forty-two Articles compiled under Cranmer's authority were carefully considered. Some salutary retrenchments were made, and Thirty-nine was the number of the Articles in the amended form, receiving an unanimous consent from the Convocation: "thus authenticating a doctrinal formulary which has ever since guided the national belief of England." The Second Book of Homilies and a Catechism were also authorized by this Convocation.

Here Mr. Soames closes his long and laborious work. We hope we have been liberal in our analysis: we are sure it well merits all the attention we have given it, and the praise we have bestowed upon it.

Sincerely hoping we shall meet again, we take leave of him for the present, more convinced from the perusal of his interesting History of the blessings of the Reformation.

To the wisdom of Elizabeth's religious choice her native land has borne uninterrupted testimony ever since her auspicious occupation of its throne. From that celebrated epoch England has made a constant progress in all that gives dignity to men, and power to nations. That a scriptural faith is the main source of her glorious and happy pre-eminence, may fairly be inferred from the notorious facts, that countries, like herself reformed, are more intelligent and flourishing than those which yet adhere to Rome; and that, of these latter regions, those are most prosperous and enlightened in which this adherence is the loosest. Protestantism indeed, by teaching only doctrines unquestionable, excluding all usages that are not simple and rational, offering no hope of acceptance with God unless through genuine contrition, and opening unreservedly the channels of information, has an obvious tendency to nurture masculine intelligence and sound morality: the only secure foundations of individual happiness and national importance.

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ART. II.—*Narrative of a Journey through the Upper Provinces of India, from Calcutta to Bombay, 1824—5, (with Notes upon Ceylon,) an Account of a Journey to Madras and the Southern Provinces, 1826, and Letters written in India. By the late Right Rev. REGINALD HEBER, D.D. Lord Bishop of Calcutta. London, Murray, 1828. 2 vols. 4to. pp. 631 & 515. 4l. 14s. 6d.*

(Continued from page 286.)

OUR notice of this interesting work in the last Number concluded with an account of the Bishop's proceedings at Chunar, an important station in the immediate vicinity of Benares, and a station where, it is gratifying to add, a church had been erected and hitherto maintained, without any assistance from Government. Having taken leave of his friends at this place, "with a more earnest wish to meet again than travellers can often hope to feel," the Bishop embarked on September 12th, and proceeded along the river to Allahabad. Here he continued ten days, during which interval he confirmed twenty persons, two of them natives, and preached and administered the Sacraments to seventy or eighty, of whom some were natives, or in the native dress. The residents here are exceedingly anxious for a chaplain; "but," adds the Bishop, "that one should be appointed at this time I entertain but few hopes, though it is very sad that such a congregation should want one." It is sad indeed!—On the journey from Allahabad to Cawnpore, a circumstance occurred to Mr. Corrie, who was following the Bishop with his family, which is attended with peculiar interest, as it evinces beyond contradiction that the prejudices of caste, so deeply rooted, and formerly considered so utterly insuperable, are rapidly giving way to a more rational, and more liberal spirit.

Our caravan continued to arrive during the day, which cleared up towards the evening, but not time enough to prevent all our bedding from being hopelessly wet through. Meantime we were not quite without employment, since besides

seeing our horses taken care of, we had all manner of complaints to adjudicate between the villagers, our servants and sepoys, and two companies more of sepoys who were also driven into shelter. I could not help feeling very uncomfortable about the Corries and their children. The people who came up said they had obtained shelter in the house of a Zemindar, but whether a gig and palanquin could get through the waters which were between us, was more than we could form a judgment of. At length, just as we had given them up and were sitting down to dinner, they arrived, happily all well, and having received a hospitable entertainment from the Zemindar in question, at whose house they had asked permission to boil a little gruel for the children, and who had immediately invited them into a comfortable verandah, and though a Hindoo, sent to purchase them a fowl and currie. The Archdeacon expressed much unwillingness to eat these in his house, knowing, he said, how strong a prejudice would, a few years since, have been excited against such a step. But on his saying, "Oh! do not let us pollute your house," the good man returned an answer which, Mr. Corrie observed, shewed, more than most things, how fast caste was wearing away,—"We have different customs, but are we not of the same flesh and blood?—My house is much honoured by your company."—Pp. 360, 361.

On the 9th of October, after a wearisome and even perilous journey through a country inundated on all sides, the Bishop arrived at Cawn-poor, where, on Sunday the 11th, he confirmed upwards of eighty persons, and visited on the following day a regimental school, on the national system, and conducted extremely well. He quitted this place on the 18th, and entered the dominions of the King of Oude, being attended by an increased guard;—a precaution which the disturbed state of the province rendered expedient, if not indispensable. At Lucknow, the capital, a city 110 miles NN.W. of Allahabad, with a population of 300,000, there are a considerable number of Christians, so that the Bishop had numerous congregations, both at the Cantonments and the Residency, the two Sundays which he stayed: nor were his utmost exertions wanting to render this visit productive of permanent good. "I had," he says, "twelve candidates for Confirmation, and administered the Sacrament to twenty-five people, and found the people extremely anxious to assemble for public worship. The first Sunday indeed I preached *three* times, and *twice* the second, besides giving two confirmation lectures on the Friday and Saturday, and some other occasional duty." If this would require exertion even in England, how much more in India, where, as the Bishop writes to the Rev. J. J. Blunt, "no comparison can be formed between the degree of fatigue occasioned by clerical duties in England and in India, when I come out of the pulpit with *my* lawn sleeves as if they had been soaked in water!"

On Monday, Nov. 1, the Bishop quitted Lucknow, with spirits greatly depressed, as he was again separated from friends whom he had learnt sincerely to regard, and who had become not less cordially attached to him. It was, to use his own words, "*altogether a sad leave-taking.*" The nature of his journey indeed rendered the attendance of some friend essentially desirable, and too soon was he to experience the need of such a companion; for on the 3d he felt extremely

ill, through the whole day, and was much perplexed what to do, being some days' journey from any medical adviser. The native attendants, whom the Bishop had attached to his person, as he conciliated the regard of every one who came within the sphere of his influence, expressed their concern and sympathy in various simple and unaffected ways, of which the best and most useful was, that the invalid heard no needless noise during the whole day; and if a voice were raised, "chup! chup! silence! silence!" followed immediately. Through the mercy of God, however, the remedies which he took, almost in utter ignorance, proved successful, and he was enabled to continue his journey, arriving on the 10th at Shahjehanpore, and on the 13th at Bareilly, a poor ruinous town, from which the Himalaya mountains are visible in clear weather. It is the capital of Rohilkund, and about 142 miles N. W. of Lucknow.

At Bareilly, on the 14th, the Bishop had the satisfaction to find a numerous congregation of the civil and military officers, with their families, as well as a good many Christians of humbler rank. He had sixteen communicants, and on the following day baptized a number of children, and married three couples; and, what is peculiarly remarkable, there was among the latter, one young woman, a native, but engaged to be married to an English soldier, who was a candidate for baptism. She was at once, under the most hopeful appearances, baptized and married. From this place the Bishop determined to proceed to Almorah, an important station, at the very extremity of the British territory, 160 miles E. N. E. of Delhi, and nearly 1000 miles from Calcutta. His motives for undertaking this arduous journey deserve and demand to be stated in his own words, for his own words alone can do them justice.

I had been for some time in much doubt as to the expediency, after the many delays I had experienced in my journey, of proceeding to Almorah, but what I heard during these few days at Bareilly determined me in the affirmative. Though an important station, it has never been visited by any clergyman; and I was very anxious not only to give a Sunday to its secluded flock, but to ascertain what facilities existed for obtaining for them the occasional visits, at least, of a minister of religion, and for eventually spreading the Gospel among these mountaineers, and beyond them into Thibet and Tartary. The former of these objects I have good hopes of being able to accomplish; a residence in these cold and bracing regions may, in many cases, do as much good to chaplains and missionaries, exhausted by the heat of the plains, as a voyage to Europe would do; and good men may be well employed here, who are unequal to exertion in other parts of our Eastern Empire. To the second there are many obstacles, not likely, as yet, to be overcome; and in encountering which considerable prudence and moderation will be necessary. But there are facilities and encouragements, also, which I did not expect to find; and if God spare me life and opportunities, I yet hope to see Christianity revived, through this channel, in countries where, under a corrupted form indeed, it is said to have once flourished widely through the labours of the Nestorians. My opinion as to the advantage which might arise from such a visit, was fully confirmed; and I found reason to believe that late as the season was, and much as I have to do, the present is likely to be the best, if not the only opportunity for such an excursion.—Pp. 413, 444.



At a village called Shahee, Bishop Heber joined Mr. Boulderson, the collector of the district, who had kindly waited there two days that the Bishop might overtake him, in the hope that his local knowledge might be, as indeed it proved in a more than ordinary degree, serviceable. The two great dangers of this journey were fever and tigers. In fact there is one district, through which, during many months of the year, it is certain death to pass; and on the approach of this period every living thing forsakes it as if by instinct. Mr. Boulderson, from whom he parted with regret, left him on the 24th of November, and on the 29th he arrived in safety at Almorah, situated on the side of a steep hill. We will here gratify our readers with two brief extracts, the former expressive of the Bishop's feelings on that occasion, the latter strikingly indicative of that kindliness of heart which none ever possessed in a more eminent degree.

*Sunday, November 28.*—This day I enjoyed the gratification of being the first Protestant minister who had preached and administered the sacraments in so remote, yet so celebrated, a region. I had a very respectable congregation of, I believe, all the Christian inhabitants of Almorah and Havelbagh. Mr. Adams allowed me to make use of the two principal rooms in his house, which by the help of the folding doors between them, accommodated thirty or thirty-five persons with ease.—P. 495.

I had a singular instance this evening of the fact how mere children all soldiers, and I think especially sepoys, are when put a little out of their usual way. On going to the place where my escort was hutted, I found that there was not room for them all under its shelter, and that four were preparing to sleep on the open field. Within a hundred yards stood another similar hut unoccupied, a little out of repair, but tolerably tenable. "Why do you not go thither?" was my question. "We like to sleep all together," was their answer. "But why not bring the branches here, and make your own hut larger? See, I will shew you the way." They started up immediately, in great apparent delight, every man brought a bough, and the work was done in five minutes, being only interrupted every now and then by exclamations of "Good, good, poor man's provider!"—P. 508.

At Moradabad, on the 12th of December, the Bishop read prayers, preached, and administered the sacrament in the Collector's house to a congregation of about twenty persons.—Mr. Okeden and Mr. Williams, the Assistant Register, "on purpose to be present, actually returned from the camp, about forty miles off." Unquestionably this—and it is not an insulated case—displays anything but indifference to religion in the British Residents. On the 18th the Bishop arrived at Meerut, and was met by the excellent and exemplary chaplain, the Rev. Henry Fisher, with two of his sons, one a chaplain on the Company's establishment, affording perhaps the first instance of father and son being engaged together in the office of the ministry within our Indian possessions. The effect produced by the persevering and zealous labours of Mr. Fisher deserves to be particularly noticed.\*

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\* There is in this part of the Journal an account of an Indian Princess, called the Begum Sumroo, or Summers, which coincides most singularly with the description of the Begum Montreville, in Sir Walter Scott's last work, *The Chronicles of the Canongate*, First Series. Our limits will not admit of quotation—but it occurs in page 543.

December 19.—The church, which I have described, was consecrated this day with the usual forms. The congregation was very numerous and attentive, the singing considerably better than at Calcutta, and the appearance of every thing highly honourable, both to the chaplain and military officers of this important station. I had the gratification of hearing my own hymns, "Brightest and best," and that for St. Stephen's day, sung better than I ever heard them in a church before. It is a remarkable thing, that one of the earliest, the largest, and handsomest churches in India, as well as one of the best organs, should be found in so remote a situation, and in sight of the Himalaya mountains. The evening service was very well attended, and this is more creditable, inasmuch, as I have elsewhere observed, all who then come are volunteers, whereas attendance in the morning is a part of military parade.—P. 541.

On the 22d of December, the Bishop went with Mr. Fisher to a small congregation of native Christians, to whom, not being able to give them a service on Sunday, he preaches and reads prayers on this day (Wednesday). The conduct of the Indian government, towards those natives who embrace Christianity, is here severely censured, and with the strictest justice. If the presiding powers of India will not *facilitate* the course of the waters of life, surely they cannot be called upon, by maxims of selfish policy, to *impede* the vivifying stream; yet this they do, most effectually, by removing converted natives from situations of honour and of confidence. An instance of this is here given, and another occurs at page 526. On Dec. 24, the Bishop confirmed above 250 people, young and old, of whom between forty and fifty were natives converted to Christianity by Mr. Fisher, and on Christmas Day administered the Sacrament to above 200 communicants, out of a very large congregation, in a building calculated to contain 3000 persons. And all this—hear it, ye short-sighted politicians, who would set limits to the progress of the everlasting Gospel—in a place 1000 miles from Calcutta. Is not this an approximation to the fulfilment of the glowing prediction of the Christian Poet?

Be these thy trophies, Queen of many Isles !  
On these high Heaven shall shed indulgent smiles ;  
First by thy guardian-voice to INDIA led  
Shall Truth divine her tearless victories spread ;  
Wide and more wide the heaven-born light shall stream ;  
New realms from thee shall catch the blissful theme ;—  
Unwonted warmth the softened savage feel ;  
Strange chiefs admire, and turbaned warriors kneel ;  
The prostrate East submit her jewelled pride,  
And swarthy kings adore the crucified.

GRANT—*Restoration of Learning in the East.*

On the 28th, the Bishop commenced a journey soon to lead through a "waste howling wilderness" of the most wild and frightful character, where no medical assistance could be procured for several days, and he therefore gladly accepted the services and attendance of Dr. Smith, which were proffered him by General Reynell. On the 29th they arrived in Delhi, the nominal capital of Hindostan, and the residence of that shadow of departed majesty, the Great Mogul. To this fallen

sovereign the Bishop was presented on the 31st, and offered among his gifts the very appropriate one of the Arabic Bible, and Hindoostanee Common Prayer, the only offering made at his own charge, it being the custom for the Company to receive all presents and defray all expenses, which is, generally speaking, anything but a profitable exchange.

On Jan. 2, 1825, the Bishop confirmed about twenty persons, and afterwards preached, and administered the sacrament---the congregation was numerous, and there were near forty communicants; in the evening also there was a good congregation. On the 3d he left Delhi, and on the 9th, spent the Sabbath at Muttra, where he collected a small congregation of twenty-five persons, six of whom staid the Sacrament, and baptized a few children; certainly as honourably and perhaps even as usefully employed in "tending these few sheep in the wilderness," as when preaching to admiring thousands in a thronged cathedral. On the 12th he met the celebrated convert Abdul Messeeh, of which remarkable character he gives the following simple, candid, and most interesting account:

Archdeacon Corrie's celebrated convert, Abdul Messeeh, breakfasted this morning at Mr. Irving's; he is a very fine old man, with a magnificent grey beard, and much more gentlemanly manners than any Christian native whom I have seen. His rank, indeed, previous to his conversion, was rather elevated, since he was Master of the Jewels to the court of Oude, an appointment of higher estimation in Eastern palaces than in those of Europe, and the holder of which has always a high salary. Abdul Messeeh's present appointments, as Christian missionary, are sixty rupees a month, and of this he gives away at least half! Who can dare to say that this man has changed his faith from any interested motives? He is a very good Hindoostanee, Persian, and Arabic scholar, but knows no English. There is a small congregation of native Christians, converted by Mr. Corrie when he was chaplain at Agra, and now kept together by Abdul Messeeh. The earnest desire of this good man is to be ordained a clergyman of the Church of England, and if God spares his life and mine, I hope during the Ember weeks in this next autumn, to confer orders on him. He is every way fit for them, and is a most sincere Christian, quite free, so far as I could observe, from all conceit or enthusiasm. His long Eastern dress, his long grey beard, and his calm resigned countenance, give him already almost the air of an apostle.—P. 588.

At Agra, though suffering severely from indisposition, and contrary to the advice of his medical attendant, the Bishop preached, and administered the Sacrament, having on the Friday previous confirmed forty persons, half of whom were native Christians and converts of the excellent Corrie. On the 17th he commenced his arduous and perilous journey through the independent states of Western India. His bearers, who at first refused to go beyond the limits of the Company's sway, were induced for a small sum of money to promise that they would follow him to the world's end. Now is their reluctance to be wondered at—the Bishop could not wholly conceal the perils of the journey from himself.

They all say they never heard of such a journey as mine before, and that "neither mountains nor any thing else stand in my way." This is all absurd

enough at the present moment; but the recollection of where I am, and the circumstances of convenience and safety under which I have traversed, and am about, if it please God, to traverse regions which are laid down as a *terra incognita* in Arrowsmith's map of 1816, ought to make, and I hope does make, a strong impression on my mind, of thankfulness to that Great God, whose providence has opened to the British nation so wide and so untried a field of usefulness—and of anxiety, lest we should any of us, in our station, fall short of those duties which this vast increase of power and dominion, imposes on us. I am often ready to break into lamentations that, where so much is to do in my own peculiar profession, the means at my disposal enable me to accomplish so little. But I ought to be anxious, far more, not to fall short in my exertions of those means which I have, and to keep my attention steadily fixed on professional objects, in order that, what I cannot do myself, I may at least lead others to think of, and perhaps to accomplish.—Pp. 594, 595.

Arriving at Futtehpore on the 18th, he parted there with his friend Mr. Lushington, of whom he speaks in terms of the most affectionate regard. On the 20th he received a message from the Rajah of Bhurt-pore, in whose territories he now was, with a present of fruit, brought by a Vakeel, a man of some rank. Here is incidentally, (page 606,) a noble testimony to the distinguished merit of the eminent historian of Central India, Sir John Malcolm. On the 28th the Bishop arrived at Jyepoor, a city of 60,000 souls, where, on the 30th, he preached and read prayers at the Residency, and christened Colonel Raper's little girl." Shortly after he lost a faithful and attached servant in the soubahdar, an interesting account of whose death is given, Vol. II. p. 17. In this stage of their march they were alarmed by robbers, and actually prepared to meet an attack; happily the alarm was without foundation, and on the 7th of February they arrived in safety at Ajmere, and the day following at Nusseerabad.

During my stay at Nusseerabad I was the guest of Brigadier Knox, the oldest cavalry officer now in India, and who has not seen England since he was a boy. His house had as yet been the only place for divine service, but was not nearly large enough for the station. There is a ball-room of sufficient size, but objections had been made to using this as a church also, which I soon obviated, and the place was directed to be got ready for Sunday. On the Saturday preceding I held a confirmation, when I administered the rite to twenty-seven people, the good old Brigadier at their head. On Sunday I had a congregation of about 120, of whom thirty-two staid for the sacrament. This was an interesting sight in a land where fifteen years ago very few Christians had ever penetrated.—Vol. II. p. 36.

At Nusseerabad, on the 14th of February, the Bishop's course was arrested by the distressing intelligence of the severe illness of his infant. After a painful mental struggle he determined to proceed, not only fulfilling his original design, but resolving to include Bombay also in his visitation. The reason which led to this determination was, that while he would gain little time by giving up Bombay, the sacrifice of probable usefulness would be very great. Accordingly he proceeded, though with a heavy heart, through the country of the Rajpoots and the Bheels, of whom a most lively description is given, and on the 27th of February, read prayers and preached in the drawing-room at Sir David

Ochterlony's house, to a congregation of nearly a hundred. He did not, however, find another opportunity of exercising his clerical functions, till on the 19th of March he arrived at Baroda, in the Bombay Presidency, having on the day before been joined by Archdeacon Barnes, whom he had been acquainted with at Oxford in early life, and found but little altered. Here is a church, a small but convenient and elegant Gothic building, accommodating 400 persons extremely well, and raised at an expense of not more than 10,000 sicca rupees (about 2500*l.*) On Sunday, March 20, he consecrated the church, preached, and administered the Sacrament, and having had an interview on his road with Swaamee Narrain, the Hindoo Reformer, which we regret that we cannot extract, arrived at Kairah, where he was hospitably received by Mr. Goode, the clergyman.

Here the Bishop remained from March 26 to April 4, during which time he consecrated the church, a large and solid, but clumsy building—confirmed about seventy persons, and preached both on Good Friday and Easter Sunday. Here he received the utmost attention from all the gentlemen of the station, and has left upon record the honourable testimony, that, with the single exception of Meerut, there was no station from which he derived so much pleasure as Kairah. On the 15th he reached Surat, where is a neat and convenient church, which he consecrated on Sunday the 17th, and then embarked on board the *Vigilant* Company's ship, for Bombay, in the harbour of which the vessel anchored on the 19th about midnight. Here, on the 26th, the Bishop was joined by his wife and elder girl, from whom he had now been separated nearly eleven months. Doubtless on this interesting occasion he realized the full force of his own beautiful lines, written in anticipation of such a meeting :

Thy towers, Bombay, gleam bright, they say,  
 Across the dark blue sea ;  
 But ne'er were hearts so light and gay  
 As then shall meet in thee !

On the 28th he held his visitation, which was attended by the Archdeacon, six Chaplains, and one Missionary, (a confirmation of 120 children having occurred a few days before) ; and having made excursions to Elephanta and Salsette, in which he was accompanied by Mrs. Heber, set off on the 27th of June, attended by Archdeacon Barnes, on a journey into the Deccan. On the 29th he arrived at Poonah, though seriously indisposed, and on the following night was attacked by dysentery, which kept him pretty closely confined during his continuance there. He however recovered sufficiently to confirm on Saturday about forty persons, and to consecrate the church, and preach a sermon on Sunday to a numerous congregation. But the exertions of Mr. Robinson, the chaplain at Poonah, must be specifically noted in our pages.

The church is spacious and convenient, but in bad architectural taste, and made still uglier, externally, by being covered with dingy blue wash, picked out with white. Mr. Robinson, the chaplain, appears to draw very numerous and attentive congregations both in the mornings and evenings; the latter particularly, which is voluntary attendance, shewed as many soldiers nearly as the morning's parade; and there appeared good reason to think not only that the talents and zeal of the able and amiable minister produced the effect to be anticipated, but that he was well supported by the example and influence of Sir Charles Colville and others in authority.—Vol. II. p. 209.

On the 5th of July the Bishop left Poonah, and on the 10th went to Mr. Baillie's, the senior judge at Tannah, to consecrate the new church there the next day. The building, though small, is extremely elegant and convenient. On the 15th the Bishop and his lady took their final leave of Bombay, with feelings of mingled gratulation and regret.

Although we had long looked forward with eagerness to the moment when I should be at liberty to resume a journey which was to take us to Calcutta, and to unite us all once more together, we could not leave Bombay without regret. There were some persons whom we were sincerely pained to part with there. We had met with much and marked kindness and hospitality; we had enjoyed the society of several men of distinguished talent, and all my views for the regulation and advantage of the clergy, and for the gradual advancement of Christianity, had met with a support beyond my hopes, and unequalled in any other part of India. I had found old acquaintances in Sir Edward West and Sir Charles Chambers, and an old and valuable friend (as well as a sincerely attached and cordial one) in Archdeacon Barnes. Above all, however, I had enjoyed in the unrenitting kindness, the splendid hospitality, and agreeable conversation of Mr. Elphinstone, the greatest pleasure of the kind which I have ever enjoyed either in India or Europe.—P. 218.

Here we are compelled to close our view of this most interesting work, not however because the interest is exhausted; for the account of the Bishop's visit to Ceylon, (where he continued for six weeks,) written by Mrs. Heber, vies in importance of subject and expressiveness of language with any part of the volume. Indeed, it displays throughout a congeniality not only of expression, but of thought and feeling, with the writer's lamented husband, which it is delightful to observe. But for the circumstance of the Bishop being mentioned in the *third* person, this part of the volume is not distinguishable from the preceding. One extract *must* be permitted us, not so much for a specimen of the style, as from the interest of the subject to which it refers.—In this island the Bishop confirmed above 300.

On our right was the church, a very pretty building, and behind us stood Mr. Ward's house. The whole scene was peculiarly interesting. Here we found two very young men, with their wives and children, separated from all European society by many miles of country, impassable save in two directions, even to palanqueens, devoting themselves entirely to the service of their Maker, in spreading his religion among the heathen, and in the education of their families. The two families, indeed, seem to form but one household, living together in Christian fellowship, and with no other object but to serve their God, and do their duty to their neighbour. I have seldom been more gratified, I may say affected, than by this sight. I am aware how strong a prejudice there exists in many quarters to missions in general; but I felt that if one of their strongest opponents could have witnessed what I then did, and could have informed himself of the

real good that is doing (not here alone, but by other missionaries in the island) by the silent, judicious, and unwearied labours of these good men, his opposition must have ceased. Mr. Mayor, who is son to our neighbour at Shawbury, was originally brought up in the medical line, and passed a very good examination: his surgical and medical knowledge are invaluable to himself and his neighbours, so far removed from all assistance; and even during the short time we were his guests, we found their use in a sudden attack our little girl had, brought on by fatigue and over exertion.—Pp. 262, 263.

After a continuance of about four months at Calcutta, the Bishop again, on the 30th of January, 1826, left, "with a heavy heart," his wife and children, for the visitation of Madras and Southern India. That heaviness of heart was, alas! but too sadly prophetic!

Nor wife nor children more shall he behold,  
Nor friends, nor sacred home.

THOMPSON.

The voyage was "tedious and not over pleasant." There were on board the ship thirty miserable invalid soldiers, with some women and children—who were apparently attentive to what Mr. Robinson (who attended the Bishop as chaplain) and the Bishop read and prayed—and each took it in turn to visit them every day. On Sundays, all the crew were decent and orderly in their attendance on divine service; and the passengers, though a set little less motley than the crew, evinced much readiness to join in family prayer every evening. They reached Madras on the 25th of February, where the Bishop confirmed 478 persons in St. George's church, and 120 more at Poonamallee, a station about sixteen miles off. The visitation was attended by the Archdeacon and fifteen clergymen, including the Church Missionaries, and those of the Society for Promoting Christian Knowledge. The Bishop found the Society's clergy extremely well disposed to be on friendly terms with those of England. Mr. Lauric, the junior minister, was one of the Bishop's most constant auditors. On the whole, he seemed highly gratified with the aspect of religion at Madras, as indeed his labours evinced. "Here," he says, "I was almost worn out, having preached (reckoning Charge and confirmation addresses) eleven times in little more than a fortnight, besides presiding at a large meeting of the Society for Promoting Christian Knowledge, visiting six schools, giving two large dinner parties, and receiving and paying visits innumerable!"

On the 13th, Mr. Robinson and the Bishop left Madras. The melancholy sequel shall be told in the words of the Rev. Mr. Kohloff, Missionary to the venerable Society for the Propagation of the Gospel.

Agreeably to his Lordship's desire the Tamul congregation assembled very early on Monday morning, the 3d of April, at the Mission Church in the Fort. His Lordship arrived at sun-rise, and after reading the usual prayers, he confirmed, in Tamul, eleven young persons of the Trichinopoly mission. The service was solemn and affecting, and I sincerely hope that every one of those who were confirmed by the hands of our late dear father, were deeply impressed with a lively sense of the solemn act performed by them. The service was concluded

by the blessing pronounced by his Lordship in Tamul. After service his Lordship took a view of the Mission Church, and expressed his regret at the decayed state it was in, and the distress of the mission; adding, that after deliberation, he would communicate his thoughts for the repair of the church, and the good of the Trichinopoly mission; he also took a view of the English and Tamul schools, and the missionary's house, which were built near the church. A great part of the Tamul congregation being still present, his Lordship exhorted them to be Christians not only in name but in reality, to shine as lights before the heathen among whom they lived. He promised to send them soon a missionary, and wished that God would pour down his blessings upon them. He then very kindly took leave of me, and retired to the house of Mr. Bird, circuit judge. Little did I think that that was the last farewell—and never to see him again in this world! Three hours had hardly elapsed since his Lordship left the church, when a rumour was spread in the Fort that his Lordship had been taken dead out of a bath, in which he went after his return from the Fort.

The first notice was brought to me by one of the catechists, who came running out of breath, and delivered the mournful news with bitter cries and lamentations. I could give no credit to the melancholy report, till it was confirmed by a note from the Rev. Mr. Wright, which informed me that our dear father was no more an inhabitant of this world. In the afternoon I called on Mr. Robinson; we shed our tears over the smiling countenance of our late dear departed father, and comforted ourselves with the thoughts of a better world, where there will be no sorrow, and where all tears will be wiped away. It is mournful, indeed, to reflect upon the sudden and abrupt manner in which our dear father was removed from our eyes, when we were admiring the grace of God that appeared in him. To himself, however, death was gain. He died like a good servant of his Lord, who found him engaged in his proper work. But our loss by his departure seems irreparable. We have lost a father, and this is a loss which God can alone make up. May He graciously grant that we may not be wholly disappointed.

Early the following morning I attended the funeral of our late reverend father, which was conducted with all the honours due to his blessed remains. It was a mournful and afflicting scene, indeed, which I have not witnessed since the death of the venerable Schwartz.—Pp. 492, 493.

Such and so mournful—yet so pregnant with consolation to all who sorrow not as others that have no hope—was the close of the earthly career of the second Indian Bishop. Of how few could *that* be said, which has been said of him, that, though his talents were of the highest order, they were surpassed by his virtues, while both were exceeded by his piety. We admire the memory of the learned, and cherish the remembrance of the virtuous—but *the memory of the just is blessed*.

Wherever there is such an estimate of Bishop Heber as our own, there must be of necessity a proportionate regret; and who, that has accompanied us throughout his brief and brilliant career, could bear to be detained at its close by the mention of superficial blemishes? It is true, and doubtless the observation has occurred to many of our readers, that the style of this book is far from possessing that polish which the Bishop was so well qualified to impart. This however is easily accounted for by the fact, that the journal was hastily written, amid the intervals which could be snatched from continual avocations—and, intended rather for the ground-work of a future publication, than for that publication itself. In its present state, nevertheless, it is an invaluable gift to the world and to the church; a few verbal inaccuracies



are of very secondary importance, where the arguments are often solid, and the sentiments are always pure. The rank of Bishop Heber as a scholar, a poet, and a man of varied and distinguished talent, has been long since determined; and no subsequent correction of the work before us could have added a more attractive grace to the sensibilities of the man, or a more powerful testimony to the energies and the exertions of the Christian.

Twenty-nine months did this excellent Prelate preside over the vast diocese of India, during seventeen of which he was employed in traversing the barren plain, the sandy desert, or the pestiferous jungle; separated from those social and domestic charities which none ever more deeply valued, or more conspicuously adorned; and encountering privations and perplexities in every stage, sometimes equal in degree, though differing in character, from those of St. Paul, "in journeyings often, in perils of waters, in perils of robbers, in perils in the wilderness, in perils on the sea, in perils from the arrow that flieth by night, and the pestilence that blasteth by day." Like that great Apostle too, he condescended, without reluctance and even without an effort, to the meanest and the lowest, happy when engaged in his Master's work, and as ready to proclaim the great doctrines of our salvation to ten as to ten thousand, wherever opportunity might arise. Of none could it be more truly remarked than of Bishop Heber, that he was a follower of Paul, as Paul also was of Christ.

One word more and we conclude. On the first appearance of this most valuable and interesting work, it was our earnest desire that when the publication, in its present costly form, had answered the end for which it was designed,\* an edition might be printed in such a form and at such a price, as would place it within the reach of persons, whose incomes are limited or encumbered by other demands. Such an edition, we are happy to announce, is now in preparation; and we fervently trust, that it will be welcomed, not only by the ministers of that Church, which Bishop Heber adorned, but by the educated classes of her laymembers. It will afford the former an example of all that can be effected by the union of sound discretion, tempered zeal, and fervent piety: it will remind the latter of their obligations, and stimulate their attachment to that Church, "which is built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone;" which *now* numbers among her departed worthies, a Middleton and a Heber, and which still numbers men among her *living* ornaments, whose excellencies will not be fully appreciated till they have entered into their eternal rest.

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\* It was published for the benefit of the Bishop's widow and two orphan daughters.

ART. III.—*Death-Bed Scenes, and Pastoral Conversations.* By the late JOHN WARTON, D.D. Edited by his Sons. Third Edition. In Four Volumes. London: J. Murray: 1828. Price 12s.

PERFECTLY coinciding in opinion with the pious Author of this excellent work, that "the office of attending upon the sick and dying is one of the *most essential* duties" of the pastoral vocation, we hail the appearance of these volumes with almost equal shame and satisfaction; with shame, that we have so long delayed to introduce them to the notice of our readers; and with satisfaction, that we are enabled to speak of them with no inconsiderable praise. The tender-heartedness, the unaffected simplicity, the professional learning, the unceasing assiduity, the truly orthodox principles, of the venerable author, have, indeed, been rightly appreciated by the public, who have called for a *third* edition of the *posthumous* work before us. It is the fruit of Dr. Warton's pastoral experience in a populous parish, and purports to contain a detail of actual conversations, and real scenes, which passed between himself and his parishioners.

Having been thrown (our author shall speak for himself,—see Preface, p. 7.) perpetually into the most interesting and awful scenes with my own parishioners, I determined at length to take up my pen, and to commit to paper whatever, having passed under my personal observation, might be most likely to be useful to others of the same profession. In the progress of the undertaking, I began to flatter myself with the notion that it might both possibly amuse and instruct *every* description of readers. In fact the little histories and dialogues herein contained, will necessarily embrace all ranks of men, from the highest to the lowest. A populous parish like mine, in the neighbourhood of a still more populous town, has a race of inhabitants fluctuating every day, of almost every possible class, and professing almost every possible sentiment in politics, as well as in religion. My constant residence upon the spot, and the daily habits of my life have brought, and will still bring me into immediate contact with all; and the whole work, whether finished voluntarily, or stopped by the hand of death, will be the fruit of my whole experience. Upon these grounds, therefore, I may, perhaps, look forward to more numerous readers, and more extensive utility, than I at first contemplated.

The utility of this work, and the popular style in which it is composed, will, doubtless, secure it a place, not only in the library of the divine, but in the bookcase of every man, who loves piety without pretence; religion without cant; zeal without enthusiasm; and charity towards *all* men, combined with an honest preference of those "who are of the household of faith." The layman, we think, will rise from the perusal of Dr. Warton's volumes with increased respect for the pastoral office, when he sees to what blessed purposes it is made subservient; and the minister of Christ, stimulated by the pious example, and taught by the grave instructions of

their author, will strive with still augmenting care, (in spite of the difficulties, the vexations, and the impediments, which assail him in his daily intercourse with his flock) to feed the sheep committed to his custody; to reprove the graceless; to comfort the sorrowful; to confirm the believer; to convert the infidel; to smooth the pillow of restless melancholy; to "drive away strange and erroneous doctrines, contrary to God's Word;" to exorcise the demon of Despair; and to restore the wanderer to the fold of our blessed Redeemer.

Such was the practice of Dr. Warton, as manifested by his "*Death-Bed Scenes*." It is impossible to read his "*Pastoral Conversations*," without acknowledging that in his labours of love, "wisdom was" amply "justified of her children;" and that, in his affectionate converse with his parishioners, he united the wisdom of the serpent with the innocence of the dove. He seems to have been "instant in season and out of season." "Nourished up in the words of the faith, and of the good doctrine," (1 Tim. iv. 6), "whereunto he had attained," he was, indeed, an example to believers in word, in conversation, in charity, in spirit, in faith, in purity.

"Yes; in his duty prompt at every call,  
He watch'd and *wept*, he prayed, and felt for all.

• • • • •

Beside the bed, where parting life was laid,  
And sorrow, guilt, and pain, by turns dismayed,  
The reverend champion stood. At his controul,  
Despair and anguish fled the struggling soul:  
Comfort came down, the trembling wretch to raise,  
And his last faltering accents whisper'd praise!"

*The Deserted Village.*

In him was realised all that the authority of the Apostle inculcated, or the imagination of the poet conceived. But though it be delightful to contemplate, and difficult to withdraw one's eyes from a picture thus venerable and attractive, yet we must desist from our encomium, for the purpose of introducing our readers to the work before us. In these *perilous* times, indeed, in which liberalism and infidelity, heresy and schism, have united their multifold forces to sap the foundations of the Established Church;—when the Clergy of that Establishment are held up to public scorn, as *idle drones*, feeding upon other men's labours; or as *busy bodies*, whose mischievous industry is directed to the promotion of *intolerance*, or to the hindrance of "*the march of intellect*;"—we seize, with no common alacrity, the triumphant refutation afforded to such calumnies by the volumes of Dr. Warton. And when we consider ~~how~~ *how many thousand* pastors there are, who have spent, and are spending their lives in the same quiet, unobtrusive, noiseless tenor of parochial duty; "more skilled to raise the wretched, than to

rise;" we acknowledge such labourers to be "worthy of their hire;" and though they need no praise of ours to keep them stedfast to their posts, amidst the neglect, the poverty, and the contumely, to which so many of them are doomed, we cannot deny ourselves the gratification of awarding them the tribute of our unfeigned admiration;—

"His saltem accumulem dopis, et fungor inani  
Munere."——

*Virg. Æn. VI. 883.*

Dr. Warton's volumes contain ten chapters, which are subdivided into sections. The leading topics of the dialogues, and the characters introduced, are thus stated in the table of contents, which we copy as the readiest way of shewing our readers what they may expect.

Contents of the first volume.—Chap. I. Infidelity. Mr. Waring.—Chap. II. Atheism. Mr. Sambrook.—Chap. III. Despair. Mr. Maddox.—Chap. IV. Parental Anger. Old Mr. Broom.—Chap. V. Mrs. Atkinson and Mrs. Brereton. Baptism.—Chap. VI. The Barton Family. Penitence.—Vol. II. Chap. VI. The Barton Family. Penitence.—Chap. VII. The Alms-women. Proselytism.—Vol. III. Chap. VIII. Martha Wilson. Impatience.—Chap. IX. Jane Whiston. Religious Melancholy.—Vol. IV. Chap. IX. Jane Whiston. Religious Melancholy.—Chap. X. Mr. Compton. Scepticism.

Such being the contents, the only difficulty that meets us is, what parts to select for our readers from so good a store. But, as the second chapter treats of a subject, the clear understanding of which is necessary for a majority of our countrymen, we shall unhesitatingly commence with a selection from it.

This chapter brings upon the stage an atheist, in the person of a considerable farmer, of the name of Sambrook, whom the Rector had never, of course, seen at church, and who pays his visit to the Parsonage, to settle his dispute with the incumbent about his tithes, after having had a bill filed against him in the Exchequer. The Rector agrees to receive *forty pounds* instead of the 100*l.* and upwards, justly due to him; and *that* sum too by instalments. As there is no subject upon which men, simple and gentle, aye, *in* as well as *out* of Parliament, but particularly *farmers*, are so unfortunately blind, as the topic of tithes, we have peculiar pleasure in extracting the following dialogue for their instruction. It cuts up by the roots all the idle nonsense to which we have been forced to listen about the hardship, the vexation, and the injustice of tithes, which the law of the land has *endeavoured*, in many instances *without success*, to secure to the Clergy.

"Aye; there's the rub," Mr. Sambrook answered; "but the law itself robs me in a hundred ways."—"If," said I, "a man takes only what the law allows him, I do not see how he can be properly called a robber."—"What! he replied, if I plough, and manure, and sow, and reap, all at my own single expense, and another steps in, and, without having done any thing, takes away one tenth part of what I have raised by the labour of my hands, is not *that* a robbery, I ask you?"—"And I ask you, in return," I said, "what you think of the landlord? *Is he* a robber too?" He hesitated, and so I proceeded:—"The landlord neither

labours, nor spends money upon the raising of the crops, and yet steps in and takes, I believe, a quarter of your produce. What say you to that? Is it a robbery, or not?" He still hesitated: at length he said,—“To speak the truth, I have no partiality for rents any more than for tithes. But the landlord has something to say for himself; the land is his, and he lets it under the condition of receiving a rent, rather than cultivate it himself: the farmer enters of his own will into a bargain with the landlord, and, therefore, he has no reason to complain of the rent, unless there be any unusual circumstances in the case.”—“Nothing can be more just,” I replied, “than the account which you have given of the transaction; except, perhaps, what you have said that the land was *his*. It is his, certainly, in one sense, but not altogether his, except under a condition. How does he become possessed of it?”—“He bought it, perhaps,” was his answer, “or it came to him from his father.”—“True,” I said; “but whether he bought it, or it came to him from his father, he obtained it, and he holds it, subject to tithes. Would not he, or his ancestor, have paid a smaller price for it than should have been paid, had it been free from tithes?” He could not deny it.—“They did not, therefore, purchase, and consequently could not possess the whole power over the land, but only the power of appropriating to themselves nine-tenths of the produce.” He was obliged to allow it.—“So that they could not convey to their tenants any right which they did not possess themselves?” Seeing the difficulties in which he was involved, he confessed it reluctantly.—“And in point of fact,” I said, “and in your own case, when you took your land, did not you know perfectly all these circumstances?” He was uneasy, and unwilling to answer; so I went on.—“Did you not, indeed, argue with your landlord, and try to get an abatement of your rent, by pleading that there would be rates and tithes to pay, and consequently that the land was worth only so much?” He was pinched to the quick: I forced him, however, to confess that he did not know but he had done so.—“The question, then, comes to this,” I said, “whether the rent and tithe together amount to more than the rent would be, if there were no tithe. I do not mean in *your* case; because it seems you adjusted the proportions previously, and, therefore, must have been satisfied. But, speaking generally, and upon supposition that all tithes were restored to the landlords, could this be any benefit to the tenants? Would not the landlords charge something for the superior value of their lands?” . . . “Yes,” said Mr. Sambrook; “but I would not restore the tithes to the landlords; *I would give them to the nation*, for the benefit of the public.”—“Out of the frying-pan into the fire,” I replied. “The immediate effect of such a measure must necessarily be to increase the payments of the tenants. For either the nation would sell the tithes to the highest bidder, or appoint commissioners to manage them; in both which cases the very utmost would be made of them, would it not?”—Vol. I. p. 49.

Our excellent Rector proceeds to discomfit his opponent in all his positions with respect to tithes, and demonstrates the absurdity of the cry of injustice raised against them, from the circumstance, that they were originally *grants from the owners of the land*, who had a clear right to do what they would with their own; who manifested a becoming sense both of the duties which they owed to God, by making a fixed and public provision for his ministers, and of the equitable return, which justice challenged at their hands in behalf of the priesthood.

Let it not be thought that these are *trifling* subjects, or that we dwell upon them thus in detail from a grovelling cupidity of filthy lucre. We have, we trust, higher and holier motives, which he alone will appreciate, who knows the mighty mischiefs which the fall of the Establishment, and the spoliation of the Clergy, would produce

throughout the land. It is an easy thing to inflame the malignity of *Discontent* against the Parochial Clergy; and so long as the majority of men shall be ignorant, or profligate, or greedy, or godless, the cause of hostility to the Church will never be permitted to retrograde. That ignorant malice should vomit forth its calumnies against all that is sanctioned by antiquity, or hallowed by religion, excites no surprise; but that the vulgar hue and cry should be swelled by the clamours of men, whose public station and general character had taught us to hope for better things, is a sad omen of *the perils* with which our Church is assailed, and of the little regard which is entertained for the interests of our venerable Establishment.

We confess that we look with no friendly eye to the perpetual innovations which are making in *High Quarters* upon the tenure of ecclesiastical property; for tithes, it should never be forgotten, are *a property of much more ancient right than any man's title to any other property in the kingdom*, dedicated to the maintenance of the Church, long prior to the age of Papal dominion in these realms, and long before the most ancient families in the kingdom had or name or property! Why, then, is a minister of religion to be ejected out of his legal estate, and to be forced to receive a commutation by a *corn-rent*, or by an *annuity*? Why is the griping avarice of one class of men to be fostered by crying *injustice* to another? Why is the clerical tithe-owner called upon to submit to restrictions, which, in all *other* cases of property, would be deprecated as gross infringements upon the liberties of Englishmen?

Depend upon it (says our author) the true wisdom is to leave the tithes where they are; for, besides the danger of touching property so ancient, which might create a fear and insecurity with regard to all property; besides the crying injustice of taking away what has belonged to others for so many ages, and violating the intentions of the original donors; *it is really for the benefit of the community, that the Clergy should possess these tithes rather than any other body of men.*—Vol. I. p. 58.

Putting aside the *spiritual* benefit resulting from the residence of the Parochial Clergy,—the unavoidable advantages accruing to their respective parishes, by the expenditure of their incomes amongst them, are, in a *political* view, of no mean consideration.

The subsequent conversations of Dr. Warton with Mr. Sambrook, by which he convinces him of the folly of atheism, are full of good sense and apt illustrations; amongst which, the familiar example of the *watch* and the *watchmaker*, first used by Bishop Pearson, in his invaluable work upon the Creed (*fol. edit.* p. 20), and thence, perhaps, adopted by Paley, in the beautiful opening of his *Natural Theology*, holds a conspicuous place.

The instantaneous and awful death of Mr. Sambrook concludes this interesting story. The extravagant and frantic lamentations of

the widow and her children at the funeral show us the value of Christianity, which might have instructed them to moderate their sorrow with the humble consolations of hope.

Our author's sixth chapter, detailing the history of "The Barton Family," is an excellent explication of the duty of "*Penitence*:"—it has been circulated in a tract for general use. The folly of relying upon our *feelings* merely as the test of our *assured* salvation; the necessity of divine grace to enable us to repent; the benefit of public worship, and of the devout use of all Christian ordinances; the horrible miseries arising from *seduction*; the bitter pangs of remorse, which sit heavily on the wounded conscience; and the blessedness of sincere contrition; are pathetically delineated.

The unsleeping assiduity of Dr. Warton, in watching all opportunities of edifying communication with his people, is visible, not only in the stated and formal visits, which he paid to the sick and needy, but in the casual and passing interviews of every day. His example in this respect is well deserving of imitation.

I did sometimes stop persons in the streets and roads, when my chief business with them could be transacted in a few words, and nobody was passing to overhear me. If I met, for instance, a man or woman, who had been at church the Sunday before, and was rarely to be seen there, I expressed my pleasure on the occasion, and my hopes of a future more regular attendance; or, if a regular church-goer had been absent, I shewed that I was aware of it, and mentioned my fears that there might have been some sickness in the family. If I saw a man idle, I lamented that he was out of work; and if I saw another generally disposed to be idle, but then at work, I exhorted him to keep his place. To parents also, whether they sent their children regularly and decently to school, or not, it was a fruitful subject for a passing observation; and a thousand other cases may readily be imagined, in which the clergyman of a parish might do well to shew that he takes an interest. He will offend some by his rebukes, or by his questions implying censure; but he will acquire authority, and extend the range of his usefulness. Offences of this kind must occur, and in a large population very often, if the clergyman does his duty. By avoiding such offences he may be popular, but comparatively he will do little good; and none will be awed into better behaviour by the consciousness that his eye is upon them.—Vol. 11. p. 9.

We are delighted with the sound judgment of Dr. W. upon the delicate subject of *absolution*, as practised by the Church of England. Believing that our readers will be pleased equally with ourselves, we beg leave to submit the following extract to their perusal, in which it will be seen how fairly the power of ministerial absolution is stated, and how cautiously it is guarded from abuse.

Our blessed Lord Jesus Christ gave to the apostles the power of remitting sins; and this power has come down to all Christian ministers, who have been regularly appointed to succeed the apostles. But this power must be consistent with the terms of the Gospel itself; and, therefore, we do not presume to exercise it of our own will, and in a partial, arbitrary manner. Nor would God above ratify our deed. It would be a great abuse of our office to do so, and might be very destructive, also, to the souls of men. If the sinner were not yet truly penitent, and had not yet arrived at a lively faith in Christ, and trusted, nevertheless, in the absolution of the minister, so far as to cast off all farther care for

his salvation; the consequences would be very dreadful. I have absolved *you*, (our author is addressing old Mrs. Barton); because I am satisfied that you are a sincere and penitent believer . . . What I have done was not at all necessary to your salvation. It was intended, coming from God's minister, to reassure and strengthen your drooping mind. Take, therefore, the comfort of what I have done, and avoid the danger of it. Do not rest in it, I mean; but go on to make your repentance more perfect, and your faith more steadfast. *Then*, most assuredly, will God himself, at the last day, confirm my present act, and acquit you of all sin for ever.—Vol. II. p. 107.

When Mrs. Barton acknowledges herself incapable of understanding the Absolution in the morning and evening services, and in the Communion, so as to reconcile the apparent absolution of a *mixed* congregation, who cannot *all* be true penitents, her spiritual adviser thus wisely solves her difficulty:—

"No," I answered; "it is not so. I read, indeed, a form of words in the morning and evening services, which is called the Absolution: but I do no more than tell the congregation, in that form, for their encouragement and consolation after the confession of their sins, that God pardons and absolves all *them* that truly repent, and unfeignedly believe his holy Gospel. I do not *there* exercise the power, which, however, I mention as belonging to me, of declaring in my own person that the penitent are absolved and forgiven. Nor, again, do I exercise it in the office for the *Communion*. What is there called the Absolution is a simple wish, or prayer, on the part of the minister, that God may have mercy on all the communicants, and pardon their sins, and bring them to everlasting life. You have been misled by the name. All the three forms are called Absolutions; but the first merely *declares whom God will pardon*; and the second *expresses a devout desire that God may pardon all who are then at his altar*; the third, which is in the Visitation Service, is the only *proper absolution*; but it must be understood in the manner in which I have endeavoured to explain it to you, not as necessary to your salvation, nor as if *I were the person who forgave you your sins*: but *acting in the name of Him, who alone is able to forgive sin*; and acting as *his minister and instrument*, whom He has authorized and employs to declare his great mercy to sinners; for the express comfort and satisfaction of your conscience, troubled with the remembrance of many iniquities, and *longing earnestly for an authoritative assurance* that God accepts your faith and penitence, I have pronounced this particular form of absolution, being assured that a person under the circumstances, in which I suppose *you* to be, is, indeed, forgiven in heaven.—Vol. II. p. 108.

Bishop Burnet, in his learned Exposition of the Thirty-nine Articles, is of opinion, that the indicative form of absolution, which was not used till the twelfth century, is, in *our Church*, applied "only to such as are thought to be near death," and that "nothing can be understood by it, but the full peace and pardon of the *Church*;" for that, "if we meant a pardon with relation to *God*, we ought to use it upon many other occasions." "The pardon that we give in the name of God is only *declaratory* of his pardon, or *supplicatory*, in a prayer to him for pardon."—(*Burnet on the Art. XXV.* Edit. Oxon. p. 381.) We apprehend that the position of Burnet is founded on false premises, for *it is not proved* that our Church absolves only those who are thought to be near death; and it should seem that the comprehensive words, "I absolve thee from *all* thy sins," embrace not only offences against *the Church*, but *all* transgressions, of *every*



*denomination.* And it is clear, we think, that this form, though the good effect of it to the person absolved depend upon the *sincerity* of his repentance, is neither confined to any *particular* offences, nor merely *declaratory*, nor yet *precatory*, but *ministerial*. "Whosoever sins YE remit, they are remitted unto them," is the sacerdotal commission, with which Christ armed his priests, when he entrusted to their hands the power of the keys. It is a function, indeed, of tremendous responsibility, and, therefore, should be exercised *warily*; but it is a *sacerdotal* privilege, attached to the authorized ministers of the Church by the *Head* of the Church, and is, therefore, to be claimed and exercised, in face of the schismatical audacity, which would make every man his own priest, and the false humility, which would deter even the regularly ordained ministers of God's word from its proper and judicious use.

Much as we abhor the meddling missionary, and the prattling priestess who mistakes passion for piety, and compasses heaven and earth to proselyte men to the opinions of her sect; much as we detest the impudent calumniator, who audaciously charges the minister of God's word, *whom she has never heard*, with not preaching the Gospel; much as we pity the delusion, by which men contrive to persuade themselves that they are doing God service, by furthering the cause of schism and dissent; and much as we despise the juggling casuistry, which would palm upon us the *cant* of the *Tabernacle* for the sterling coin of the Church; we feel some satisfaction that Dr. Warton has availed himself of the opportunity of exposing the folly and lashing the hardihood of such "busy bodies," which was presented to him by the intrusion of one of that class into his parish.

The seventh chapter of his work, entitled "Proselytism," affords a triumphant vindication of the orthodox principles of the Church of England from the peculiar tenets of Calvin, and the mischievous enthusiasm of Methodist zeal. The doctrine and the discipline of the Church, assailed, as they are, by the united violence of schismatics and infidels, by the *false* creed of heresy, and the *no-creed* of atheism, are here defended by unanswerable argument. The undermining machinations, and the dirty tricks, which are made to subserve the righteous cause of *Division* by such as mistake the shibboleth of a party for the shechinah of God, our author has exposed with equal eloquence and truth; and he deserves the sincere thanks of every man, who is a lover of *sober-mindedness*. Is it calumniously said, that moral preachers, who exhort their hearers to be good, for that "without holiness no man shall see the Lord," do not preach the gospel? It is answered, that neither then did our *Saviour* preach the gospel in his Sermon upon the Mount, when he enforced *nothing but morals*.—Is it said that man is nothing else than *one foul mass of wickedness*?

The reckless despair, which must issue from such a statement, is emphatically described.—Is it urged that grace is irresistible and invincible? The absurdity of the tenet is demonstrated by its incompatibility with the nature of man, and its variance with the word of God.—Is it insinuated that good works are “filthy rags,” and of *no account* in the estimation of God? Whilst the atonement of Christ is shewn to be the exclusive *cause* of our salvation, it is clearly proved that good works are its indispensable *condition*.—Is it held that regeneration, in the sense of a sudden, and violent, and palpable change, which may take place at any period of our lives, and infallibly assures its recipients of their salvation, is necessary for all Christians? The Liturgy of the Church is adduced, to show that spiritual regeneration accompanies baptism, and that we “need not the sudden and violent, but only the gradual and gentle, operations of the Holy Ghost, which we shall probably never be able to distinguish from the workings of our own minds.”—Is the Episcopal form of church government, with the inferior orders of priests and deacons, decried? It is irrefragably demonstrated to be *apostolical*, and, therefore, of *divine* institution; and the defenders of the Kirk, who deluged their country with blood to overturn such a government, are justly accused of arrogance and wickedness; of *arrogance*, in assuming that the whole of Christendom had been mistaken for 1500 years, in supposing Episcopacy to be apostolical; and of *wickedness*, in overthrowing by fire and sword, instead of argument and reason, what was “by no means in its own nature, or of necessity, sinful.”

It is, unquestionably, our duty to build upon the foundation of Christ and his apostles; what *they* established must carry with it, as a matter of course, *divine* authority; and the only question now is, “*What* was the model of Christ and his apostles?” In answering this query, our author takes for his guide the testimony of *history*, with reference to the subject of ecclesiastical government, and the evidence of the *Scriptures* themselves.

Episcopacy may be traced to the very primitive ages of Christianity; and for 1500 years there was no other. All church government of a different description from this is a modern invention, and, therefore, by probable argument *not apostolical*. For how could the government by Bishops have prevailed universally, as we know it did, from the very beginning, unless it had been instituted by the apostles? It is not credible that the persons immediately succeeding the apostles should have altered what the apostles established; and, consequently, we cannot but conclude, that the Kirk, or any other Church not governed by Bishops, must give up the pretence of being founded upon the Apostolical model.”—Vol. II. p. 155.

The triple polity of our Church is traced with much perspicuity in the pages of Holy Writ, and we refer our readers to the work before us, forbearing to make further quotations from it on this head, because our limits necessarily confine us to a space which admits not of *elaborate* criticism.

How to reconcile the foreknowledge of God with the free-will of man, is a problem which the wisest have confessed their inability to solve; and His secret counsel, whereby He has constantly decreed, in his everlasting purpose, according to his foreknowledge, to save the elect, and to condemn the reprobate, is justly numbered amongst the most abstruse doctrines of theology. These are depths which we cannot fathom with the short line of human reason. "Such knowledge is too wonderful and excellent for us. We cannot attain unto it." Yet, when men bewilder themselves in these labyrinths, and pervert the practical lessons of the blessed charter of our hopes, by their curious subtleties upon these difficult points of our faith, into unmeaning precepts, with which it is either impossible or unnecessary for us to comply; we are bound in charity to *disabuse* them of their errors. Happy the man, who has the talent of executing the task with the perspicuity, the force, and the *familiar* illustration of Dr. Warton, who, in his conference with Mrs. Milton (an inmate of an alms-house within his parish, and a sour disciple of the Geneva school), thus admirably handles the topic of God's foreknowledge as it is connected with the free agency of his rational creatures, which Mrs. Milton thought incompatible altogether with the divine prescience.

I endeavoured to clear up the difficulty in the following manner. Looking through the window I saw one of the old women at the pump, which stood in the centre of the court-yard, and I asked Mrs. Milton who it was?—"It is Mrs. Callender," she answered.—"And what is she doing?" I asked again.—"She is filling her tea-kettle," she said.—"Are you quite sure of it?" I asked once more.—"Yes, sir," she replied, with surprise at my question; "I cannot possibly be mistaken; I am perfectly certain about it."—"Very well, then," I said; "here is a circumstance, which you know certainly and infallibly; does your certain and infallible knowledge of the thing make Mrs. Callender do it?"

"No, to be sure," she answered, "it cannot."—"And yet," I said, "if she did not certainly do the thing, you could not certainly know it?"—"Very true," she replied.—"Do you understand, then," I inquired, "that it is *her* doing the thing which makes you infallibly know it, and not *your* infallible knowledge of it, which forces her to do it?"—"I do understand," she said; and I think I understand also what you are driving at. But knowledge and foreknowledge, sir, are very different things."

"Be patient, Mrs. Milton," I said, interrupting her; "be patient, and we shall come to that in a moment. Look again, and tell me what Mrs. Callender is doing now."—"She is going back to her house, sir," she answered, "with her tea-kettle full of water."—"And do you know," I inquired, "what she will do when she comes there?"—"Yes," she replied, "that I do very well. It will be her tea-time in half an hour; and so she will put her kettle on the fire immediately."—"Here, then," I said, "is a circumstance which you *foreknow*; but you will hardly tell me, I should think, that good Mrs. Callender does not put her kettle on the fire of her own free will, and quite uninfluenced by you."

She was staggered at first; but, soon collecting herself, she answered,—"I was too hasty, sir, in saying that I knew very well what Mrs. Callender was going to do. It is likely, indeed, that she *will* put her kettle on the fire; but she may set it down, and do something else first; or, for what I know, sir, she may drop down dead as soon as she crosses the threshold."

"She may, undoubtedly," I said; "and this glorious sun, which now shines

in so brightly through your window, may rise no more; but you have the greatest human certainty, that the sun will rise to-morrow, without your foreknowledge, however certain, causing it to do so. Thus in the case of Mrs. Callender, &c. &c. &c. . . . If you were like God, you would be absolutely certain, and would have the most perfect foreknowledge; but Mrs. Callender would do exactly what she intended to do, uninfluenced by your foreknowledge, which is entirely confined to yourself, and has nothing to do with *her*."—Vol. II. p. 208.

"Without doubt," continues Dr. W., "we are here in a state of trial, and are accountable beings; which could not be the case, if we were not ~~free~~ to act. Our actions would be the actions of *Him*, who ordained them; our sins would be *his*; and if this be not blasphemy, when spoken of God, I know not what is blasphemy."—Vol. II. p. 210.

In the course of our author's conversations with his parishioners, he has occasion to notice all the quinquarticular points; and the skill, with which he controverts the dogmata of Calvin, deserves our warmest approbation. All that reformer's favourite texts are ably rescued from his grasp; and we can sincerely assure our readers that no book of a popular nature contains so much judicious observation upon these points of theology, in so small a compass, or in such an attractive form, as the "Pastoral Conversations" of the late Dr. Warton.

The history of poor Martha Bilson is very affecting, and forms the subject of the eighth chapter. She had been deceived into a hasty marriage with a man, whose wife was then living, and who basely deserted this unfortunate female under circumstances of peculiar distress. Her besetting sin was *impatience*, and our author has shewed us how to treat such an individual with the greatest probability of success.

How poor Martha Bilson, restless, unforgiving, fretful in the beginning of her sorrows, became at length the most humble, and calm, and forgiving of mortals, under the judicious instructions of our painstaking Rector, it is quite delightful to be taught in the beautiful detail of their intercourse. Indeed, the history of this altered and at length pious woman, displays in the liveliest colours the blessedness of Christian principles, and the strong encouragement which the shepherds of Christ's flock have, under the most unpromising circumstances, to "use both public and private monitions and exhortations, as well to the sick as to the whole, within their cures, as need shall require, and occasion shall be given." (*See the Form and Manner of Ordering Priests*). The variety of characters introduced; the admirable good sense; the felicity of illustration; the descriptive scenery, interspersed through its beautiful pages, with its episodes of touching tenderness replete with piety, benevolence, and love, must secure a large share of popularity for this truly orthodox work. The saint may read it for its devotion; the novel-lover for its power of interesting the heart; the old for its comfort, and the young for its cautions. The layman may read it, and bless God for the appointment of special ministers to tend the

dying; and the priest must be perfect indeed, who does not see much in its details, at once to stimulate his pastoral diligence, and to remind him of his professional deficiencies.

The ninth chapter of this admirable work will powerfully exemplify the truth of what the seventeenth Article has said relative to the "dangerous downfall, whereby the devil doth thrust men into desperation." Yet, whilst we pity the sorrows of the wretched female, who believed herself to be utterly forsaken of God, and that "the devil had already begun to torment her before her time," we feel still increasing admiration of the talent and the zeal of our Rector, whom the Spirit of the Lord "anointed to preach the Gospel to the poor," "to heal the broken-hearted," and "to preach deliverance to the captives."

Imagine a patient possessed with the persuasion that she is a vessel fitted for destruction; that she has actually seen the devil with her own eyes in her chamber; imagine this bewildered female grievously diseased in body, and sorely distressed in mind; imagine her sorrows to be aggravated by the cruel perverseness of Calvinistic advisers, whose horrible notions perpetually haunt her thoughts, and "lash her into madness;" and you will have the picture of Mrs. Whiston, whose "Religious Melancholy" forms the theme of the present chapter; and, seeing the difficulties attendant upon a case of this sort, you may form some adequate notion of the ability displayed in its cure.

The tenth and last chapter, entitled "Scepticism," introduces Dr. Warton to the acquaintance of Mr. Compton, a profligate libertine, and an avowed infidel. The adroitness of the Doctor in parrying his attacks; the imperturbable patience with which he hears vulgar sarcasms upon his profession; the courteous and keen retorts by which he turns the scoffs of his assailants into occasions of victory; and the imposing dignity of manner, by which he overawes their insulting contumely, and yet preserves their esteem for his character, and, at length, secures the cordial assent of Compton to his doctrines: all these points are entitled to our warmest praise. This infidel, in the midst of his profligate career, was overtaken by sickness, and became affected with paralysis in his lower extremities. He reflected and became humble, and was attended by his sister, a Mrs. Harrison, and her husband, who called upon our Rector, to invite him to Mr. Compton's house. During the first visit, Mr. C. expressed his surprise that, in these liberal times, the Church retained the Athanasian Creed, especially as some of her great Prelates had acknowledged that they would have been "glad to be rid of it." He denounced its intolerance, and declared that believers in it were equally "exclusive" in their notions as the Roman Catholics themselves. Dr. Warton adopts the explanation, which Mr. Simeon

proposed in a sermon before the University of Cambridge, in the year 1811, by which the damnatory clauses of that Creed are confined to the general assertion of the doctrine of the Trinity, whilst the intermediate part is to be considered merely as an *explanation* of the doctrine, or rather, as a *proof* of that doctrine, and an appeal to our reason that the doctrine is true.

Taking (says our author) the whole process together, first comes the statement of the matter to be proved; then the form of demonstration, which the author selects; and, lastly, the original proposition is now stated again as proved and determined. What is of consequence to *you* practically, is the matter finally settled: namely, that the three angles of a triangle, suppose, are equal to two right angles; the mode of proof, if there be different modes, is quite immaterial. Thus it is, then, here; we have a doctrine put simply; and an explanation afterwards at length; and then a conclusion in favour of the original doctrine. To *this alone*, as being alone of importance, the penalty is annexed.—Vol. IV. p. 76.

By limiting the damnatory clauses to the mere doctrine, as stated in the third and fourth verses, and resumed in the twenty-seventh, we take away all reasonable grounds for the charge of being uncharitable . . . If a right faith be necessary to salvation as well as right practice, which scripture asserts, the people must be told so, and the certainty of the thing must be constantly brought before their eyes. To do this, is the true charity; to act otherwise, would be downright uncharitableness.—Vol. IV. p. 77.

Our readers will easily imagine that Dr. Warton had little difficulty in combating the infidel cavils of Mr. Compton. They were stale, and hacknied, and frothy, and superficial. He shewed, indeed, that he had made himself master of the objections, which unbelievers have uniformly urged against Christianity, from the days of Porphyry and Celsus, to the age of Paine and Carlile. From the storehouses of Hobbes and Hume he had borrowed many a weapon, wherewith to assault the faith of Christians;—"telum imbellè sine ictu;" our dauntless defender, however, uniformly silenced his feeble batteries, and planted the Cross upon the ruins of the heathen superstructures, behind whose treacherous bulwarks he would fain have maintained his cause uninjured. Our space will not permit us to follow the Doctor through the many points which challenged his attention; but we assure our readers that they will find a rich repast in the perusal of the conferences between him and Mr. Compton. The Doctor's style improves with the occasion, and he pours forth his admirable sentiments with more than his usual eloquence.

Premising that Mr. Compton became, in every respect, a sincere penitent, and piously partook of the sacrament, and busied himself, during the short remainder of his days, in works of christian charity, we take our leave of Dr. Warton, by quoting his own account of the man, whom he found a sceptic and left a Christian.

After the last conversation I saw Mr. Compton several times, and talked with him as usual. His faith and repentance appeared to me to be both of them lively and sincere; and I was glad to perceive no tendency whatever to fanaticism about him, either in his language or conduct . . . He always discovered a

proper self-humiliation, and a true distrust of himself. Because he had undergone an entire change of heart and sentiment; he did not, therefore, assure himself of his indefeasible salvation, or arrogantly assume that he was sealed for heaven. He looked back upon his past life, and was abashed in his own eyes; and looked forward, not indeed without the hope of a modest diffidence, but still with much of its fear and trembling . . . Of this feeling I greatly approved. I am shocked, and my blood almost runs cold within me, when I hear, as I too often do, of the greatest of sinners, with no time for solid repentance, quitting the world with all the religious assurance of the greatest of saints; dying, in short, in the worst of causes, as if they died in the very best . . . It is a bad example for others; it is deeply hazardous for themselves. The conviction of the certainty of salvation is not salvation itself; it may be a most dangerous downfall.—Vol. IV. p. 231.

No man can read these volumes without veneration for the character and principles of its author, nor without being convinced of the *usefulness* of the holy calling of a Parish Priest. The younger Clergy will see how admirably Dr. Warton contrived to adapt himself to "all sorts and conditions of men." Contemplating the blessed fruits of our Rector's assiduity, they will learn to estimate the importance of visiting the sick within their respective parishes, and know how to take advantage daily of the openings which may be afforded them, for promoting religion. Upon the recommendation of the Clergy, indeed, we have no doubt "that many persons may be tempted to peruse the book, and may find, unexpectedly, their fancy pleased, their knowledge increased, and their hearts touched and improved."—*Preface*, p. viii.

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## LITERARY REPORT.

### NOTICE OF BOOKS.

*Religious Discourses.* By a LAYMAN.  
London, Colburn. 1828. 8vo. pp.  
79. 4s. 6d.

SIR Walter Scott in a pulpit! the author of *Waverley* in lawn sleeves! and with all the formality of a *Nolo Episcopari*! In sober truth, the gifted baronet has "cordially granted" the request of a friend, to publish for his benefit two Discourses, written originally for the sole use of that friend during his theological studies; at the same time that he does not "willingly consent" to their publication, lest he should appear to meddle with matters for which he has no commission. The author's object in their composition, was "to show that a rational and practical discourse was a task more easily performed, than his young friend seemed at the time disposed to believe:"

and we have little doubt that they were written *currente calamo*. There is nothing particularly striking in them; and when we have said that they are two good Sermons, calculated rather for private perusal, than for public delivery, we are sure that the excellent author will expect and wish no other decision. Of the two discourses, the first is a doctrinal comparison between the Jewish and Christian Dispensations; in which there is no novelty, except a curious simile between the ~~sermer~~ *sermer* and the moon; which is certainly more poetical than just. The latter is a running paraphrase on the first Psalm, descriptive of "the blessedness of the righteous;" in which we meet with the following passage: "A person, distinguished as much for his excesses at one period of his life, as he was afterwards for his repentance, mentioned after his happy change, that

one day when he was in the full career of wit and gaiety, admired by the society of which he appeared the life, while all applauded, and most envied him, he could not forbear groaning inwardly and saying to himself; *Oh that I were that dog!* looking on one that chanced to be in the apartment." (p. 71.) This anecdote is told by Doddridge of Col. Gardiner, in his singular life of that singular character: a work, by the way, which is one of more dangerous tendency to the cause of rational piety and true religion, than any of the kind with which we are acquainted. With respect to the introduction of the incident into Sir Walter's discourse, we confess that it reminds us strongly of the pious ejaculation of an itinerant preacher in favour of himself and his hearers: *Oh that we were all old hens!* Our readers have probably heard the story.

These are the only two points with which we have not been perfectly satisfied in this pamphlet, and we may be thought perhaps hypercritical and fastidious. Gladly therefore would we make amends by producing a specimen of an opposite description, but the whole is of that equable merit, which makes the selection of a particular passage somewhat difficult, and of course, in the present instance, unnecessary, as the work will be in every one's hand. The language is highly characteristic of the talented author; and the pamphlet cannot be read without admiring the versatility of his genius, and the diversity of his erudition.

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*Of Confession and Absolution, and the Secrecy of Confession, as maintained by the United Church of England and Ireland, and as opposed to the Statements of Modern Romanists, and their Advocates, both in Writings, and before Parliamentary Committees.* By Rev. H. J. Todd, M. A. F. S. A. and M. R. S. L. Chaplain in Ordinary to His Majesty, and Rector of Settrington. 1828. London. Rivingtons.

Let the Papists say what they please, it is nevertheless a most distinguished feature in their Creed, that *no faith is to be kept with heretics*; and the very means which they have employed to make us believe otherwise, are the most convincing evidence of the fact. The

measures which they have ever adopted in order to obtain political power have formed an unvaried series of *invidious* machinations against the Protestant Church; and in nothing is this more manifest, than in the artifice to which they have, of late years more especially, resorted, of asserting that there is no material difference in the tenets of the respective Churches of England and of Rome. That this declaration is a breach of faith of the most shameless description, will abundantly appear from a perusal of Mr. Todd's pamphlet, who, in the particular case of Absolution, has shewn its utter falsehood, and exposed the design for which it has been fabricated. Having first set in array against each other the unflinching avowals of the early Catholics and the qualifying assertions of Mr. Butler, and Drs. Milner and Doyle in modern times; and having produced a Popish document of the year 1662, in which this "underhand" method of proceeding is recommended; Mr. T. adverts to the firm opposition of Cranmer and Bale, against the Popish doctrine of Absolution and auricular Confession, and to the formation and revision of our Liturgy in direct opposition to these unauthorised tenets. After an allusion to the want of candour in Mr. Butler and Dr. Milner in their reference to the first publication of this Liturgy, the author proceeds to point out the discordant features in these doctrines, as maintained by the two Churches respectively, by a comparison of the statements respecting them as contained in the Romish Councils, and the writings of their most esteemed advocates, and in the Articles, Homilies, Canons, and other authorised documents of the English Church. The opinions of the most eminent Divines are then produced; and the pamphlet concludes with the following remark.

"Finally, our Church with sound judgment, and true piety, wholly opposes the noted Trentine Canon, upon which the doctrine of Romish Confession to this hour rests; namely, "if any shall deny sacramental confession to be instituted by divine right, or to be necessary to salvation; or shall say, that the manner of confessing secretly to the priest alone is not of the institution and command of Christ, but a human invention; let him be accursed."



She denies this, we have seen; and, with it, she denies sacramental absolution in any sense whatever. In short she asserts, in the words of one of her ablest sons, that "the confession that is necessary to the obtaining our pardon, must ever be understood of confession to God. Whosoever humbly and sorrowfully confesses his sins to Him and endeavours to forsake them, such a man shall find pardon whether he confess to men or no. THIS IS THE PROTESTANT DOCTRINE; AND LET US ALL ADHERE TO IT, AND PRACTISE IT."

While upon this subject, we may as well notice a small volume of Discourses (seven in number) upon the General Confession in the opening of the Liturgy; by the Rev. Thomas Bartlett, rector of Kingstone. Calvinism does not exactly suit our taste:—otherwise we should say they are above mediocrity.

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*Historical and Biographical Atlas, or Charts of Sacred and Profane History and Biography, from the Creation to the Birth of Christ. By JOHN BURCE, Author of an Introduction to Geography and Astronomy. 1828.*

This Atlas consists of ten well engraved folio plates, the object of which is to exhibit at one view, the history, the biography, and the miscellaneous events of each period. The author notices the principal publications which have preceded his on the same subject, and we think he shews, successfully, that his work deserves the patronage of the public as well for the novelty of the plan as for its utility. "Nor is the author without hope that the christian reader, whilst perusing the Sacred Volume, will find the Atlas useful, in enabling him to obtain a distinct and connected view of the history of the people of God; and of seeing the various periods when the Old Testament Prophets lived. It will also give an additional interest to trace the connexion between sacred and profane history." The Atlas has, we must notice, an useful 'Companion,'—a summary of Ancient History.

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*Christian Readiness. A Sermon, preached at St. Andrew's, Holborn, on Sunday Afternoon, March 2, 1828,*

*occasioned by the Sudden Death of OLIVER HATCH, Esq. late Treasurer of the City of London National Schools, &c. By the Rev. ROBERT BLACK, Curate and Alternate Afternoon Lecturer of the said Parish, and Honorary Secretary to the City of London National Schools. Rivingtons.*

"The memory of the just" is not only "blessed" in itself, but may well be rendered applicable to encourage in their survivors an imitation of the good deeds, which they performed during their earthly pilgrimage. In furtherance of this end, Funeral Sermons cannot fail of being eminently useful; especially if delivered while the recollection of one who has departed in the true faith and fear of God is still fresh in the minds of the audience, to incite them to follow his good example. Such an opportunity was seized by Mr. Black, upon an occasion of all others most calculated to produce so desirable an effect. The true philanthropy of Mr. Hatch, his eminent services and unwearied zeal in promoting the interest of the Church, and more especially his entire devotion both of his time and wealth to the support of the National Schools; and the pure and disinterested motives by which he was actuated throughout his good and useful life, were duly estimated by all who knew him: and it is no idle panegyric which Mr. B. has pronounced upon his departed friend. From Luke xii. 35, 36, the excellent preacher urges the necessity of being always in a state of preparation for death; and proves, from the instance of Mr. Hatch, that such a state is easily rendered compatible with the most busy scenes of life. At the end of his discourse Mr. B. has subjoined a private meditation and prayer, composed by the lamented deceased, which affords the most striking evidence of his habitual piety and devotion. We have not hesitated to copy them into another part of our present number.—(See p. 338.)

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*An Introduction to the Critical Study and Knowledge of the Holy Scriptures. By T. H. HORNE, M.A. Sixth Edition. London. Cadell. 1828. 3l. 3s.*

Mr. Horne is really indefatigable. Not content with having given to the world the most useful and complete body of the theological information ever published; every edition of his excellent work comes forward with increased claims to public attention. The sixth edition, which has just appeared, has been very considerably improved; and by a new arrangement of the second and third volumes, a great part of which has been re-written, and in some instances condensed, the author has been enabled to introduce nearly two hundred pages of new and valuable matter. A great addition has also been made to the Bibliographical Index; and in short no labour has been spared to render the work worthy of that attention, which it has so justly received. We cannot conclude without speaking in terms of the highest praise of the liberality of the publisher, who has furnished the work, printed as it is on a larger paper, with a beautiful new type, at the old price of the former edition. In truth, Mr. Horne's book is the *cheapest*, as well as the most useful, which has ever been offered to the public.

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*A Monitor for Young Ministers of the Gospel: in a Series of Letters from a Father to a Son.* London. Longman and Co. 1828. 12mo. 7s.

There is so much sound sense, solid argument, and sober advice in this little volume, that we cannot be too earnest in recommending it to those for whom it is more immediately designed. The light in which the writer has viewed the principles by which the younger clergy should be actuated in the performance of their duties, in their amusements, and in society, is that which every rational Christian must admit to be most correct and judicious. We may safely affirm that if the clerical character were generally formed upon the model which is here exhibited, the cavils which are raised by the thoughtless on the one hand, and the fanatic on the other, against the sacred profession, would be rendered far less frequent, or, to say the least, far more groundless.

*The Substance of a Sermon, preached in the Church of the United Parishes of St. Andrew by the Wardrobe, and St. Ann, Blackfriars, London: on Sunday, March 2, 1828, in consequence of the Fall of the Brunswick Theatre.* By JOHN CLEMENTSON, Lecturer of the said United Parishes. Seeley & Sons. 8vo. 1s.

We treat our readers with the following morceau from this precious tirade against our venerable Establishment, which the author has dignified with the appellation of a *Sermon*!

It is true that to the doors of our Metropolitan Churches are annually attached a list of Clergymen, appointed to preach in Lent. But are they all distinguished as men of God, who *blow the trumpet in Zion*,—Watchmen who *sound an alarm in God's holy mountain*,—as Sons of Thunder, who make the *inhabitants of the land tremble*, and mourn and turn to the LORD? Or are not many of them men, who wink at the prevailing corruption,—Men whose ministerial apathy leaves unruffled the stagnant pool,—Men whose indifference confirms and perpetuates the formality of the Church of England's fast?

This, gentle reader, is from the pen of a man, who calls himself a Clergyman of the Church of England, and was actually delivered in one of the Parish Churches of this Metropolis. But how dares Mr. Clementson to calumniate from a London pulpit a set of men, who, whether we regard their public usefulness or private virtues, rank among the most worthy members of the community? Although we wonder at the effrontery of the gentleman, we are well acquainted with the motive which suggested the attack; that most *Christianity* of all christian graces, *Revenge*! Be it known that in one or more instances, it has been thought proper by these *Lent Preachers* to exclude Mr. C. from *their pulpits*, in consequence of the known heterodoxy of the tenets which he inculcates. There is abundance of proof in the sermon before us, that they did not act unadvisedly; but we forbear to stain our pages, and nauseate the public, by any additional specimens. The thing is beneath criticism: and the author of course never saw the inside of a College.

*The Holy Week.* London: Rivingtons. 1828. 12mo. 5s.

This is really a delightful little book. The whole scheme of Christian Redemption is familiarly explained, and practically improved, by means of Dean Stanhope's excellent Commentary on the Epistles and Gospels for Passion Week; together with that on the Easter Holy Days digested into one discourse. There is ample matter for devotional exercise; though perhaps a suitable prayer at the end of each day's meditation would have rendered the work somewhat more complete.

#### FINE ARTS.

*Salvator Mundi in Gold.*—Every tasteful admirer of the Fine Arts will recognize this head of the Redeemer to be from the celebrated original in the possession of the Marquis of Exeter, which attracts so many visitors to Burleigh House. It is executed in a soft and delicate style of engraving, extremely well calculated to give the calm and benign character which the subject requires, and which this head so eminently possesses, assisted, as we think it is, by the new style in which it is given to the public—worked in gold upon enamelled paper. It is published at 7s. 6d.; a price so reasonable, that it is evident the artist (J. W. Cook, 37, London-Road) calculates on an extensive sale, which we think the beauty of this head will ensure to it.

#### WORKS JUST PUBLISHED.

Lectures on the Criticism and Interpretation of the Bible, with Two Preliminary Lectures on Theological Study and Theological Arrangement. New edition. To which are now added, Two Lectures on the History of Biblical Interpretation. By Herbert Marsh, D.D. F.R.S. & F.S.A. Lord Bishop of Peterborough. 8vo. 14s.

Horæ Catecheticæ; or, an Exposition of the Duty and Advantages of Public Catechising in Church; in a Letter to the Bishop of London. By W. S. Gilly, M.A. 12mo. 5s.

A Compendious View of the Proofs of the Authenticity and Inspiration of the Old and New Testaments. 12mo. 3s.

An Historical Inquiry into the probable Causes of the Rationalist Character, lately predominant in the Theology of Germany. By E. B. Pusey, M.A. 8vo. 7s. 6d.

The Sacred Calendar of Prophecy. By George Stanley Faber, B.D. 3 vols. 8vo. 1l. 16s.

The Harp of Judah: a Selection of Poems relative to the Conversion of the Jews, and to Missionary and other Religious Societies. Foolscap 8vo, in cloth. Price 3s. 6d.

Elements of Self-Knowledge and Improvement, comprising a familiar View of the Intellectual Powers and Moral Characteristics of Human Nature. Designed as an Introduction to Mental Philosophy, and principally adapted for Young Persons entering into active Life. By Thomas Finch. Third edition. 12mo. Price 4s.

The Commission and consequent Duties of the Clergy, in a Series of Discourses, preached before the University of Cambridge, in April, 1826. By Hugh James Rose, B.D. 8vo. 8s.

#### WORKS IN THE PRESS.

The Life and Times of Archbishop Laud, by John P. Lawson, M.A. is preparing for Publication, in 1 volume, 8vo.

The Rev. Richard Warner will shortly publish an edition of the Book of Psalms according to the Authorized Version, with practical Reflexions and Notes, in one 8vo volume.

Wyckliffe's Wycket, (a Treatise against Transubstantiation) reprinted verbatim from the Nuremberg edition of 1548, edited by the Rev. T. P. Pantin, M.A. of Queen's College, Oxford, is announced for early Publication.

Annotations on the Apocalypse; intended as a Sequel to those of Mr. Elsley on the Gospels, and of Mr. Prebendary Slade on the Epistles; and thus to complete a Series of Comments on the whole of the New Testament, for the use of Students in Prophetic Scripture. By John Chappel Woodhouse, D.D. Dean of Lichfield.

Speedily will be published, a Statement relative to Serampore, supplementary to the "Brief Memoir." With an Introduction, by the Rev. John Forster.

## MISCELLANEOUS.

### THE CHURCH MISSIONARY SOCIETY.

NONE of our readers can be ignorant that there exists at present a Society under this name, one avowed object of which is the dissemination of the doctrines and principles of the Church of England amongst the heathen. For this purpose clergymen are appointed and fitted out to labour in the uncultivated places of the spiritual vineyard, and to give periodical reports of their several successes. Of the excellence of such a principle no doubt can be entertained by any member of the Church; and the fitness and necessity of such an institution long ago commended itself to the sense of the Church, when the celebrated Society for Propagating the Gospel in Foreign Parts was constituted. But since the constitution of this Society, and its universal support on the part of all that is authoritative in the Church, it must appear extraordinary that *another* Society, professing *exactly* the same objects, should arise. The Bible Society has asserted its distinction from the Society for Promoting Christian Knowledge, by professing to advocate a more Catholic principle, and to combine in one irresistible phalanx the whole host of Christian believers; but the Church Missionary Society does no such thing; it professes to teach the doctrines of the Church through the agency of the ministers of the Church; its objects, as avowed by its officers, are neither preparatory, nor collateral, nor auxiliary to those of the Society for the Propagation of the Gospel; but they are in strictness IDENTICAL with them.

We mean not here to impeach the *sincerity* of those who avow these objects and these motives; but we cannot lend our approbation to their *judgment*. The course which they have taken is most extraordinary when compared with their profession. They seem to have quite forgotten the oft-told tale of the bundle of sticks. Did the numbers of the Church Missionary Society accede to the lists of the old and authorised Society, their aid would be powerful and effective. But acting by themselves, they weaken the hands of that Society by subtracting from its contributors, while they decline that strength which they might otherwise possess from the influence and authority which marshals the operations of the old Society.

That this is not only the necessary *tendency* of such an institution, but that these have been its actual *consequences*, facts will demonstrate. The Society for the Propagation of the Gospel is very inadequately supported, as its own reports evince;—reports, which, however calumniated by men unfavourable to *all* religion, are yet sanctioned by such *authority* as permits not any *honourable* man to call their financial correctness in question. Now it is but fair to presume that all such persons as were willing to contribute money to the objects of that Society, would have contributed it to the Society itself, had no other channel existed; and, therefore, it might have been expected that all the money which the Church Missionary Society has collected since its establishment, would have passed through the hands of the original Society: inasmuch as it is impossible to conceive that those whose

objects were the spiritual interests of the Church, would have placed less confidence in the high official names, which give their strength to that Society, than the respectable, but far less authoritative, conductors of the other. And that such money must, from the very circumstances, have achieved a greater good than it could have done in the hands of a less powerful and less authorised body, however zealous, must be apparent to all who reflect on the subject, and whose object is the dissemination of the pure Christianity inculcated by the Church of England.

The Church Missionary Society, in proof of the sincerity of their views, often appeal to the scholarships founded by them in Bishop's College, Calcutta, and to the support which they received from the learned, orthodox, and zealous Bishop Heber. But their sincerity is not the point contested; it is the policy of their institution which we impugn. That College, and the Christian world in general, will not be slow to acknowledge the obligation conferred by the Church Missionary Society, in the endowment of those scholarships. Nor will the patronage of the judicious Bishop Heber be any proof of the soundness of their policy. The situation which he held is one of such extraordinary difficulty and delicacy, that it can never be drawn into precedent to justify a similar course of action in positions essentially different. If Bishop Heber could have attained the object nearest his heart, no doubt he would have brought the whole of our Eastern Empire to the doctrine and discipline of the Church of England. But where *all* could not be obtained, the Bishop did not refuse to obtain a part. The great point was the conversion of the native population to the faith of Christ. On the attainment of this point, the missionaries of various sects were employed: even the Romanists were not inactive. The Bishop, therefore, had the winds and tides of sectarianism to contend with; and while he still kept in view the haven where he would be, he was obliged to make it by oblique approaches; and by using that portion of existing force which would act in the direction he contemplated, causes which he could not suppress he endeavoured to regulate. Nothing could be more essential to the attainment of the point desired, than to throw into the back-ground all the differences which existed among the various sects who strove to gain footing in India. With this view Bishop Heber countenanced all, and encouraged all. Had all preached the doctrines, and promoted the discipline of the Church, no doubt that great man would have been far better satisfied with the fruits of his labours. But though all did not preach the Church, all did preach Christ, and it was better that He should be preached imperfectly, or (in non-essentials) incorrectly, than that this vast peninsula should lie totally in heathen darkness. This the Bishop felt, and with this view he acted. Beside which, any cause which had operated to introduce distrust of Christianity among the natives, even in its least perfect forms, must have had its proportionate action on the labours of the Indian Church. Bishop Heber found the Church Missionary Society at work in India, and he gave them his support, as he supported the sectarians; and the Church Missionary Society enjoyed his patronage on the same principle which the sectarians did, and on no other.

The whole subject, however, assumes an entirely different complexion, when these circumstances are removed. Differences of religious opinion in this country are too notorious to be concealed, while their nature is such as not to bring doubts on the object of difference to any well-informed mind. There is no reason why our Bishops should give their countenance or patronage to any private or schismatical views of Christianity. Believing "the faith once delivered to the saints" to have been faithfully preserved in the bosom of the English Church, they judge harshly of no man, but they wisely and piously bestow their benevolence on those institutions, in which that faith is preserved and communicated. In aiding the religious proficiency of their brethren at home, they avail themselves of the channel of the Society for Promoting Christian Knowledge. They have a society for the same purpose abroad. And why should more than *one* such society exist? Upon what principle of advantage to religion, or to the Church, can the friends of another society, *for exactly the same purposes*, take their ground? Surely unity of purpose requires unity of agency, and unity of instruments; any other means must necessarily impair the general strength, for it will look like dissent, and it certainly will be disunion. Bishop Heber, we know, countenanced all sects, not that he held their opinions alike, or indifferent, but because he had to contend with an evil to which all minor ones were incomparable. But no churchman, who does not stand in that peculiar situation, that it is his *duty* to afford assistance to the preaching of dissenters, can be bound to support the Church Missionary Society, *while*, though no dissenters from the doctrine and discipline of the Church, yet are so far hostile to the interests of the old incorporated Church Society, that they reduce its numbers and weaken its resources, without substituting an equivalent in permanency and authority with the country.

That the Church Missionary Society is regarded by the Dissenters not as an auxiliary, but an impediment to the interests of the Church of England, may be fairly inferred from the following report of a speech made by the Rev. Charles Simeon, at the meeting of the Cambridge Church Missionary Association. The Report is extracted from the local paper, the Cambridge Chronicle; and there is no reason to suppose it incorrect.

"There was one consideration which the Secretary of the Parent Society had left unnoticed: he alluded to the support which the Society might now receive from *Dissenters*. This was called the *Church Missionary Society*: but there were no Test Acts here. The Test Acts were now repealed, and the co-operation of *DISSENTERS* would show that *as we were ONE IN FAITH (!!!)* so we were also one in heart and in love."

This speech we consider most important. "The support which the Society might *now* receive from Dissenters!" Why *now*, or at any other time? So far as the Rev. Gentleman's meaning may be conjectured, *because the Test Act is repealed*. A most extraordinary *sequitur*. The Test Act imposed civil disabilities on Dissenters, but never restricted them from contributing to the interests of the Church, from which, we supposed, they were withheld by *conscience* alone, which would still continue to operate the same effects. Will the repeal of the Test Act produce one dissenting subscriber to the Incorporated

Society, reduced as its finances are? or to the Society for Building Churches, the last shilling of whose funds is exhausted? We are certain it will not. The Dissenters understand their game too well. But the reason of the distinction is plain. This Society is *called* the Church Missionary Society. This the Dissenters know; they know that, whatever its advocates may intend, it is, in effect, only *called* so; that its real tendency is to weaken the Church, and with this view they may conscientiously support it, without leave from the Test Act. Surely, however, Mr. Simeon exceeded the sanctions of his brethren, when he argued that they and the Dissenters were ONE IN FAITH. The conscientious Dissenter we respect; but if he be one in faith with us, then is he no Dissenter at all, and the term is a misnomer. If the co-operation of Dissenters would show that they are one in faith with the Church Missionary Society, it would prove either that the Dissenters assume this name without understanding its meaning, or that the Society asserts an appellation to which it is in no respect entitled.

In the provincial and auxiliary branches of this Society, much is said and done, which, however it might please Mr. Simeon, must, we suppose, be unpalatable to a Society thus constituted. We have known an instance where a Dissenter volunteered to move a resolution at one of their subordinate periodical exhibitions, and where a *large* majority of the Committee were in favour of intrusting it to his care. But we never heard a single instance of interference on the part of the dissenting interest in the affairs of the Incorporated Society; although that Society is not called a CHURCH Missionary Society, and does not so prominently advance the precise character of its tenets. Such facts are strong presumptions that the Dissenters regard the Church Missionary Society as only "*called*" so, and being essentially, though unintentionally, a very different thing.

We are antiquated enough to be, and bold enough to profess ourselves, FRIENDS OF CONSISTENCY. We cannot bring ourselves to believe so ill of our National Church as to suppose that we may not be consistent in her communion, and yet not infringe "the bond of peace" with the Dissenters; and if we cannot also embrace "the unity of the spirit," that is no fault of ours. Men are allowed to dissent from our doctrines and discipline, and enjoy their own, so far as is consistent with the political rights of all. We may live in perfect Christian harmony with the Dissenters; but that we should advocate their doctrines, and advance the interests of dissent at the expense of the Church, is really too much to expect, even in this liberal age. Either their cause is better than ours, or it is worse. If we think it better, let us give up our own, and join it. If we consider it worse, let us have the consistency "to refuse the evil, and choose the good."

Doubtless unity of object and feeling in a religious cause is a most commendable thing; and the Scriptures are earnest in the inculcation of it. But when we read this duty in the Scriptures, let us be careful to read *the whole duty*. If the Dissenters are so very "liberal" as to encourage our missions, *when they have missions of their own*, let them make one step more, and it will give them the credit of consistency as well as that of liberality; let them return at once into the bosom of the

National Church. For surely it would not cost their consciences more to attend the communion of the Church, than to provide for the extension of that communion. If the instance of Bishop Heber be alleged, we have before said, it is nothing to the point. The Dissenters are not obliged to encourage any opinion, save their own, as the Bishop was; and, to do them justice, they seldom bestow their encouragement in any other way. The fact that they have an understanding with the Church Missionary Society, is therefore the strongest argument that the effects of that Society are considered, by them at least, not to be favourable to the Established Church.

The time therefore is now arrived when all the sound members of the Church Missionary Society, who engaged in it with the objects which they avowed, should be practically sensible of what they are effecting; draining the resources of a much more effective and much more authoritative body, and opening a point whence the malice and worldly-mindedness of dissent may insensibly establish itself, and run up a battery against the Church. We do not mean to attribute malice and worldly-mindedness to the Dissenters as a body; but that such qualities as these exist among them, even themselves must allow, unless they assert superhuman pretensions. Wherever these do exist, it is obvious how they will be exercised. Let those who really perceive the danger, and are sincerely friendly to the advancement of the doctrine and the discipline of the Church among heathen countries, because convinced that therein are contained the soundest views and the most effective ministrations of the Gospel, transfer their subscriptions to the Incorporated Society, where there is no danger from schismatical ambuscades; and, if the dregs of the Church Missionary Society should fall into the hands of the Dissenters, we shall have the advantage of coping with an open adversary, instead of perpetually guarding against a domestic foe.

Ζεῦ πάτερ, ἀλλὰ σὺ ῥῦσαι ὑπ' ἡέρος υἱας Ἀχαιῶν  
Πόλησον δ' αἰθρην· δὸς δ' ὀφθαλμοῖσιν ἰδέσθαι·  
'ΕΝ ΔΕ ΦΑΕΙ καὶ ὄλεσσον, ἐπεὶ νύ τοι εὐαδεν οὕτως.

Hom. IL. XVII. 645.

## STATE OF SLAVERY AT THE CAPE OF GOOD HOPE.

Vicarage, Bedford, Middlesex, March 8, 1828.

MR. EDITOR.—In various Magazines of the day, it appears to me, that full justice is not done to the efforts of benevolent Englishmen in our colonies to alleviate the hardships of slavery; and as that subject has of late employed the attention of Parliament and the public, this want of candour becomes more remarkable and offensive. In the New Monthly Magazine, and in a pamphlet appended to the Christian Observer of March, much invective is levelled against the local government of the Cape of Good Hope, while no allusion is made to any attempts to lessen the miseries of slavery in that settlement. This omission, if it arise from ignorance, impugns the knowledge—if from design, the honour of such writers; in either case it weakens the value and credibility of their statements.

It is not my intention—nor have I the means—to vindicate generally



the Cape government, or its conduct on this point; but having resided at the Cape of Good Hope during the *whole* of Sir John Cradock's (now Lord Howden) government, I can most confidently aver, that every effort was made by his Lordship to protect the rights and vindicate the wrongs of the slave, Hottentot, and apprentice (or prize negro). His Lordship *found* slavery at the Cape, and he had no power to annul it; but he had both the power and the will to lessen the mischiefs and miseries of an existing and *legal* evil. To prove the reality of his Lordship's benevolence on this subject, I enclose to you copies of two Sermons,\* which I preached at Cape Town; which Sermons were printed at the Government Press, translated at his Lordship's desire into Dutch, and officially dispersed through the colony. The Cape swarms with missionaries of different sects; while their registers in England are loud and incessant in their praise. I do not quarrel with their zeal. I would only endeavour to excite those periodicals, avowedly attached to Church and State, to do common justice to the friends of both. A stauncher friend to the Church of England does not exist than Lord Howden; a more benevolent man there cannot be. No Governor could more deeply and sincerely deplore the evils of slavery, or more actively and uniformly labour to lessen them. True to the interests of the Church to which he belonged, he was yet the kind patron of all missionaries. His grant to the London Missionary Society of a large and valuable tract of land in Albany, called, by his Lordship's express desire, Theopolis; and his unceasing and generous patronage of the Moravian settlements, both at Bavian's Kloof and Groene Kloof, sufficiently attest this.

With respect to the cruelties and injustice of slavery, in all right minds there can be but one feeling. As to the best mode of putting an end to these evils, it is not my present intention to hazard an opinion; but I cannot permit the humane exertions of such a man as Lord Howden, to be slandered or passed by. I hate slavery as cordially as the most zealous and reckless of emancipators. I raised my voice manfully and fearlessly against its vices, in the midst of those who justified its enormities, and fattened on its wrongs; and in all my views and exertions I was cordially aided by his Excellency, the then Governor, Lord Howden.

On one point we may rest assured, that it is not by ex-parte statements good will result, either to this or any other cause, however valuable the object, or even blameless the motive. Nor is it very encouraging to the efforts of either present or future Governors of colonies to find, that their predecessors, who, surrounded with local difficulties and conflicting interests, have honestly dared to do their duty, are unjustly arraigned or intentionally forgotten.

Lord Howden could not abolish slavery; but he ameliorated its condition to the utmost of his power, *consistently with the safety of the white population*. Prudence is as far removed from apathy, as Quixotic from genuine philanthropy. It is a very easy matter, and popularity is purchased at a very cheap cost by so doing, to indite

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\* These Sermons we have read; and we think that the arguments used in them for the amelioration of slavery, would satisfy the mind of every just and *wise* abolitionist.

sentimental essays, or invidious criticisms, on colonial topics, in this country; but let such writers personally visit the scenes they so glowingly and fluently describe, and they will *there* learn the value of that rare and arduous virtue—the performance of duty in the midst of actual and pressing perils.

I beg to remain, Sir, your very faithful servant,

ROBERT JONES, D. D.

Formerly Senior Chaplain at the Cape of Good Hope.

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#### ON GENESIS IV. 1.

MR. EDITOR.—The expressions used by Eve on the birth of her first-born, “I have gotten a man from the Lord,” Gen. iv. 1, have given rise to long and eager disputes; and it must be allowed to be no easy matter to ascertain their meaning. The writers who have discussed the subject may be divided into two classes—those who think that she intended nothing more by them than to acknowledge the peculiar favour and blessing of God in enabling her to conceive, and bring forth a son,—and those who consider them as an expression of her belief, either that Cain was the promised seed that should bruise the serpent’s head; or that she then obtained a proof that the promise of the Messiah would be fulfilled. No other mode of interpreting the words can be reasonably adopted, than to explain them in reference either to Eve’s thankfulness to the Deity in giving her progeny, or to her gratitude and exultation in the thought that the divine promise of a great Deliverer was then accomplished, or about to be accomplished. Names of such distinguished merit are ranged on both sides, that it is impossible to say which way the balance preponderates; and if the question can be determined at all, it must be by the application of that criticism which forms the basis of all sound biblical interpretation.

The verb used by Eve in her ejaculation is קָנָה *kana*, respecting which Michaelis observes, “*adquirendi, emendi, possidendi*, notionēs certæ, videntur tamen illis et alia, *pariendi, creandi, parandi, addenda;*” and in proof appeals to Gen. iv. 1. xiv. 19, 20. Deut. xxxii. 6. Zech. xiii. 5. Job xxxvi. 33.\* The first of these texts must be left out of consideration, as being the passage in dispute. In the second, God is styled “the *possessor* of heaven and earth;” in the third he is called “thy father that *hath bought* thee;” and so the Psalmist addresses God, “thou hast *possessed* my reins;” Ps. cxxxix. 13; in all which texts the verb is used, and ought to retain its usual sense of *possessing* or *acquiring*. The fourth, according to the authorised version, is, “I am an husbandman, for man *taught me* to keep cattle from my youth;” which, though sanctioned by the Targum and some modern translations, cannot be endured, the sense being clearly, as Archbishop Newcome renders it, “I am a man that tilleth the ground; for *another* man (or rather, *a man*) hath possessed me from my youth; or, as Dr. Blaney’s version is, “for a man hath had the property of me.” The

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\* Supplem. ad Lex. No. 2273. See also Lex. Cocceii ed. Schulz. & Simonis ed. Eichhorn.

meaning is the same if it be rendered, with Rosenmüller, "nam emit me aliquis a pueritia mea."\* The last text is Job xxxvi. 33. "the noise thereof sheweth concerning it, the *cattle* also concerning the vapour;" where it is sufficient for my purpose to remark, that, whatever may be the meaning of the verse, the Hebrew word rendered *cattle*, cannot have any signification which would go to prove that the notion *variendi* ever belongs to the verb.

From this examination of the passages where *kana* has been supposed to have the sense of *pario*, it is obvious that not one of them has a reference to the process of human generation. It occurs in Prov. viii. 22. which, in another publication, I have rendered, "Jehovah possessed me, the beginning of his way, before his works of old," and have applied it to the divine and eternal generation of the Son.† To the view of this chapter which I then took I still adhere; but at any rate the verb must be allowed to be there predicated of some divine attribute or operation, if not of the eternal Logos; and, consequently, not of any human birth. We must, therefore, conclude that, setting aside Gen. iv. 1. it is never applied to the production of human offspring.

It is remarkable that Eve calls her first-born שׂוֹן, *ish*, a man; though I believe no example can be produced when it signifies a child. It sometimes denotes a male, in opposition to the female, as Gen. vii. 2; but, if I am not mistaken, it always, when applied to an individual of the human species, denotes an adult, one who is of virile age.

The variety of renderings of אֵת יְהוָה, *eth Jehovah*, considering that no difference of opinion can reasonably exist as to the meaning of one of them, is truly wonderful.‡ By most of the ancient, and many of the modern translators, the former little word, which has occasioned the main difficulty, is taken for a preposition, and variously rendered "from the Lord," "with the Lord," "by the Lord," "according to the Lord."§ As this particle occurs above 8000 times in the Hebrew Scriptures, examples may doubtless be produced of each of the senses annexed to it in these versions. He who, without an undue bias to a preconceived opinion, shall examine the collections of Noldius, will scarcely be disposed to deny the truth of this observation. For my part, I freely acknowledge that it is often used as a preposition, denoting *ab, cum, per, secundum*; but it by no means follows that it must be so taken in the place under examination, for it is also frequently used as the sign of the accusative case, and in which way it is to be understood here must be determined by other considerations: Let it first be inquired, what can be inferred from those renderings which take *eth* for a preposition, supposing them to be just.

\* Michaelis, Supplem. Nos. 2273 and 2275, proposes to divide the text differently, and to read it thus וְאֵרְסָה קְבִי, and to render it, "ager enim fuit peculium a pueritia;" which is justly rejected by Rosenmüller; Scholia in Zech. xiii. 5.

† Attempt towards an Improved Translation of the Proverbs of Solomon, 8vo. 1819.

‡ Hewlett, in his note on the place, says, "Some suppose that 'Lord' here refers to her husband, and that she expresses her joy on being delivered of a male child, agreeably to God's benediction, ch. i. 28." But surely no one can entertain such a suspicion who examines the original: for who ever heard of the incommunicable name יְהוָה being given to a woman's husband?

§ They may be seen in Pfeiffer, Dub. Vex. Scr. 11.; Poli Synop. & Critici Sacri in loc.

Now it may be asserted that, even on this supposition, we shall not be compelled to reject the explanation which refers the expressions to the promised Redeemer. Eve may still be understood to declare her belief that she had, at the birth of Cain, obtained the expected Deliverer, or the proof that he would at some time appear in the world, from the kindness of Jehovah, with his aid, through his favour, or according to his great mercy. If such an interpretation is neither forced nor unnatural, which surely will be readily granted, it will not be proved that the words are a mere expression of gratitude to heaven for the blessing of offspring. Hence, should it be possible to establish satisfactorily any of the translations before-mentioned, the reference to the Messiah may be admitted.

But further, the ascription of divinity to him will not thereby be necessarily excluded. The words *ish eth Jehovah* may mean "the man from Jehovah," the Deliverer who was expected from God, the anthropomorphic Word; or "the man with Jehovah," him who united the divine and human natures in one Christ; or "the man" who was appointed "by or through Jehovah" to be the Redeemer of the world.

It would be ridiculous to contend that these inferences must be adopted; but we shall not greatly err if we denominate them quite as probable as any other interpretation, if *eth* be taken as a preposition. Nay, we should be justified in declaring them more so; for if nothing more had been intended than an expression of gratitude for the blessing of offspring, the Hebrew would most likely have been ביהוה עם יהוה, מידוה; which are employed according to the usual idiom to express "by the divine aid or favour," "*Deo juvante*," as will be evident by consulting in the original, Deut. xxxiii. 29. 1 Sam. xiv. 45. Ps. lx. 14. cviii. 14. Jer. iii. 23. Isa. xlv. 17. Hosea i, 7.

The phrase *ish eth Jehovah* is, indeed, without example in the sacred writings; a circumstance which rather confirms the idea that something more was meant by Eve than a mere acknowledgment of gratitude to God for the birth of her son, as that might have been expressed, without ambiguity, in phraseology usual with the Hebrews. The inspired historian, we may rest assured, if he had taken the words for such an acknowledgment, would not have departed from the customary idiom. He must have had some motive for doing so, which cannot well be supposed any other, than his understanding Eve to declare her belief that she had, at the event which gave occasion to them, obtained the promised blessing of a Redeemer, or at least a proof that the promise would in due time be fulfilled. At the same time the evidence is not such as to remove all doubt. Room is still left for hesitation; and opinions might continue to be divided as to the propriety of explaining the words as a designation of the Messiah, descriptive of his divinity; though it cannot in reason be denied to be as probable, at least, as any interpretation of those renderings, where *eth* is construed as a preposition.\*

\* Gussenius, Comment. Ling. Heb. in voc. פֶּתַח. E. 2., who takes *eth* as a preposition in the sense of *cum*, offers a singular explanation, viz., "se jam possidere virum, qui sit suus, cujus ipsa sit domina;" as if Eve, in reference to her subjection to her husband, ch. III. 16., consoled herself, at the birth of Cain, with the notion that she had then gotten a man over whom her maternal rights gave her authority. But this is too absurdly whimsical to need refutation.

Some other translations have been proposed, which ought not to be overlooked. "I have gotten a man (a man-child) from the Lord," Dawson; "I have acquired a god-like man-child," Geddes; "I have gotten the man, according to the word of Jehovah," Kennicott. The expressions are understood in a very different way by Vogel in his Notes upon the Annotations of Grotius. Because Adam is said to have begot a son "in his own likeness," Gen. v. 3. בדמותו, *bidhmutho*, he supposes that *eth Jehovah* signifies the same as יהוה בדמות, *bidhmuth Jehovah*, and that Moses meant to indicate that Cain was begotten while Adam remained in the first state in which he was created. But the answer is obvious. There is not a shadow of evidence of any analogy between these two phrases; and so far from Cain being begotten during the pristine state of our first parents, it is expressly stated, that Adam, after the fall and expulsion from Paradise, "knew Eve his wife, and she conceived, and bare Cain."

Some again take *eth* for a substantive, as Schulz, who renders the phrase "*dono Jehovah obtinui prolem masculam*," because את (in Heb. letters נתן) signifies a *gift*: such likewise is the interpretation of Simon.\* But the Arabic word to which appeal is made is not the same as the Hebrew נתן, which it cannot therefore be supposed to illustrate; neither is there the least evidence that the latter is ever used in the Hebrew Bible in the sense of a *gift*, or *the act of giving*; nor, if such an instance could be found, would the interpretation resulting from it differ from that of those translators who understand *eth* as a preposition; for to describe offspring as the *gift* of God, is tantamount to saying, that it is *from, with, by, or through* Jehovah.

Of the various translations which have been hitherto reviewed, there is not one that can satisfy the cautious philologist. Those who render *eth* as a noun, rely upon mere conjecture, unsupported by even feasible grounds; and to those who construe it as a preposition, it may be objected that they offend against the Hebrew idiom; for, as we have seen, the proper phraseology for expressing the meaning generally intended by these versions is very different. I say generally intended, because some who have adhered to this method of rendering it, explain the phrase in reference to the Messiah, and such interpretation has been shown to be quite as probable as any other. Neither mode of translation, moreover, rests upon direct and positive evidence, equal to convince a cautious inquirer. It is not enough to shew that the words are *separately* used in the senses annexed to them; it must be shewn that they are so used in cases of *similar construction*. Is there, then, any example where *eth*, followed by *Jehovah*, is to be received as a noun? Is there any text, where, in a similar juxta-position, *eth* is to be construed as a preposition? Is there any instance of these two words being used to express "by, or through the favour of God?" None: none at least have been brought forward; and till some are produced, the negative may be safely taken for granted; and what stronger argument need we require against any rendering, than that it is opposed to the general idiom and construction? Nor even if a solitary instance can be found, will it make much difference in the case,

\* Schulz Scholia in Vet. Test. in loc.; Simonis Lex. Heb. in voc.

as being only an exception to that general usage, to which we are bound by every sound principle to adhere, till some urgent reason is given for departing from it. But none can be alleged in the present instance, except upon the assumption that one or other of the translations which have been reviewed *must* be true; which cannot reasonably be affirmed, so long as there is another *prima facie* equally probable.

Concluding, therefore, as we justly may, that the versions hitherto considered cannot demand our assent, it remains to examine whether there is not another supported by more satisfactory reasons. The confirmation of any particular interpretation of a passage overthrows, by necessary implication, every other. If the version about to be discussed can be proved to rest upon firm and unshaken grounds, all those above mentioned, by inevitable consequence, crumble into dust. We are therefore imperiously called upon to subject it to a careful and serious examination, as well by reason of the great importance attached to it, as of the eminent names by which it has been sanctioned, among whom may be numbered Schindler, Forster, Cocceius, Luther, Altingius, Pfeiffer, Helvicus, Schmidt, Hensel, Fagius, Pellican, Buddeus, Deylingius, Gill, Stackhouse, Edwards, Parkhurst, Faber. The version in defence of which this host of learned critics is arrayed is, "I have gotten a man (or rather the man), the Jehovah." But as no interpretation ought to be received on the sole authority of great names, the question recurs, whether it can be substantiated by the rules of expository criticism.—Into this discussion I propose to enter in my next communication.

I am your's, &c. &c.

G. H.

#### ΠΡΟΣΚΥΝΗΣΑΙ.

MR. EDITOR.—In the Christian Remembrancer for March and May, 1828, I find some learned remarks on the use of the term *προσκυνησαι*, Matt. ii. 2. I am not disposed to interfere with the discussion on foot, between your two correspondents on this particular point, but am induced to think, that one at least of those learned writers might be pleased to read what has been published by Dr. Nares, of Oxford, on the peculiar use of the term *προσκυνεω* by the *Evangelists*, as applied to our Saviour; being the substance of Three Sermons, preached before the University in the year 1816 or 1817. They are to be found in the same volume which contains the author's Discourses on the Three Creeds. To the best of my recollection, the ambiguity of the term is in no manner denied; but conclusions are drawn from the nature of the *transactions* and *incidents* recorded, so highly favourable to the doctrine of our Lord's divinity, as scarcely to admit of the low sense put upon the term by Unitarians, in those particular passages. Dr. N. has, at all events, considered every passage in the Gospels, in which the term is applied to our Saviour, as the object of the homage expressed by the word *προσκυνεω*, leaving every body to form his own opinion upon the cases severally adduced.

I am, Sir, your's, &c.

## RUBRICAL DIFFICULTY.

MR. EDITOR.—It is a point yet unsettled, and at the same time, I should think, of sufficient interest to elicit the research of some of your correspondents,—whether the ordinary service, or that appointed for the Holy day, should be read when a Sunday and Saint's day happen to coincide. By referring to the Almanack, I find this to be the case several times before Christmas; and in one instance, two stated festivals, namely, Advent Sunday and St. Andrew's Day, are in this predicament. Bishop Mant, in a Charge delivered in 1822, after stating the deficiency of the Rubric on this head, gives it as his opinion that the service for the Holy day should be used; except when it happens, as in the instance of Advent Sunday in the present year, that one of our Lord's festivals is so circumstanced. The arguments for this opinion are subjoined by the Bishop, in a note from Wheatley; and they appear to be satisfactory as to the choice of the Collect, Epistle, and Gospel. The Second Lesson frequently must be that of the Saint's day, as there is often a gap in the Calendar; but the First Lesson being generally from the Apocrypha, it is better, perhaps, to read the canonical chapter appointed for the Sunday, though the two services are thereby somewhat confused. But there is still a part of the Bishop's decision, with which I am not altogether satisfied. He thinks it clear, from other rubrics, that whichever service is adopted, only one Collect is to be read. Now it is true, that the Rubric speaks of Collect in the singular number, and that it directs it to be followed by a *Second* and *Third* Collect, both morning and evening. But there are still occasions when two *First* Collects, if I may so say, are appointed, as during Advent and Lent; so that I do not see why the Collect for the Sunday should not be added to that for the Saint's day, at Morning and Evening Prayer; the same being, of course, omitted at the altar, as in the cases mentioned above.

Being a young Clergyman, anxious to do all things decently and in order, and in strict conformity with the positive injunctions (when possible), and with the implied spirit of our excellent Liturgy, I am induced to submit the above remarks to your readers, in hopes that some of them will think it worth their while to investigate a question, which cannot be deemed unimportant.

Yours, &c.

QUERY?

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MEDITATION AND EVENING PRAYER,

By Oliver Hatch, Esq. late Treasurer of the City of London National School's, &c.

ANOTHER day is closing; how has it been employed? does the reflection of thy thoughts, words, and works, speak peace and consolation to thy mind? or does thy conscience accuse thee of having made no progress in virtue? has thy heart been lifted up to God with sincerity and devotion? or hast thou forgotten the great obligations to Him who made thee? Think, devoutly think, that thy life is hastening to a close; think that the bed is an emblem of the grave; it should

remind thee of the land where all things are forgotten! before thou give thine eyes to sleep, and thine eye-lids to slumber, renew the actions of thy life, and examine with the strictest search, whatever thou hast thought, spoken, or done amiss, in the course of this day; and when thou hast done this with honest impartiality, approach with reverence the throne of mercy, and pour forth thy soul before Him who made thee, in the filial language of dependent love, or the more exalted ardour of grateful praise, and say—

## EVENING PRAYER.

ALMIGHTY and everlasting God, my only support in this vale of misery, my supreme good, the joy of my heart; I humbly thank thee for all the mercies thou hast this day, and from time to time, bestowed upon me; I bless thee for my creation, preservation, and all the comforts and conveniences of this mortal life; but above all, I adore thy Divine Majesty, for the redemption of the world, by thy Son Jesus Christ, for the means of grace, and for the hope of glory: I bless thee, that while many are suddenly snatched off in the hardness and impenitence of their hearts, I am mercifully spared in this state of trial, that I might repent and be saved; may these thy mercies be so deeply impressed on my mind, as to bring forth in me the fruit of righteousness, to thy honour and glory.

Pardon, O God, the sins of my whole life, and especially those I have this day committed, in thought, word, or deed: these mercies I implore through the mediation of thy blessed Son Jesus Christ. Bless, I most humbly beseech thee, the whole race of man, and more especially bless the country to which I belong,—bless our sovereign lord the king, and all the royal family,—bestow the abundance of thy grace upon the clergy, that they may continue labouring to promote thy religion on the earth, remembering the solemn account they must one day render of the flock committed to their care: bless, O Lord, with thy choicest comforts, my relations and friends; give them grace to follow thy commandments in this life, that in the world to come they may have life everlasting. Have pity on all who are afflicted and distressed, and in due time deliver them according to thy great goodness; in particular, O Lord, I beseech thee to have mercy on all such as have forsaken thee; fetch them home, blessed Lord, to thy flock; “pardon and deliver them from all their sins, confirm and strengthen them in all goodness, and bring them to life everlasting.”

Pour down thy blessings on all who have despitely used me, and extinguish every spark of resentment in my breast; give me grace not only to forgive them, and all mine enemies, but a disposition to do them every kind office. These ~~and~~ all other thy blessings, I beg through the mediation of thy blessed Son.

And now, O Lord, I commit myself to thy protection; if it shall be thy will to take me hence before the dawning of another day, O take me to thyself; let my soul be presented without spot unto thee, for the sake and through the precious blood of thy dear Son Jesus Christ, in whose prevailing name, and perfect form of prayer, I conclude these my imperfect addresses, saying—

Our Father, &c.



## TITHE COMMUTATION BILL.

*Continued from page 251.*

THE acquirement of legal knowledge is at best a wearisome employment, when compelled to cull our information from the barbarisms of the Statute-Book; and no less irksome would be the task were our readers obliged to glean the institutes of ecclesiastical polity amid the crudity of expression diffused throughout the seven-and-thirty folios of Mr. Greene's Bill. It is, however, unnecessary to enter into a minute detail of the plan by which he purposes to carry his system into practice; for, as we imagine, when the fundamental principles of a bill are defective, no circumstances ought to justify its enactment; consequently, it is enough if we can shew that the Honourable Member for Lancaster is mistaken in his premises. But whilst upon parliamentary topics, we may, perhaps, be pardoned for the digression if we notice the great inconvenience accruing to the public from the promulgation of statutes in language which no one can understand, and, therefore, no one can explain. The ponderous bill which we now review is, in this respect, an extraordinary instance of an extraordinary bad taste. Of this frequent examples are given by the Editor in the April Number of the Remembrancer.\* We live in an age when men lay claim to superior sagacity and superior attainments; and there are many who tell us that the present constitution of society requires a deviation from those

maxims, which were held by our forefathers as inviolate as the constitution itself. Whether this be right or wrong, we shall not stop to inquire; nevertheless, we have still to learn why the opinion of antiquity is to be rejected, where, as yet, it has never been proved erroneous, when at the same time we are to follow its customs where they are evidently faulty. To dissent thus in that which is substantial, and to copy that which is immaterial, is an anomaly which belongs to others, and not ourselves to reconcile. The greatest object of science is simplicity, and the best model of legislation is perspicuity: and, therefore, now that we live in the nineteenth century, when the "march of intellect" is rapidly advancing upon us, and when, as in the days of Cataline, men seek after novelty of sentiment, as well as novelty in action, it were well if those gentlemen of forensic repute, recognised in their profession as parliamentary draftsmen, were to add one more formula to their book of precedents, by which their pupils might be saved much manual labour, and the public the *tedium* of wading through the tautology of a modern act of Parliament.\*

We have previously expressed our opinion favourably to a commutation for tithe, where it can be obtained upon fair and equitable terms; and, as we trust, have shewn the corn-rent to be an inadequate return to the tithe-owner for the alienation of his right. We shall now, in continuation of the subject, endeavour to point out how the compensation may be made.

Those commutations for tithe which

\* We have to remark, in reply to the Editor's query, whether there can be *two* incumbents in one and the same benefice; that although the case be of rare occurrence, it is by no means singular. In our own neighbourhood the benefice of Gamlingay, Cambridgeshire, has two incumbents, a rector and a vicar. The rectory is a sinecure. But at Woodford, in Northamptonshire, there were, till the rectories became consolidated, two rectors in the same Church. We know not how the occasional duty was arranged, nor how the freeholds in the fabric, &c. were identified, but the incumbents officiated on the Sunday alternately, morning and afternoon.

\* A curious instance of doubtful phraseology occurs in one clause of Mr. Peel's celebrated Jury Bill; on the construction of which the magistracy of two adjoining counties in the south of England are at issue: and hence the mode of pricking the jurors in one county, is directly the reverse of that in the other. The amendments and alterations to which bills are subject, whilst passing the two Houses of Parliament, may be the cause of that ambiguous diction which so frequently occurs.

have of late years been sanctioned by the legislature, have been in money or in land. When in money the payment is either variable, and depending upon the price of grain, or it is fixed. The principle of the variable payment has been already discussed; but before we proceed to speak of allotments of land in lieu of tithe, it may be necessary to offer a few remarks where the payment is constant. If, then, in the case of *modus*, we contrast the trifling sum which is paid by the land-owner with the worth of the tithe, were it now to be taken; or, if we compare the present value of an Easter offering with what it was when first established, it may readily be imagined that few incumbents would in this day have recourse to money payments. It is very true that a *modus* may have originated in a fraudulent compact between the incumbent and the proprietor of the soil, by which neither the extent nor quality of the tithe might be duly assessed: but when we consider that such agreement must have been from time immemorial, that is, according to legal definition, must have existed at least as early as the reign of Richard the First, we shall perceive that, however trifling and insignificant these sums now are, they must, at that early period of our history, have been something considerable. Again, if we look to the endowments of many vicarages and donations, where there is but a slender income for the incumbent, in consequence of the provision for the \*secular clergy having been stipendiary, we shall be aware how great an evil has

arisen to the Church from money payments: and when we consider the numerous augmentations which have been obtained from Queen Anne's Bounty, and other parliamentary grants, we shall be sensible how serious a charge has thereby been incurred by the state. Numerous examples to this point might be adduced. We shall content ourselves with one of comparatively recent occurrence. The benefice which we instance is a vicarage, situate within the diocese of Lincoln, and has three hamlets within the parish, two of which have been exonerated from tithe, by acts of inclosure. The number of acres in the first is about 1300, and chiefly pasture; that in the other 750, mostly arable. The larger hamlet was inclosed in 1769, when the vicar received a money payment in perpetuity of 22*l.* 12*s.* 5*d.* per annum. The inclosure of the lesser took place in 1796, when an allotment of fifty acres of land were awarded in lieu of vicarial tithe, now let at the reduced rent of about 60*l.* per annum. In order that our readers may estimate the case correctly, it is expedient to state, that the vicar's right in each hamlet was precisely the same. Disproportionate as these commutations are, the money-payment is rendered still less considerable by the subsequent division of the property on which it is charged, and consequently the trouble and expense of collecting it is increased. What then would become of a rent-charge, where accidental localities render the land from whence it issues still more divisible? And is it unreasonable to suppose, that where a dense and increasing population is constantly augmenting the number, and diminishing the extent of freeholds, a money-payment, subject to an almost endless divisibility, would scarcely be worth the collection? We, therefore, consider money, under any circumstances, an objectionable commutation for tithe, but more especially where the amount is fixed. Moreover, we are not able to discover what possible good would result by abolishing one charge, and creating another precisely similar in its nature, as would evidently be the case were Easter offerings to be rated upon the land. These offerings, as was previously

\* By Statute 4 Hen. IV. c. 12, 'it is ordained that the vicar shall be a secular person, not a member of any religious house; that he shall be perpetual, and not liable to be removed at the caprice of the monastery; that he shall be canonically instituted and inducted, and be sufficiently endowed at the discretion of the ordinary, for these three express purposes, viz. to perform divine service, to inform the people, and to exercise hospitality.' Hence, then, arose the distinction of the *regular* and the *secular* clergy. The monks who lived *secundum regulas* of their respective houses, were denominated the *regular*, in contradistinction to the parochial clergy, who performed their ministry *in seculo*, and thence were called *secular*.

observed, are of trifling consideration, and not liable to vary: and since it is entirely optional whether more than a few halfpence shall be annually presented to the minister, such payments never can be burthensome to the parishioners; and we, therefore, consider them a species of church property scarcely requiring the interference of Parliament. We next proceed to discuss the merits of the system which proposes a commutation in land.

When a parish is to be exonerated from tithe by an allotment to the Rector in lieu of his rights, it is usual to allow him one-fifth of the arable land, and from one-eighth to one-ninth of the pasture; the quality of the soil forming the basis of the award. He is also relieved from all expense in fencing, except for his own subdivisions; this charge being placed upon those proprietors whose lands are adjoining to his allotment. Let us then suppose a lordship to contain 2000 acres, and taking the average proportion of the arable and grass lands in our own neighbourhood to be as three to one, the Rector would probably in such case have allotted to him somewhat more than one-sixth of the whole parish. Now although it appears at first sight that the Church has thus obtained a more than proportionate share of the land, there is no commissioner of inclosure with whom we have ever conversed on the subject, but who was decidedly of opinion that it had lost by the arrangement. But allowing this statement to be true—and we firmly believe it to be so—we are nevertheless favourable to this species of commutation. We shall, however, endeavour to give an impartial review of the arguments by which the measure has been opposed or supported, after which it will remain with our readers to decide for themselves. One objection which has been made to this system is, that where there is an allotment in lieu of tithe, a considerable outlay is required. This is usually met by the occupier, and he receives as his indemnity a lease of his farm for twenty-one years,\* at a

reduced rent. This is certainly a consideration to many incumbents; and unless there be youth and prospect of permanent possession, it is to be expected that few will be found to submit to a sacrifice of which they may not live to reap the advantage. But though this be an inconvenience to the individual, it does not affect the general interest of the Establishment; and we conceive it might be obviated altogether were the incumbent empowered to charge the living with his expenses at an inclosure, in a similar manner to which he negotiates a mortgage for the repairs of his house. What is advanced respecting the dilapidations on farm buildings, &c. we conceive to be no valid objection to a commutation in land; for were the incumbent to retain his tithe, and reduced to the necessity of drawing it in kind, the same farming establishment is required: and were he without the conveniences for housing his produce, might not his parishioners take advantage of his necessities to obtain an easier rate of composition?

A statute was enacted within the last four or five years to enable the incumbents of Irish preferment to commute their tithes for an allotment in land; and we perfectly recollect that, at the passing of this bill, the University of Cambridge rejected in their Senate a Petition to the House of Commons adverse to its enactment. It was stated in this petition, that were the measure in contemplation to pass into a law, it would have the effect of locking up a great portion of the property of the country in mortmain. We confess ourselves unable to comprehend this statement: for if we rightly understand the mortmain statutes, their object is to secure the ready transfer of estates by preventing their falling into the hands of corporations. Certain it is, that the glebe, save by

a clause, enabling the Rector or Vicar, with consent of the Patron and Ordinary, to grant a lease of his farm for twenty-one years. We infer, from the constant practice of inserting this clause, that the Incumbent would not possess the power without it; but as we do not recollect any of the restraining statutes which divest him of it, we should be thankful for any information on this head.

\* It is usual in all acts of inclosure, where the parish is to be exonerated from tithe by an allotment of land, to introduce

exchange, cannot be severed from the living, but neither can the tithes—and if it be true, as above stated, that the Church relinquishes a portion of property by the commutation in land, it is clear to us that in proportion to the sacrifice, there is offered a larger investment for capital. But supposing ourselves mistaken in our conclusion, and yet considering the Universities to be guardians of the Church, it would have, we think, an incongruous appearance were they to object to an exception of a statute where that exception was exclusively in favour of the body for whom they are interested.

In the discussion of this question we have already exceeded our intended limits: we hasten to offer a few remarks which we think favourable to the opinions we have expressed. The greatest recommendation of an allotment in land is, that it at once allays all those feuds and animosities which are for ever springing out of tithes; whilst those inconvenient alternations incidental to the corn-rent no longer exist. The incumbent, indeed, must feel, in common with other laudlords, the fluctuations in agricultural produce; but he has here a property which ebbs and flows in conjunction with the times: and if the experience of past ages furnish any security for the future, he may rationally indulge a confidence that his means will ever, in the main, be commensurate to his wants. If from any sudden depression of the landed interest he suffers an abatement of income, he can avail himself of more favourable circumstances to make good his deficiencies. The farmer no longer grudges to pay the rent which is due, nor considers it an exaction upon his industry, but the obligations arising from the relationship of landlord and tenant are cheerfully acknowledged. The case which we contemplated, where a rent charge becomes valueless, from its being rendered minutely divisible by an increased population, is one which can never be analogous to the situation of an incumbent whose revenues are derivative from land. On the contrary, landed property is enhanced in value by its vicinity to populous towns, whilst the local advantages of manufacturing districts may be alike contingent to his glebe as

to the estates of other proprietors in his parish. Upon the whole, then, we conclude that the species of commutation which we have last considered possesses those recommendations which entitle it to notice; and of this we are sure, that it has advantages which are not to be found either in the corn-rent or a money payment. In assigning to it a preference over the corn-rent, we might perhaps confirm our opinion by referring to a case, the particulars of which came under our notice, and with which we shall close our observations on this head.

About the year 1797, a parish in this county was inclosed, and the Rector was advised by Bishop Tomline to accept a corn-rent in lieu of tithe; his Lordship being then as great an advocate as he was afterwards an opponent for this arrangement. It was provided by the Act of Inclosure, that the Lord of the Manor should alone be burthened with the rent, and that he should be remunerated by the lesser proprietors in land. The rent was assessed at 400*l.* per annum, but when the lord offered his security it was rejected, from a defect in his title. The Rector was thus, fortunately for himself, placed in the following dilemma. His tithes were commuted and he could obtain no provision for his rent; he therefore made a second application to Parliament, by which he received a commutation in land. One thousand and forty-seven acres were awarded for his allotment, seventy of which were sold for the redemption of the land tax. His farms were then let on a rent of 900*l.* per annum, and at the expiration of the leases they were re-let at an advance of 400*l.*

In concluding this article, we subscribe our most cordial assent to the preamble of Mr. Greene's Bill. Disputes respecting tithes are truly an inconvenience to the community. It concerns us not who may be right or who may be wrong—whether it be the avarice of an individual overstraining his dues, or the fraudulent intention of another evading a payment which can be legally demanded; but of this we are sure, that the Establishment invariably suffers where misunderstandings exist between the clergy and their parishioners. It is on this ground, and

on this alone, that we profess ourselves favourable to a commutation for tithe. For though the revenues of the incumbent may be abridged by the commutation, yet regarding the spiritual interest of the Church, in conjunction with its temporal welfare, we are inclined to think that the aggregate of good would prove more than an equipoise for the aggregate of ill. We cannot imagine any evil to accrue to the clergy or the laity, if to promote our object a general statute were enacted, conferring the same privilege to our part of the Establishment, which has been ceded to that of the Sister Kingdom, and which, indeed, has been allowed to many individuals in our own. But of those political economists, who are so desirous for the alienation of tithes, we would merely inquire whether it be the *transfer* or the *abolition* which

they contemplate. If they intend merely a transfer to the State, there can be no relief to the public; but if the abolition, unless the Church receives an equivalent, we suppose that as much argument may be advanced in favour of their project as in support of any other species of confiscation. To such men we would address ourselves in the words of the great commentator on English Jurisprudence: "Besides the positive precepts of the New Testament, natural reason will tell us, that an order of men, who are separated from the world and excluded from other lucrative professions for the sake of the rest of mankind, have a right to be furnished with the necessaries, conveniences and moderate enjoyments of life, at their expense for whose benefit they forego the usual means of providing them."

*Kimbolton, April 19, 1828.*

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## MONTHLY REGISTER.

### ASSOCIATES OF DR. BRAY.

THE annual Report of this Society has just appeared.

The Associates beg gratefully to acknowledge the pecuniary assistance they continue to derive from their benefactors in England, and from the gratuitous superintendence of their schools abroad, by the Reverend the Missionaries from the Society for the Propagation of the Gospel in Foreign Parts. They are thus enabled, not only to benefit the clergy with libraries in various places of England, and other parts of the world, but to extend the blessings of Christian education. They have, however, to lament, that in consequence of the limited nature of their funds, the good which they effect cannot be commensurate with the applications made for their assistance.

It has been mentioned in former Reports, that, during the late war with the United States of America, many persons of colour ran away from their masters, and settled in Nova Scotia, principally at Preston, about ten miles from Halifax, and at Hammond's Plains, about fifteen miles distant, in another direction.

In consequence of representations received from Dr. Inglis, who has since been consecrated Lord Bishop of Nova Scotia, of the ignorance, more deplorable than their poverty, of these destitute people, a School was established by the Associates

at Hammond's Plains, the schoolmaster of which is chiefly supported by the Associates, and is very usefully employed. "The blacks," according to Dr. Inglis, "generally show a desire for the instruction of their children. Some indeed desire it for themselves, and the number of those who attend at the school-house on the Lord's Day, to listen to the Scriptures, which are read to them by the school-master, is increasing.

Subsequent accounts, kindly communicated by the Bishop and the Missionaries, who have visited the Establishment, convey the most pleasing assurances of the continued benefits arising from this provision.

In consequence of the recommendation of the Bishop, a school was also established, with the assistance of the New England Company at Preston, which was opened in January, 1827. The first official report has been transmitted to the Secretary, containing most satisfactory information, considering the difficulties with which it has had to contend.

Several letters have been addressed to the Association, relative to great benefits derived from their schools; and when it is stated that they are conducted at charges beyond their fixed revenues, and such as could not have

been defrayed but by occasional grants from *The New England Company*, and other kind Benefactors, the good objects of the Associates, it is earnestly hoped, need only to be stated, to become favoured with an extension of generosity proportionate to the increased opportunities of usefulness.

The Lord Bishop of Llandaff, having signified to the Board, that a grant of books for the use of the students, educating for holy orders at Usk and Cowbridge, in his Lordship's diocese, would be very useful in forwarding that knowledge, which it was important they should obtain; it was resolved, that Lending Libraries be established at the above places, to be under the care of the principal of each of those institutions.

A Lending Library has been established during the present year, for the use of the clergy of the Archdeaconry of Bermuda, within the diocese of Nova Scotia, to be under the superintendence of the Archdeacon, or whomsoever else the Bishop of Nova Scotia shall appoint.

The Reverend Dr. Barnes, late Archdeacon of Bombay, having signified to the Associates how incompletely the Clergy in that distant part were supplied with many useful and even necessary books in their professional studies and pursuits, and how much a grant of books to this purpose must tend to the promotion of religion and learning in that distant settlement, the board was pleased to resolve that a Lending Library be formed for the Clergy at Bombay, and the books be preserved according to the rules of the Association, and to be under the care of the Archdeacon and the Clergy of Bombay.

It was stated in the Report of last year, that the Lord Bishop of Barbados, having applied for aid towards the promotion of Clerical Libraries in the chief towns of the several islands within his Diocese, the treasurer was empowered to expend the sum of 50*l.* in the purchase of books, to

lay the foundation of libraries for the use of the Clergy, in the several Islands of Tortola, Anguilla, St. Christopher, Nevis, Antigua, Dominica, St. Lucie, Montserrat, Barbados, St. Vincent, Grenada, Tobago, Trinidad, Demerara, &c. Books have, accordingly, been forwarded, agreeably to the Bishop's directions.

The Bishop, in a letter dated Barbados, 17th July, 1827, after acknowledging the receipt of the books, proceeds as follows:—

"After the large and liberal grant which the Associates have already had the goodness to make, I scarcely know how to ask for any fresh assistance; yet, for the sake of others, I may be bold; and there is this peculiarity in our case, that the several islands are so distant from each other, and the communication between them so precarious, that each island must be left to its own resources, and requires to be furnished with as full a Library as possible: and none of the Libraries are yet more than in their infancy, and some are very small. My rule has been to send the largest Library where there is the largest number of resident clergy. Of this, I would assure the Associates, that whatever additions they may be pleased to make, from time to time, to the Libraries thus formed, will be most fully and gratefully appreciated by the clergy of my diocese."

In consequence of the above letter, it was resolved that the Secretary be requested to select such books from the store-room, as he shall judge most likely to be desired by the Bishop, to a value not exceeding fifteen or twenty pounds; and that the Secretary do make known to the Lord Bishop of Barbados, the pleasure of the Board in co-operating with his Lordship's benevolent wishes on behalf of his clergy.

We cannot close this account without a most cordial and earnest recommendation of this useful association to the notice of the public.

#### SOCIETY FOR PROMOTING THE ENLARGEMENT AND BUILDING OF CHURCHES AND CHAPELS.

The tenth annual meeting of this Society was held on Wednesday at their rooms in Parliament-street: his grace the Archbishop of York in the chair. Amongst those present were the Bishops of Ely, Bath and Wells, Lichfield and Coventry, St. David's, Carlisle, Gloucester, and Lincoln; Lord Kenyon, the Dean of Chester, &c. The Rev. Mr. Rodber, the Secretary, read the following report.

During the last year, one hundred applications for assistance have been received, and in seventy cases grants have been voted to the amount of 9,672*l.* By the aid of this sum 15,946 additional sittings will be procured, of which number 13,092 are to be free and unappropriated.

The subjoined table shews, that during ten years which have elapsed since the institution of the Society, it has

received 935 applications; that in 577 cases it has voted grants of different magnitudes; and that in 88 instances additions have been made to the original grants, in consequence of proposals of increased accommodation. The whole sum voted at different times, amounts to 119,967*l*. It must be observed, however, that the actual surp which the Society has either paid, or pledged itself to pay, is only 108,627*l*. several grants having been relinquished.

There is, at present, no balance remaining in favour of the Society. If all the grants which have been voted, and not formally relinquished, shall be claimed, the whole of the money placed at its disposal will have been expended.

It will be seen, that the number of applications received in the last year, has been exceeded only in two instances: in the first year it was 145, and in the sixth 102. There is, therefore, every reason to conclude, if any judgment may be formed from the experience of the last year, that the number of applications for assistance will be increased, rather than diminished; for, it will not surely be supposed, that, in the Churches now in being, to which the Society chiefly direct its attention, all that is necessary to be done for the further accommodation of the people has been already accomplished. It is but too notorious, that the growing population of many parishes, requires a proportionate increase of accommodation for numbers who are now prevented by want of room, and by that alone, from attending the worship of the Established Church.

The Parliamentary grants have done much, towards the building of additional Churches and Chapels in populous districts. It must, however, always be borne in mind, that these grants are applicable only to parishes where the population amounts to 4000 persons. In cases excluded from the benefit of this provision, the Society has contributed to the procuring of a great increase of church-room by various means; by the enlargement of the fabric, by rebuilding with enlargement, by the building of galleries, and, by a new arrangement of pews; and, in some instances, by the erection of an additional place of worship. In

these different ways it has been instrumental in providing accommodation for 154,680 persons, and, in securing, out of this number, 116,503 free and unappropriated sittings.

It appears from the Table, that out of seventy grants voted during the last year, more than one half had for their object an increase of accommodation by internal improvement alone, without any enlargement of the building; and it appears also, that more accommodation will thus be procured, and at a less expense, than in the preceding year. In 1827 the grants amounted to 9,905*l*. the sitting to 15,591. In 1828 the grants amounted to 9,672*l*. and the sittings to 15,916. This shews how much may be advantageously effected by improvements in the internal arrangement; and, the inconvenient mode in which many of our Churches are pewed, and the quantity of space that is thus lost, render it highly desirable that these examples should be followed, wherever additional sittings are wanted, and can be obtained in this manner.

During each year of its existence, the Society has been instrumental in providing church-room, upon an average, for more than 16,000 persons,—a fact which speaks for itself, and renders any remarks on the usefulness of the Society wholly superfluous.

The importance of Religion, of the due observance of the Lord's Day, and of a regular attendance on public worship, will not be called in question by any Christian. And the members of the Church of England must feel it to be, in the highest degree, desirable that Her places of worship should afford accommodation to all, who are disposed to join in her pure ritual, and to benefit by her sound instructions.

Considerable approaches have been made towards the attainment of this important object, in consequence of the aid and encouragement which this Society has thus far afforded. Its funds are now exhausted; but the Society still hopes, that new means may be provided to enable it to persevere in the work of piety and benevolence, in which it has been so long, and so successfully engaged.

*Society's Office, Parliament Street,  
May 14, 1828.*

|                                                                                             | 1st Report,<br>1819.             | 2d Report,<br>1820. | 3d Report,<br>1821. | 4th Report,<br>1821. | 5th Report,<br>1822. | 6th Report,<br>1823. | 7th Report,<br>1824. | 8th Report,<br>1825. | 9th Report,<br>1826. | 10th Report,<br>1827. | Total.            |
|---------------------------------------------------------------------------------------------|----------------------------------|---------------------|---------------------|----------------------|----------------------|----------------------|----------------------|----------------------|----------------------|-----------------------|-------------------|
| <b>APPLICATIONS RECEIVED .....</b>                                                          |                                  |                     |                     |                      |                      |                      |                      |                      |                      |                       |                   |
| Not within Rules.....                                                                       | 145                              | 96                  | 74                  | 68                   | 71                   | 102                  | 100                  | 98                   | 81                   | 100                   | 935               |
| GRANTS (see Specification) .....                                                            | 8                                | 2                   | 2                   | 1                    | 6                    | 1                    | 2                    | 4                    | 4                    | 5                     | 35                |
|                                                                                             | 47                               | 64                  | 43                  | 54                   | 46                   | 62                   | 79                   | 58                   | 54                   | 70                    | 577               |
|                                                                                             | 1st Report,<br>1819.             | 2d Report,<br>1820. | 3d Report,<br>1821. | 4th Report,<br>1821. | 5th Report,<br>1822. | 6th Report,<br>1823. | 7th Report,<br>1824. | 8th Report,<br>1825. | 9th Report,<br>1826. | 10th Report,<br>1827. | Total.            |
| <b>SPECIFIC OBJECTS of the above Grants..</b>                                               |                                  |                     |                     |                      |                      |                      |                      |                      |                      |                       |                   |
| Enlarging Parish Churches.....                                                              | 15                               | 22                  | 19                  | 12                   | 16                   | 24                   | 25                   | 18                   | 19                   | 9                     | 179               |
| Rebuilding ditto, with enlargement.....                                                     | 6                                | 8                   | 3                   | 4                    | 2                    | 5                    | 5                    | 7                    | 6                    | 4                     | 50                |
| Building additional Chapels .....                                                           | 9                                | 3                   | 3                   | 6                    | 6                    | 5                    | 5                    | 6                    | 6                    | 5                     | 55                |
| Rebuilding Chapels, with enlargement .....                                                  | 3                                | 2                   | 2                   | 3                    | 2                    | 8                    | —                    | 1                    | 1                    | 7                     | 29                |
| Enlarging Chapels .....                                                                     | 5                                | 5                   | 6                   | 7                    | 5                    | 2                    | 16                   | 3                    | 5                    | —                     | 59                |
| Enlarging Accommodation by new Pewing, &c. ....                                             | 9                                | 22                  | 9                   | 20                   | 14                   | 17                   | 24                   | 19                   | 37                   | 195                   |                   |
| Building additional Churches .....                                                          | —                                | 2                   | 1                   | 2                    | 1                    | 1                    | 2                    | —                    | —                    | 1                     | 10                |
|                                                                                             | 47                               | 64                  | 43                  | 54                   | 46                   | 62                   | 79                   | 58                   | 54                   | 70                    | 577               |
| Cases of additions to Grants, in consequence }<br>of additional accommodation obtained..... | —                                | —                   | 13                  | 7                    | 7                    | —                    | 17                   | 9                    | * 10                 | 13                    | 88                |
|                                                                                             | 1st Report,<br>1819.             | 2d Report,<br>1820. | 3d Report,<br>1821. | 4th Report,<br>1821. | 5th Report,<br>1822. | 6th Report,<br>1823. | 7th Report,<br>1824. | 8th Report,<br>1825. | 9th Report,<br>1826. | 10th Report,<br>1827. | Total.            |
| <b>AMOUNT OF GRANTS VOTED .....</b>                                                         | £13,807                          | £15,540             | £10,735             | £13,551              | £9,459               | £13,758              | £14,876              | £8,765               | £9,905               | £9,672                | £119,967          |
| Increased Accommodation—for Persons .....                                                   | 17,700                           | 18,857              | 13,281              | 16,891               | 13,797               | 17,630               | 21,759               | 13,987               | 15,591               | 15,946                | 165,43            |
| Of which there are Free Sitings.....                                                        | 13,459                           | 12,877              | 10,296              | 12,764               | 11,114               | 13,088               | 15,253               | 10,649               | 11,501               | 13,092                | 123,893           |
|                                                                                             | Of which there are Free Sitings. |                     |                     |                      |                      |                      |                      |                      |                      |                       | Amount of Grants. |
|                                                                                             | Additional Accommodation.        |                     |                     |                      |                      |                      |                      |                      |                      |                       |                   |
| Total gross Amount of Grants and Accommodation .....                                        | 165,439                          |                     |                     |                      |                      |                      |                      |                      |                      |                       | £119,967          |
| Amount of Grants relinquished .....                                                         | 10,759                           |                     |                     |                      |                      |                      |                      |                      |                      |                       | 9,320             |
| Eleven completed without claiming the Society's Grant .....                                 | 154,580                          |                     |                     |                      |                      |                      |                      |                      |                      |                       | 110,647           |
| Net Amount .....                                                                            |                                  |                     |                     |                      |                      |                      |                      |                      |                      |                       | 2,020             |
|                                                                                             |                                  |                     |                     |                      |                      |                      |                      |                      |                      |                       | 108,627           |



## NATIONAL SOCIETY.

7th May, 1828.—*Grants*.—To Drypool, Hull, conditionally, 50*l.*, or 150*l.*; St. George's, Leicester, ditto, 50*l.*, or 150*l.*; Darlington, Durham, 100*l.*; Almondbury, York, 30*l.*

In consequence of inquiries recently made by the Committee, several outstanding grants were cancelled; and the schools of the following places were received into union, viz.—Ashted, Warwick; St. Giles's, Durham; Henllam, Denbigh; Horsham, Sussex; and St. George's, Leicester.

## NATIONAL SCHOOL SOCIETY.

The Annual Examination of the Children at the Central School of this Society took place on Wednesday the 21st, when a number of visitors unusually great attended, and took the most lively interest in the proceedings. His Grace the Archbishop of York presided in the absence of the Archbishop of Canterbury, who was prevented from attending by indisposition. There were also present the Bishops of London, Bristol, Chester, Llandaff, Lichfield, Carlisle, Winchester, Gloucester, St. Asaph, Lincoln, the Dean of Carlisle, and other dignitaries of the Church. A number of ladies also attended, and added greatly to the interest of the assembly; more particularly, as to the exertion of the Ladies' Committee was attributed the very great improvement, remarked in the progress of the girls examined, in reading and writing, and in different branches of useful industry. The progress of the boys was in the highest degree satisfactory.

On the following day a General Meeting of the Society was held. The most important details contained in the Report related to the manner in which the money, collected under the King's Letter, in 1823-4, had been appropriated. It appears that no part of it has been spent in support of the Society's concerns, but the whole returned to the public from whom it originally came. 473 School-rooms have been, or now are being permanently established, containing about 55,000 children. The estimated cost of these is 112,000*l.*, in aid of which the Society contributes 28,800*l.*, and the population among which these establishments are formed exceeds 1,300,000 souls. It appeared from the Report, that the number of scholars in these schools, formerly established by the Society, had considerably increased; that the applications for assistance in building new School-rooms were also increasing, and that in the past year several of the new Churches in the manufacturing districts of the kingdom had received grants, in order to erect rooms for Schools, in connexion with those Churches. 104 places had also derived assistance from the Society's establishment in Baldwin's Gardens, either by obtaining teachers already trained, or sending persons of their own selection for instruction.

The Archbishop of York was in the Chair; and the Bishops of London and Chester, Dr. G. Barnes, Rev. I. Merewether, &c. &c., severally addressed the Meeting.

## POLITICAL RETROSPECT.

THE PARLIAMENT.—The measures which have occupied the attention of both houses during the last month have included some of the highest national importance. Among these we particularly name the new modification of the corn laws, and the motion of Sir Francis Burdett, the object of which is the removal of the few remaining obstacles opposed to the admission of Papists to offices of power and influence.

The former of these has been the subject of long and tedious discussion

in the committee, supported or opposed by numerous petitions, according as the petitioners were consumers or growers of corn. We shall not fail to report the alterations adopted by the committee, when the bill has undergone its final revision.

Sir Francis Burdett's motion, "That the House resolve itself into a committee to consider the state of the laws affecting his Majesty's Roman Catholic subjects in Ireland, with a view to such conciliatory amendments as may be to the general satisfaction of all parties,"

caused a most animated debate for three successive nights, in which we never witnessed a greater display of eloquence, and historical, as well as political information, than was exhibited on this important and most interesting occasion. When the House divided, the numbers were,

For the Motion 272  
Against it 266

Majority in favour of the Motion 6

This resolution has been communicated by conference to the House of Peers, who have appointed the ninth of June for its consideration.

This circumstance appears to have excited a feeling of discord in the cabinet, the effects of which appear in the resignation of certain members of it. We can, at the moment we are writing, only speak from report, and of course vaguely; but according to this authority, Messrs. Huskisson and C. Grant, and Lord Palmerston, have resigned; the latter, it is supposed, may resume his official employment, but the retirement of the former is considered as certain.

Amongst the returns of a financial nature laid before the House of Commons since our last, are the following statements of the expenses allowed to the Bank for the management of the different branches of the national debt; and the advances made by the Bank to Government on various heads of income during the year ending 5th April, 1828.

An account of money paid or payable at the Bank of England, for the management of the public debt, in the year 1827, together with an account of all allowances made by the public to the Bank, or charged by the Bank against the public, for transacting any public service in the year 1827: describing the nature of the service, and the amount charged thereon in the said year, and including the sum of 4,000*l.*, under the denomination of house money, or house expenses; and also the sum of 1,898*l.* 3*s.* 5*d.*, under the denomination of charges of management on South Sea Stock, and stating the aggregate amount of the whole.

|                                                                                                                                                                  |         |    |    |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------|----|----|
| Charge for management of the unredeemed public debt for one year, ending the 5th of April, 1828, being the annual period at which the accounts are made up ..... | £.      | s. | d. |
|                                                                                                                                                                  | 251,545 | 15 | 0½ |

|                                                                                                                                                                                                      |       |    |     |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------|----|-----|
| Charge for management for one year ending the 5th of April, 1828, on sundry annuities transferred to the Commissioners for reduction of the national debt, for the purchase of life annuities .....  | £.    | s. | d.  |
|                                                                                                                                                                                                      | 2,825 | 14 | 11½ |
| Charges of management, being part of an entire yearly fund of 100,000 <i>l.</i> , enjoyed by the Governor and Company of the Bank of England .....                                                   | 4,000 | 0  | 0   |
| Do. do., on 400,000 <i>l.</i> South Sea Stock, purchased by the Governor and Company of the Bank of England of the South Sea Company, and transferred by them to the said Governor and Company ..... | 1,898 | 3  | 5   |

By another account it appears that the average amount of balances of public money in the hands of the Bank in 1827, was 4,223,867*l.*

An Account of the Amount of Advances made by the Bank of England to Government, on Exchequer Bills, and all other securities, including Exchequer Bills, Deficiency Bills, Navy Bills, Victualling Bills, &c. on 26th August, 1827, and 26th February, 1828.

26 Aug. 1827, 26 Feb. 1828.

|                                                                                                               |            |            |
|---------------------------------------------------------------------------------------------------------------|------------|------------|
| Out of sums issued for the payment of dividends .....                                                         | £          | £          |
|                                                                                                               | 1,095,955  | 1,085,908  |
| Exchequer Bills issued .....                                                                                  | 3,727,331  | 3,328,628  |
| Exchequer Bills purchased .....                                                                               | 6,882,000  | 6,132,000  |
| Advanced towards the purchase of an annuity of 585,740 <i>l.</i> for 44 years, per Act 4 Geo. IV. c. 22 ..... | 9,575,599  | 10,416,859 |
| Total .....                                                                                                   | 21,280,885 | 20,963,395 |

Among the minor but important measures before Parliament are, a bill for the alteration of the game laws—another for the better security of creditors against fraudulent debtors—a third for the better regulation of county asylums for insane persons—a fourth for the abolition of briefs, and the provision of a new fund for the rebuilding or repairing dilapidated churches; and a committee of inquiry into the state of

the wool trade, the agricultural interest wishing to revive the tax upon the importation of foreign wools, Merino wool excepted.

The reports from the manufacturing districts are very gratifying, particularly from Manchester and Sheffield, where very extensive foreign orders have been received.

The Agriculture of the country presents a very favourable prospect: the continuance of dry weather and mild temperature has very much improved the wheats every where, and produced a most beneficial effect on all the soils retentive of moisture. The spring fallows work well, and turnip seed, the sowing of which has commenced in the northern counties, never went into the ground more favourably. The artificial and natural grasses have very much improved, and if some mild rain should speedily fall, a very abundant crop of hay may be expected.

FRANCE.—The attitude which this country continues to assume is decidedly warlike, yet without any indication of immediate hostilities. There is reason to believe that the expedition against Algiers will not take place, the Dey having made overtures for peace. The French forces in Spain are gradually returning home, yet the army has been increased by a levy of sixty thousand men, a number much greater than is necessary to replace the diminution occasioned by common casualties. A loan has also received the sanction of the Chambers for eighty millions of francs. In a very animated debate on this subject, the ministers supported the measure as one of precaution, from the unsettled state of Europe. The best understanding appears to exist between the courts of London and Paris.

SPAIN.—The king and queen have visited Saragossa, and performed their public devotions at the church of our Lady of the Pillar, with great pomp and ceremony. From thence they purpose travelling through the northern provinces; a tour which cannot be completed before Autumn. The inhabitants of Madrid have petitioned their Majesties to return there, to which the king is said to be very averse. The Apostolical party is said to be very strong there, and much elated by the recent changes in Portugal. Ferdi-

nand has experienced the evils of being in their power, and dreads falling again under their authority, especially when headed by his brother Don Carlos.

PORTUGAL.—Don Miguel proceeds on the course he commenced on his arrival. His intention of usurping the throne no longer concealed, without openly assuming it, every party under the influence of either the Government or the Church, has been actively put in motion to make him King. The birth-day of the Queen Dowager exhibited the denouement of the measures preparing for this purpose. The Senate (corporation) of Lisbon publicly solicited the Regent to declare himself absolute King of Portugal. On their way to the palace, a mob, prepared to the purpose, insisted on the Petition being signed by every person of any distinction or respectability whom they met on their way there. Those who refused were exposed to ill treatment of every kind, and received no protection from the police, the Intendant of which had previously published a proclamation of that sort which gave more encouragement to the turbulent than to the peaceful citizens of the metropolis. The troops, even the 11th Caçadores, which, under other officers, had evinced so strong an attachment to the Constitution, were now induced to cry out for the absolute King. The petition was graciously received, and the Gazette recorded the Regent's answer, couched in terms expressive of the despotic temper of the court.

At the same time letters were addressed, by the military commanders in different parts of the kingdom, to the municipalities in their districts, urging them to proclaim Don Miguel absolute king, whilst small Guerilla parties in many cases passed through the country, raising contributions from, and destroying the property of those who shewed themselves hostile to the proposal. These measures, aided by the influence of the priests, proved sufficient to induce many of the country towns to comply, and to prevent the open display of any opposite feeling.

The only privilege left to the ancient Cortes by the Monarchs of Portugal was the right of legalizing any proposed deviation from the regular succession to the throne. This right Don

Miguel professes to respect, and acknowledges that he cannot assume the regal title until the three estates of the kingdom, assembled according to ancient form, have sanctioned his accession to the throne. He has, without waiting for this formula, dropped the style and title of Don Pedro, and issues all orders in his own name and by his own authority.

One circumstance has cast a shade of gloom over all the rejoicings which have been artfully interwoven with the measures of government. The ambassadors resident at the Court of Lisbon, have unanimously represented that they consider their functions suspended, till they receive fresh instructions from their respective courts as to the line of conduct which they are to adopt.

These events, as must be expected, have severely wounded public credit, and increased the depression which previously affected the finances. Bank stock, which was at par when Don Miguel arrived there, has fallen to twenty-five per cent. discount, and that a nominal price only, as none were found to purchase.

**TURKEY AND HER RELATIONS.**—The Sultan has had recourse to the most energetic measures to recruit his treasury. The strictest economy has been introduced into every department of the Seraglio. The late treasurer has been superseded, and is charged with having been too lavish of the imperial revenue. All the black eunuchs, and these usually occupy the most lucrative posts, have been compelled to relinquish all their property. Similar confiscations have been freely exercised on all the dependants of the Sublime Porte. The sum of forty millions of dollars has been raised by these exactions.

Constantinople has remained quiet, and the Greeks have been permitted to follow their occupations without any unusual oppression or interruption. Great exertions continue to be made to complete the preparations for the ensuing campaign, which now appears to be inevitable. The grand Turkish army continues to assemble in the environs of Adrianople, and its first active services are expected to be the defence of the banks of the Danube. It seems tolerably certain that the Turks will not commence

their campaign to the north of that river. Another army is forming in the neighbourhood of Erzenum, to oppose the Russian forces lately engaged against Persia, but which, since the peace with that power, are preparing to enter the eastern borders of the Turkish empire. A third and smaller army is assembling on the confines of Bosnia, to act on the flank of the Muscovites, should they pass the Danube.

The Russian army is reported to have passed the Pruth on the fourth of May, and to have entered Jassy, without opposition, on the seventh. It is stated to amount to three hundred thousand men of all arms, of which sixty thousand are cavalry. The emperor's baggage has been sent from Petersburg sometime since, and it is probable that he has now taken upon himself the personal command of his army.

These movements are anxiously viewed by the Courts of Vienna and Berlin; the latter has added sixty-five thousand men to her military establishment, and the former continues to march troops towards the frontiers of Turkey, where a force is already assembled sufficiently numerous to excite apprehensions in, at least, one of the Belligerents.

Ibrahim Pacha has not quitted Greece—obliged to cease from military operations, he has employed his followers in razing some of the captured Greek fortresses. Letters from Alexandria speak very positively of the embarkation of fresh forces to join him in Greece.

**CHINA.**—The Mussulman rebellion, which has so long harassed the interior provinces of China, may be considered as suppressed. The rebels are stated to have been defeated three times successively, and within a very short space of each other. Their loss is said to have been above one hundred and ten thousand men. Thirteen of their leaders, who had been taken prisoners, have been executed.

**BRAZIL AND BUENOS AYRES.**—The armistice, which was lately agreed upon between these hostile powers, will, probably, terminate in a peace. The Banda Oriental, the subject of contention, will be established as an independent State.

## ECCLESIASTICAL INTELLIGENCE.

## CLERICAL APPOINTMENTS.

| <i>Name.</i>       | <i>Appointment.</i>                                | <i>County.</i> |
|--------------------|----------------------------------------------------|----------------|
| Dale, Thomas ..... | St. Sepulchre, <i>Lect.</i> .....                  | Middlesex.     |
| Drake, J. ....     | Domestic Chaplain to the Lord Bishop of Rochester. |                |
| Glasse, M. ....    | St. Ann's, Limehouse, <i>Lect.</i> .....           | Middlesex.     |
| Green, W. ....     | Mast. of Ledsham School .....                      | Yorks.         |

## PREFERMENTS.

The Right Rev. George, Lord Bishop of Rochester, and Dean of Worcester, has been instituted by the Lord Bishop of that Diocese, to the Vicarage of Bromsgrove, with the Chapel of King's Norton annexed, in that county and diocese, on the presentation of the Dean and Chapter of Worcester.

| <i>Name.</i>        | <i>Preferment.</i>                              | <i>County.</i>         | <i>Diocese.</i> | <i>Patron.</i>                                                             |
|---------------------|-------------------------------------------------|------------------------|-----------------|----------------------------------------------------------------------------|
| Bayly, J. D. D. ..  | Deanery of Lismore                              |                        |                 | The King.                                                                  |
| Bazeley, C. ....    | Southchurch, R.                                 | Essex                  | Cant. Pec.      | Abp. of Canterbury.                                                        |
| Boulton, R. M. ..   | Eleham, V.                                      | Kent                   | Cant.           | Abp. of Canterbury<br><i>nominates</i> , Merton<br>Coll. <i>presents</i> . |
| Cox, Charles Henry  | Bensington, P. C.                               | Oxford                 | Oxford          | D. & C. of Christ<br>Church, Oxford.                                       |
| Custance, Fred. {   | Steeple, V. <i>with</i><br>Stangate, V. }       | Essex                  | London          | J. K. Hunt, Esq.<br>Miss Hunt, <i>and</i><br>T. Hunt, Esq.                 |
| Dyer, T. ....       | Abbot's Roding, R.                              | Essex                  | London          | Rev. T. Dyer.                                                              |
| Fitzhugh, W. A. {   | Preb. of Warminster,<br><i>alias</i> Luxfield } | in Cath. Ch. of Wells. |                 | Bishop of Bath and<br>Wells.                                               |
| Garvey, R. ....     | Vicarship in the Cathedral                      | Church of Lincoln      |                 | Dean of Lincoln.                                                           |
| Jones, Henry Thos.  | Tackley, R.                                     | Oxford                 | Oxford          | St. John's C. Oxford.                                                      |
| Lillistone, John .. | Barsham, R.                                     | Suffolk                | Norwich         | S. Lillistone, Esq.                                                        |
| Merewether, John .. | New Radnor, R.                                  | Hereford               | Hereford        | Lord Chancellor.                                                           |
| Miller, M. H. ..    | Scarborough, V.                                 | York                   | York            | Lord Hotham.                                                               |
| Morgan, Allen ....  | Deanery of Killaloe                             |                        |                 | The King.                                                                  |
| Pugh, Charles ....  | Barton, V.                                      | Camb.                  | Ely             | Bishop of Ely.                                                             |
| Walker, Samuel W.   | St. Enoder, V.                                  | Cornwall               | Exeter          | Bishop of Exeter.                                                          |
| Worsley, M. ....    | Winster, P. C.                                  | Derby                  | Lichfield       | The Freeholders.                                                           |

## CLERGYMEN DECEASED.

|                     |                                                                                                                         |          |            |                                                         |
|---------------------|-------------------------------------------------------------------------------------------------------------------------|----------|------------|---------------------------------------------------------|
| Akehurst, Alex. ..  | Iron Acton, R.                                                                                                          | Glouces. | Glouces.   | Christ Ch. Oxford.                                      |
| Blackburn, H. S. .. | Bradley, R.                                                                                                             | Hants.   | Winchest.  | J. Blackburn, Esq.                                      |
| Dodgson, Lancaster  | Brough, V.                                                                                                              | Westmor. | Carlisle   | Queen's Coll. Oxf.                                      |
| Gilpin, Joshua .... | Wrockwardine, R.                                                                                                        | Salop    | Lichfield  | Lord Chancellor                                         |
| Holyoake, Henry {   | Preston Capes, R.<br><i>with</i> Bidford, V.<br><i>and</i> Salford Priors, V. }                                         | Northam. | Peterboro' | J. Robinson, Esq.                                       |
| Kerrich, Thomas {   | Preb. of Shalford, in Cath. Ch. of Wells<br>Preb. of Stow Longa, in Cath. Ch. of Lincoln<br><i>and</i> Dersingham, V. } | Norfolk  | Norwich    | Bp. of Bath & Wells<br>Bp. of Lincoln<br>D. Hoste, Esq. |
| Mairis, William {   | West Lavington, V.<br><i>and</i> Wallingford, St. Peter, R. Berks }                                                     | Wilts    | Salisb.    | Bp. of Salisbury.<br>H. Blackstone, Esq.                |
| Mill, Nicholas ..   | Littleham, R.<br><i>with</i> Exmouth, Chap. }                                                                           | Devon    | Exeter     |                                                         |
| Mitchell, G. B. ..  | St. Mary, V.<br><i>and</i> All Saints, V. }                                                                             | Leices.  | Leicest.   | Lincoln Lord Chancellor.                                |
| Morewood, J. R. ..  | West Hallam, R.                                                                                                         | Derby    | Lichfield  | C. Kinnersley, Esq.                                     |
| Neucatre, J. Sidney | Wordwell, R.                                                                                                            | Suffolk  | Norwich    | Earl of Bristol                                         |
| Rawbone, C. B. ..   | Buckland, V.<br><i>and</i> Coughton, V. }                                                                               | Berks    | Salisbury  | Rev. C. B. Rawbone.                                     |
| Smith, Joshua ....  | Holt, R.                                                                                                                | Warwick  | Worcest.   | F. Holyoake, Esq.                                       |
|                     |                                                                                                                         | Norfolk  | Norwich    | St. John's C. Camb.                                     |

Peacock, Mitford .. Fell. of C. C. Coll.  
Purdon, Richard .. Fell. of Trinity Coll.

Camb.  
Dublin.

## UNIVERSITY INTELLIGENCE.

## OXFORD. .

Mr. W. Webb Ellis, Scholar of Brasen-nose College, has been elected to an Exhibition on the Foundation of William Hulme, Esq.

Mr. William Henry Walter Bigg Wither, has been admitted Scholar of New College.

Mr. Bonamy Price, Commoner of Worcester College, has been elected Scholar of that Society on Dr. Clarke's Foundation.

Messrs. Blanchard and Hughes, Under-Graduate Commoners of Lincoln College, have been elected Lord Crewe's Exhibitioners; and Messrs. Cox, Dolby, and Bromehead, Scholars of that Society.

The following gentlemen have been elected Students of Christ Church from Westminster College;—Messrs. Robert Joseph Phillimore, Thomas Chamberlain, Matthew Henry Marsh, and Henry Anthony Jeffreys.

*Degrees Conferred.*

## DOCTOR IN DIVINITY.

Rev. Herbert Oakeley, Oriel College, Prebendary of Worcester, grand compounder.

## MASTERS OF ARTS.

Egerton Venables Vernon, Student of Christ Church, grand compounder.

Rev. Arthur Turner, Exeter College, grand compounder.

Edmund Roy, Pembroke College.

Rev. Thomas Martyn, Queen's College.

Charles Palairé, Michel Fellow of Queen's College.

Rev. Charles Beauchamp Cooper, University College.

Rev. James Samuel Wiggett, Exeter Coll.

Rev. Edward Wix, Trinity College.

Charles Hampden Turner, Christ Church.

Thomas Paley, University College.

Rev. T. Penruddocke, Wadham College.

Rev. Robert Shuckburgh, Trinity College.

Edmund Hiley Bucknall Estcourt, Fellow of Merton College.

Rev. Joseph Simpson, Queen's College.

Rev. Frederick Dobson, Merton College.

Rev. William Fawcett, M.A. of Gonville and Caius College, Cambridge, incorporated of Magdalen Hall.

## BACHELORS OF ARTS.

Thomas E. Withington, Brasen-nose College, grand compounder.

Thomas Child, Queen's College.

William Boulton, Queen's College.

William Mayo, Magdalen Hall.

Robert Ellis, Jesus College.

James Marwood Elton, Balliol College.

Henry Whitelocke Torrens, Student of Christ Church.

Edward Green, Scholar of University Coll.

Edward Bleu-cowe, Scholar of Wadham Coll.

Paulin Barrett, Wadham Coll.

John Davenport, Wadham Coll.

Hon. John Jervis Carnegie, Oriel Coll.

Charles Portales Golightly, Oriel Coll.

John Frederick Christie, Oriel Coll.

Lancelott Charles Lee Brenton, Oriel Coll.

Arthur B. Bryer, Exeter Coll.

Henry W. Gleed Armstrong, St. John's Coll.

William Waldron Champneys, Scholar of Brasen-nose Coll.

Arthur Neate, B. A. of Trinity Coll. Cambridge, incorporated of Trinity College.

Wm. Thomas Ellis, Brasen-nose Coll. grand compounder.

Henry Hamilton, Edmund Hall.

Thomas Hawes, Magdalen Hall.

Robert Stephen Hawker, Magdalen Hall.

Jenkin Hughes, Jesus Coll.

Stephen Gaselee, Balliol Coll.

John Gregson, University Coll.

William Gregory, Wadham Coll.

John Sutton, Oriel Coll.

George Frederick Fessey, Lincoln Coll.

John Hart, Exeter Coll.

Richard Greenall, Brasen-nose Coll.

John Kaye, Brasen-nose Coll.

The Right Hon. John Viscount Encombe, New Coll. grand compounder.

Thomas Spears, Pembroke Coll.

George Harvey Goodwin, Queen's Coll.

Edw. Charles Harington, Worcester Coll.

William Maxwell Du Pré, Christ Church.

Richard Thomas Tucker, B. A. of Queen's Coll. Cambridge, *ad eundem*.

The Rev. John James Cory, B. D. and Fellow of Sidney Sussex College, Cambridge, has been admitted *ad eundem*.

The Rev. J. Ball, M. A. and Fellow of St. John's College, has been admitted *ad eundem* of the University of Cambridge.

## MARRIED.

At St. Margaret's, Westminster, the Right Rev. Christopher, Lord Bishop of Jamaica, to Mary Hamett, eldest daughter of the Rev. Dr. Page, head master of Westminster school.

At Hastings, the Rev. Philip Wynter, D. D. President of St. John's College, to Harriette Anne, second daughter of Henry Boyle Deane, Esq. late of Hurst Grove, Berks.

## CAMBRIDGE.

Ralph Clutton, B. A. Scholar of Emmanuel College, has been elected a Foundation Fellow of that Society.

The Rev. Sir Windsor Bayntun Sandys, M. A. has been presented to a Parke Fellowship of St. Peter's College—Patron, Sir Edward Bayntun Sandys, Bart. Miserdine Park, Gloucestershire.

W. H. Hanson, B. A. of Clare Hall, has been elected a Junior Fellow of that Society.

Harry Longueville Jones, B. A. and Edward Dodd, B. A. of Magdalene College, have been elected Fellows of that Society.

Charles Cotton, B. A. of Pembroke College, has been elected Hebrew Scholar of the second class.

The Chancellor's gold medal for the best English poem, by a resident undergraduate, has been adjudged to Christopher Wordsworth, of Trinity College.—Subject, *The Invasion of Russia by Napoleon Buonaparte*.

## GRACES

*which have passed the Senate.*

1. To appoint Mr. Harris, of Clare Hall, one of the Examiners of the Questionists, in the place of Mr. Ebdon.

2. Cum nonnunquam permolestum sit iis quibus amicos suos in Museum Honoratissimi Domini Vice-Comitis Fitz-William, introducendi concessa est potestas, ibidem totum tempus commorari.—Placeat vobis, ut in posterum iisdem liceat, in has aedes, quos veliat introducere admissos autem relinquere, hoc modo spectatum venientibus interdicto, ut quæ sub clavi sunt nequaquam velint promere.

3. To accept the terms offered for the purchase of the rights of the University in a parcel of common land lying in the parish of St. Andrew the Less, by the Justices of Peace empowered by Act of Parliament to build a Town Gaol.

4. Cum ex æquali Bibliothecariorum vestrorum Potestate plurimum incommodi in administrandâ Bibliothecâ oriatur:

Placeat vobis, si Magro. Lodge, Bibliothecario vestro, in officium Proto-Bibliothecarii, jam vacans, eligi contigerit, quod nulla electio Bibliothecarii ante vicesimum quintum diem Novembris teneatur: Quod melius Syndici vestri intereâ de mutandâ Bibliothecæ administratione consilium adhibeant, et ad vos referant.

5. Cum Georgius Pryme, A. M. Collegii SS. Trinitatis Roper Socius, publicas Lectiones de principiis Economice Politicæ instituerit, et per multos jam annos perlegerit: Placeat vobis, ut idem Georgius Pryme

titulo Professoris Economice Politicæ vestris suffragiis cohonestetur.

6. To confirm the regulations for B. A. degree examination proposed in the Report of the Syndicate, dated *March 27, 1828*.

The Rev. John Lodge, M. A. Fellow of Magdalene College, and Librarian of the University, has been unanimously elected Principal Librarian, in the room of the late Rev. T. Kerriell, B. D.

## Degrees conferred.

## MASTERS OF ARTS.

Rev. Horatio Walpole Bucke, Trin. Coll.  
John Heywood Hawkins, Trin. Coll.  
T. C. Sneyd Kynnersley, St. John's Coll.  
Rev. David Laing, St. Peter's Coll.  
Rev. Caleb Rockett, St. Peter's Coll.  
Rev. Henry West, St. Peter's Coll.  
Rev. Arthur Hussey, C. C. C.  
Thomas Ranshay, Queen's Coll.  
Rev. Joshua Scholefield, C. C. C.  
Rev. Russell Skinner, Sidney Coll.

## BACHELORS OF ARTS.

Thomas Bond, Trin. Coll.  
Edward Holland, Trin. Coll.  
Henry Roper, St. John's Coll.  
Samuel Barker, St. Peter's Coll.  
George Robertson Barclay, Cath. Hall.  
Joseph Thackeray, Fellow of King's Coll.  
Capel Loft, Fellow of King's Coll.  
George Coleman, Christ Coll.  
Charles Thomas Carpenter, Sidney Coll.

John Ball, M. A. Fellow of St. John's Coll. Oxford, has been admitted *ad eundem*.

At the Anniversary Meeting of the Cambridge Philosophical Society, the following officers were elected:

## PRESIDENT.

The Lord Bishop of Lincoln. (*re-elected*.)

## VICE PRESIDENTS.

The very Rev. the Dean of Ely. (*re-elected*.)

The Rev. Professor Cumming. (*re-elected*.)

The Rev. Professor Sedgwick.

## TREASURER.

Dr. F. Thackeray. (*re-elected*.)

## SECRETARIES.

The Rev. Professor Henslow. (*re-elected*.)

The Rev. Professor Whewell. (*re-elected*.)

## STEWARDS OF THE READING ROOM.

The Rev. J. Lodge. (*re-elected*.)

## COUNCIL.

Rev. T. Chevallier.

Rev. J. Power.

Rev. L. Jenyns.

Rev. H. Farish.

Dr. Haviland.

Rev. H. Coddington.

W. Maddy, Esq.

} *Old Members.*

} *New Members.*

# THE CHRISTIAN REMEMBRANCE.

JULY, 1828.

## REVIEW OF NEW PUBLICATIONS.

ART. I. — *Hulsean Lectures for 1827. On the Proofs of the Divine Power and Wisdom derived from the Study of Astronomy: and on the Evidence, Doctrines, and Precepts of Revealed Religion. By the Rev. TEMPLE CHEVALLIER, M.A. late Fellow and Tutor of Catharine Hall.* Cambridge: Deightons. London: Rivingtons. 1827. pp. 408. 12s.

WE naturally expected something peculiarly interesting, on reading the title of this new volume of Hulsean Lectures. And if we have been disappointed, the fault does not rest with us. Such disappointments are as old as the nativity of Horace—" *Parturiunt montes,*" &c. We know not whether the singular division of subjects in this volume arose from want of ingenuity to discover, or want of inclination to employ, more connected arguments: but, assuredly, the variety of matters treated of seems to imply a sort of weariness in the task undertaken by the author—a weariness, by the way, especially unsatisfactory after the diligence of his predecessors in the office, who have set an example which all future lecturers will do well to follow. *They* complained, and justly, of the labour assigned them; and our present author, according to the fashion in such cases, echoeth their complaints: but, with all deference to him be it spoken, we think, with the exception of the first four, and two subsequent ones, *these* lectures are *exceedingly well paid for*, and we should have no objection to write a much better set at a much less price than the salary of the office affords. Indeed, so inferior is the greater part of the volume to what it ought to be, that we shall pass over the *miscellaneous* discourses as unworthy of further notice, than the passing compliment that the author sought to gain through them the rank of *junior optime* in the Hulsean tripos. He has given by them a *minimum* of satisfaction for a *maximum* of expectation. Proceed we now with our purpose.

"The nineteenth Psalm has been adopted as the model for the arrangement of the first twelve lectures. The first four treat of some of the more obvious proofs of the Divine Power and Wisdom, suggested by the study of Astronomy"—a subject, splendid in itself,



and full of promise to any one, who, uniting to a fervid spirit a full acquaintance with the magnificence of the theme, would take the trouble to do it justice. These lectures are, as far as they go, very fair; but they disappoint. They are neither one thing nor the other. The science displayed is sufficiently exact; but the application to the hearers and readers of the lectures, sadly deficient. Benson, not to be invidious, would have carried us up to the third heaven, whilst here we only ascend just far enough to get a peep at Jupiter's belts, and Saturn's ring. We complain also of the *technicalities* of the subject: for they are past the comprehension of any but a *third-year-man*. The author says he would have *explained*, but this would have required a larger treatise than the time for publication allowed. This, however, is no excuse for mistifying the subject to those who most needed clearness of expression—those whom the lecturer should have remembered made up the greatest part of his audience, and some part of his readers. He has consequently *assumed*, that the reader understands the facts and the consequences of the law of gravitation, &c.—an assumption very questionable as to its propriety. Who, for instance, expects to find in a book of sermons such unexplained terms as “*radius vector*,” “*angular velocity*,” “*linear velocity*,” “*nebulous vortex*,” &c.? It may be argued, that they who understand Astronomy will understand the definitions used in the science, and that to those who do not understand it, the lectures are not addressed. In reply, we say, that the founder of these Lectures did not intend any part of the duties of the Lecturer to be engaged in the service of a *few* members of the *University* alone; his Will expressly declares, “that in *all* the said twenty Sermons, such practical observations shall be made, and such useful conclusions added, as may best instruct and edify *mankind*.” It is clear, then, he supposed the lecturers to be appointed not merely as *University* lecturers, but as defenders of Christianity for the benefit of the world, as well without, as within the Proctor's jurisdiction; and, therefore, we say, if Mr. Chevallier thought proper to preach about Astronomy, he ought to have preached in a way intelligible to such persons as study *popular* as well as academic Astronomy, many of whom will, doubtless, buy the work. We the more regret this, because in the Sermon “on the Scriptural Estimate of Talent,” the author has taken some very proper views of a subject, which in the earlier lectures he has, we think, too much overlooked. Speaking of University teachers, he says:

Let them not forget, however, that their labour is not to terminate in promoting a taste for the elegancies of literature, in imparting an accurate knowledge of abstract science, or in explaining the principles, by which the wonderful phenomena of the natural world are deduced from a few simple facts.—P. 278.

We wish, therefore, he had so worded his mathematics as to have

rendered them intelligible, and, consequently, *useful* to those who may be most interested in the subject. He should have put the whole of these hard words into a glossary in the appendix, where there is plenty of matter for the amusement and edification of those who prefer explanation of scientific assertions, whatever they may care for *any other* proofs. We beg, however, to be distinctly understood in these remarks, as not desirous of defaming the author. The topic he has chosen is one every way deserving of especial notice, and particularly so from the pulpit of a University Church. The object of the lecturer was praiseworthy—his motives excellent; and we only regret that, with his *assumed* talents and skill, he has not done more for his subject, his readers, and himself.

We shall now proceed to a concise analysis of the first four lectures, giving such extracts as appear noticeable.

The subject of astronomy is thus introduced :

In all ages, and among all nations, the contemplation of the starry heavens has afforded a favourite exercise for the reflecting mind. The most unlearned and unenlightened have gazed with wonder upon so glorious a display of brilliant objects placed far beyond the control of man, and moving serenely through the skies. Uneducated tribes or half cultivated nations, who interpreted the phenomena according to their own gross conceptions, were still struck with the beauty and manifest utility of the objects of their contemplation. Their rude admiration bore testimony to the glories of the heavens; and was an acknowledgment that He who formed them was supreme in wisdom and in power. And even if, when they saw the sun travelling in his strength, and the whole host of heaven performing their courses, they were seduced to pay to the creature the honour due to the Creator, their homage in its origin was but the perversion of a deep feeling of reverence towards him.—Pp. 3, 4.

This last passage savours of poetical apology rather too much for our liking, and is not half so well done as in the numerous parallel passages of many living rhymsters.

The author then proceeds with the development of the science and the consequences of its study; on the one hand astrology and scepticism, arising from a limited acquaintance with it; and, on the other hand, admiration of the Divine Power, together with a due estimate of the extent of creation. Without going into any long detail, the objections might have been answered by one line—“*An undevout astronomer is mad.*” We skip all the fine writing introductory, and come at once to the matter in hand; which, considering the variety of topics necessarily introduced, and the variety of books necessarily consulted, is an excellent abridgement of the outlines of the science of astronomy, and, without any prejudice, very well *improved*.

*The spherical figure of the earth—the diameter of the moon's orbit—the orbits of the primary and secondary planets—and finally, the numerous wonders of the whole system, are made the first of the gradations which the study unfolds. The next point is the extensive tracts beyond*

*the solar system*; and the consequence thence arising, that still beyond these are "successive series of similar groups."

These conceptions, magnificent as they are, are not the fruit of an excited imagination; they are the realities of demonstrative science, founded upon accurate observation of the universe around us. Man has been endued by his Creator with mental powers capable of cultivation. He has employed them in the study of the wonderful works of God which the universe displays. His own habitation has provided a base which has served him to measure the heavens. He compares his own stature with the magnitude of the earth on which he dwells; the earth with the system in which it is placed; the extent of the system with the distance of the nearest fixed stars: and that distance again serves as an unit of measurement for other distances which observation points out. Still no approach is made to any limit. How extended these wonderful works of the Almighty may be, no man can presume to say. The sphere of creation appears to extend around us indefinitely on all sides; "to have its centre every where, its circumference no where."—p. 15, 16.

This sufficiently proves the Power of God to be displayed in the heavens.

The *second* Lecture demonstrates the Wisdom of God.

The proofs are, *the law of gravitation; the invariableness of the mean distances of the planets; the limited variation of eccentricity, and of the inclination of the orbits of the planets; and the motions impressed upon them.* Of the former of these points, the author says:—

Unwearied research and great sagacity have led men by degrees to measure and to weigh the planetary system; and at every fresh step, some new discovery has been made, which affords fresh grounds for astonishment at the power and wisdom of the Almighty. There was a period in the history of science, when men of the greatest intellect, the most ardent enquirers into the works of nature, thought that the frame of the material system in which we are placed was not so accurately adjusted, but that it would, from time to time, require correction by the immediate interposition of the Creator's hand. Subsequent improvement in abstract science has shewn that this is not the case. The great machine of the solar system is so nicely balanced within itself, that it will continue to perform its majestic revolutions, until it shall seem good to the Almighty to cause it to cease to be. The paths which the planets trace out in their appointed courses undergo slight variations in magnitude and form and position; their motions are sometimes accelerated and sometimes retarded; but these changes are corrected by the very causes which produce them. There is a mean state about which the whole system oscillates. Reckoning from this state, all the variations extend only to a certain limited degree. Having attained that point, they begin to decrease and pass to the opposite extreme: and after a lapse of a greater or less time, regain their first position. Now this is far from being a mere speculative truth. It is a fact of exceeding importance to ourselves, as well as to the whole system in which we are placed. Pp. 27—29.

He continues thus upon a subject which has frequently exercised the philosopher and the divine, and which is a subject of immense interest:—

The question with respect to the planetary globes is this. Every analogy points them out as bodies similar to the earth which we inhabit. They are warmed and enlightened by the same sun. They have the same stars spread around them in the same order: they all describe orbits nearly of the same form:

thus all revolve about the sun, and probably all about their own axes, in the same direction; and their axes are generally inclined to the plane of their respective orbits. They have, therefore, all similar vicissitudes of seasons, the same alternation of day and night. Now does not this similarity justify the conclusion, that their motions were studiously and purposely made what they are? Had there been no common design in the formation of the globes which compose this system, surely there would have been found the greatest variety in the forms and positions of the orbits; some variation in the direction of so many motions. Neither is it unphilosophical to conclude that the diffusion of a nearly equable temperature over the surface of the planets, the distribution of periods of light and darkness, of cold and heat, of summer and winter, which is so necessary in our globe, and is attained in all the planets so simply, yet so beautifully, was intended to be attained, when the universe was created. But this could only be accomplished by a very nice adjustment of the velocity and direction with which each of these vast globes was originally impelled. Here, therefore, again is evidence of choice, selection, and design.—Pp. 35, 36.

The *third* lecture introduces many other proofs, derived from the condition of the *earth*, and the machinery by which its works of wonder are accomplished, together with the particular investigation of the heavenly bodies. The *succession of seasons, day and night, &c.* are first treated of: and we take a beautiful passage from the opening of the lecture as a fair specimen of style and language.

The very greatness, the universality of the benefit, makes us forgetful of it. Man goes forth to his work and to his labour upon the earth, and expects with anxiety the hour when evening shall have put a period to his toils. Night comes on, and affords a season of general quiet; allowing precisely the degree of time necessary to recruit his strength, and to restore the face of nature to its original freshness. He that now sows, sows in the confident hope that the seed will spring up, and produce first the blade, then the ear, then the full corn in the ear: that the rain from heaven will descend to water it, and the warmth of the summer sun will bring its fruit to maturity: that he will in the autumn put in the sickle, and lay up the produce in his garner as a provision for the winter, which he expects to ensue. But few know, and of those who know, fewer still consider, that this delightful change and this confident expectation are parts of an analogy connecting the globe which we inhabit with the system in which it is placed.—Pp. 39, 40.

The next passage affords a contrast most striking in the work of a *scholar*. Surely there never was a more absurd attempt at *grandiloquism*.

The earth, self-balanced on her axle, glides on with the other planets in her appointed course through the regions of space, with a rapidity almost inconceivable, though unobserved; like some rich vessel, originally launched by the Creator's hand, freighted with all the productions of its various climes, and affording to them all an agreeable and necessary vicissitude of light and darkness, of heat and cold.—Pp. 40, 41.

The *temperature of the earth and ocean, and the density of water*, are considered next; and the *equilibrium of the ocean* shewn to be *stable*.

Now, can we be contented with ascribing the peculiar density, which the element of water possesses, to a lucky chance? Shall we say that it was only discovered to possess certain properties, of which man and animals have availed themselves? Rather let us acknowledge with Solomon, that it was the Almighty

who "strengthened the fountains of the deep," who "gave to the sea his decree that the waters should not pass his commandment."—P. 45.

The *density of the earth compared with that of water* next engages our notice; and here Mr. Chevallier has managed, in a few lines, to set all the geologists, Neptunists, and Vulcanists, afloat in the same fluid. To this he adds some passages on the *atmosphere*.

But there is still another consequence connected with the density, and, therefore, the pressure of the atmosphere. The air is necessary to keep down the sea. Were the atmospheric pressure removed, or greatly diminished, there would be but little, if any, intermediate state of the waters of the ocean between the solid and aeriform state. A far less degree of heat than is now frequently experienced would dissipate all the waters upon the face of the earth.—P. 49.

The *proportion between sea and land, and the tides*, are adduced as additional proofs. And then the *relation of the secondary planets, the luminousness of the central body, the ring of Saturn, and the relation of the motions of Jupiter's satellites*, close the argument.

We remember to have read somewhere in Brinkley's *Astronomy* (a book the author has confessed himself indebted to), of a most singular coincidence in certain calculations made with respect to the *distances* of the planets;—a coincidence, which is as full a proof of *design* in the creation, as any which Mr. Chevallier has adduced. We take the liberty of quoting a passage or two from Dr. Brinkley, which, we are sure, no one will blame. It is well known that the planets Vesta, Juno, Ceres, and Pallas, were, for a long time, undiscovered, and that when discovered, their mean distances from the sun, the days during which they retrograde, their arcs of retrogression, and their velocities, were found nearly alike. "At present," says Dr. Brinkley, "we know no secondary cause that could have any influence in regulating the respective distances of the planets from the sun; yet there appears a relation between the distances that cannot be considered as accidental. This was first observed by Professor Bode, of Berlin, who remarked, that *a planet was wanting, at the distance at which the new planets have since been discovered, to complete the relation*. According to him, the distance of the planets may be expressed nearly as follows, the earth's distance from the sun being 10:—

|                          |                      |   |     |
|--------------------------|----------------------|---|-----|
| Mercury . . . . .        | 4                    | = | 4   |
| Venus . . . . .          | $4 + (3 \times 1)$   | = | 7   |
| Earth . . . . .          | $4 + (3 \times 2)$   | = | 10  |
| Mars . . . . .           | $4 + (3 \times 2^2)$ | = | 16  |
| New Planets . . . . .    | $4 + (3 \times 2^3)$ | = | 28  |
| Jupiter . . . . .        | $4 + (3 \times 2^4)$ | = | 52  |
| Saturn . . . . .         | $4 + (3 \times 2^5)$ | = | 100 |
| Georgium Sidus . . . . . | $4 + (3 \times 2^6)$ | = | 196 |

“Comparing these with the mean distances above given, we cannot but remark the near agreement, and can scarcely hesitate to pronounce that these mean distances were assigned according to a law, although we are entirely ignorant of the exact law, and of the reason for that law.”—*Brinkley's Astronomy*, p. 90.

The *fourth* lecture considers the “objections to natural and revealed religion, which have been drawn from astronomical principles.”

I. *Buffon's* theory is first disposed of, and the comet, which, he says, sliced off the planets from the sun, as if it were slicing a cucumber, is shewn to be too *eccentric* even for a comet. If the theory be correct, “We must recur to an original projectile force; the very difficulty which the hypothesis proposes to elude.”—P. 62.

II. *La Place* fancied all matter to have been originally nebulous and highly attenuated, and afterwards condensed about different centres by gravity.

The very diffusion of matter endued with innate gravity, which this hypothesis supposes, itself implies the action of a Divine Power.—P. 69.

It may supply the instruments by which it might have pleased the Almighty to execute his will, but can never account for the *wisdom* which is apparent.—P. 70.

The other strange notions of irreligious star-gazers are treated with deserved contempt, and left unnoticed. The author then proceeds to refute the objections to *revelation*. It is impossible, one would think, as he properly observes, to look up to the heavens, and not bless the Lord.

Some, however, have regarded the heavens with very different feelings. Struck with the magnitude of the universe compared with the works and dwellings of man, they have urged the improbability, that a being so insignificant in the general scale of the universe should be so favoured, as to have an express revelation made to him of the will of the Most High. And they have dwelt upon the arrogance of man who, among all the various creatures which we have reason to believe people innumerable worlds, conceives himself to be selected as the peculiar care of God.

But surely to reason thus, is to reason both presumptuously and unwisely. Who shall say, except he should be enlightened with wisdom from above, by what laws of moral government it may have pleased the Creator to govern the universe? Who shall say that this world *alone* has been favoured with a divine communication? We presume not to draw aside the veil which separates us from the dealings of the Almighty. But any reasoning must be entirely inconclusive, which rests upon an assertion, itself incapable of proof.

Besides, such reasoning controverts every analogy which can be drawn from the things which we see. The eyes of the Lord are over all his works. The most minute parts are laboured with the same scrupulous accuracy as the most extensive. Objects too small for the unassisted human sight are finished with the same care, provided for with the same wisdom, as those which to us appear the most important. It is plain, from mere observation, that all distinction of small and great respects created beings only. In the works of God, no such distinction exists. And when we conclude that man may be overlooked, or treated with less attention, because he occupies a relatively small portion of the visible universe, we reason from the affections of our own minds to the dealings

of Him who "fainteth not, neither is weary:" we confound the feebleness of man with the unlimited power of God.—Pp. 72—74.

It was precisely this notion which induced Lord Byron to prate so absurdly, and which that sapient Leigh Hunt so thoroughly misunderstood. The objections deduced from the alleged antiquity of oriental astronomy are then introduced; but though not refuted, as we expected to find them, sufficient is said to disprove the assertions of the eastern writers.

But whether the astronomical computations of the Hindus are derived, as is pretended, from real observations made full three thousand years before the Christian era, or not, the chronological system founded upon them is evidently artificial. The very inspection of them is sufficient to satisfy the enquirer, that they are the production of an ingenious but fanciful people, well skilled in numerical computation, and undeterred by periods of any length. That the ages of the world, marked by great natural catastrophes, should be arranged in periods according to a fixed numerical law—that the length of human life should at the end of each be diminished in a determinate ratio—to say nothing of the corresponding alteration of the moral character of mankind in every age, and the various degrees of illumination which are supposed to have been preternaturally imparted, are suppositions so evidently imaginary that to mention them is to confute them. When it is further considered that the Hindus are beyond all others skilful in committing the most notorious forgeries to give a colour to their fanciful schemes, the degree of importance, which has sometimes been attached to their pretensions, will be found far greater than they really deserve.

It is, besides, very remarkable, that the same astronomical systems, which have been held forth as opposing the Mosaic chronology, actually confirm it. The date ascribed to the commencement of their age, called the Kali Yuga, in their more modern systems of astronomy, has been shewn, with as much accuracy as the subject allows, to be that which the Septuagint version of the Scriptures ascribes to the general deluge: and is the same which was used by the Arabians, and also adopted in the celebrated astronomical tables constructed by order of Alphonsus, King of Seville. In the system of chronology also which existed among the Hindus two hundred years before Christ, their history was divided into astronomical periods, at the beginning of which they *then* placed the creation of the world. And the first of these periods extended nearly to the time of the deluge; when all traditional knowledge would have, as it were, a fresh point from which it would spring.—Pp. 80—82.

The Egyptian astronomy is thus summarily settled:—

Any results, however, which have been obtained, afford too slender a foundation for any certain conclusion: and it is sufficient for our present purpose to observe, that they who have hitherto examined these representations with the greatest care, deduce from them a degree of antiquity, which, however extraordinary as an historical fact, is by no means inconsistent with the chronology of the sacred writings.—P. 83.

As a contrast to the above, the author notices the results of the great Newton's study, in six lines from the *Principia*; and then relates the beautiful and affecting incident of young Horrox—an incident scarcely paralleled in the history of abstract science, and one, we think, aptly chosen to interest the peculiar class of auditors at St. Mary's.

One of the most simple, but striking, and even touching instances of the union of science with piety, is incidentally found in the life of Horrox, a youth of our own country, and also a member of our own body; whose short life gave promise of the greatest advancement in science. The visible transit of the planet Venus over the sun's disk is a phenomenon which very rarely occurs. Between two successive instances more than a century generally elapses: and an opportunity of observing it from a given point of the earth's surface is still more rare. The observation is also of such great importance in determining the elements of the planet's orbit, and the dimensions of the solar system, that on the last two occasions, expeditions were expressly sent from various parts of Europe to the most distant regions of the globe, in order to observe the transit.

A phenomenon so rare, requiring at least an approximate calculation of the time of its occurrence, and the assistance of sufficient instruments, was observed by no human eye, from the creation of the world to the middle of the seventeenth century of the Christian era. Horrox, a young man but twenty-one years of age, residing in a remote district of this country, and almost deprived of the assistance of books and instruments, discovered that the imperfect tables of the planetary motions then in use gave reason to anticipate a visible transit of the planet. His superior knowledge enabled him to compute more correctly the time at which it would take place; and he made his preparations with all the anxiety which so new and important an observation was calculated to excite in an ardent mind. On the day before the transit was expected, he began to observe; and he resumed his labours on the morrow. But the very hour, when his calculations led him to expect the visible appearance of the planet upon the sun's disk, was also the hour appointed for the public worship of God on the sabbath day. The delay of a few minutes might deprive him of the means of observing the transit. If its very commencement were not noticed, clouds might intervene: the sun was about to set: and nearly a century and half would elapse before another opportunity would occur. Notwithstanding all this, Horrox twice suspended his observations, and twice repaired to the house of God. When his duty was thus paid, and he returned to his chamber the second time, his love of science was gratified with full success. His eyes were the first which ever witnessed the phenomenon which his sagacity had predicted. Pp. 84—86.

But we did not suppose that the splendid topic would thus be dismissed; much might have been said useful, as well as satisfactory, to those to whom Mr. Chevallier was bound to plead the importance of that revelation which he undertook to defend. And no argument could have found a surer base than that which the biography of Horrox could supply. Many are the students in that walk of science, which Horrox cultivated, yet within the walls of Alma Mater, who might be led, like him, to "look through nature up to nature's God." There was a field for the Christian philosopher to expatiate in, which Mr. Chevallier has contented himself with slightly skimming on a flying wing.

"Ille volât, simul arva fugâ, simul æquora verrens."

*Virg. Georg. III. 201.*

We wish the author had taken more pains to treat his subject in a more edifying and Christian manner. As it is, the first part of the work is neither more nor less than a series of astronomical memoranda, which might have been worked up into matter for



practical exhortation and devotional reflection. The author's talents are good, his reading creditable, and his style generally correct and pure; and in his miscellaneous discourses, though far below zero as to *academical importance*, there is a good spirit of evangelical earnestness. We wish some of this spirit had been infused into the former, and some of his labour employed in the latter, part of the volume. It would then have been more worthy of a place beside the treatise on "Scripture Difficulties," and even the Lectures for 1826. We fully agree with the author in the conclusion of his Preface: "*All who consider the duties of his office, will acknowledge that some change is necessary either in the number of lectures required, or in the time allowed previous to publication.*"



ART. II.—*Davidica*;—*Twelve Practical Sermons on the Life and Character of David, King of Israel.* By HENRY THOMPSON, M. A. of St. John's College, Cambridge, and Assistant Minister of St. George's, Camberwell. London: Rivingtons, 1827.

THE character of David, more especially with reference to the declaration that he was "the man after God's own heart," has ever been one of the most pregnant sources of cavil to the unbeliever. However clearly the objections built upon this expression have been refuted, they have still been repeated again and again in the same spirit, almost in the same words, and with the same unblushing confidence, as if they had all the charms of novelty to recommend them. Nor is it difficult to trace the design of this vexatious warfare, though the scheme is deep-laid, and artfully contrived for the furtherance of its darling purpose. It cannot be intended to call forth a repeated answer to a worn-out theme; for the renewal of a victory, attended with the most unequivocal success, could only be the means of rendering defeat more decisive and conspicuous. The talent which has been exhausted in repelling the attacks which are incessantly made upon the citadel of faith, and the additional glory which attaches to the cause of revelation from every fresh incursion of infidelity, is sufficient proof that the enemy have nothing to expect but the most disheartening repulses from those, who are able to wield the weapons of learning and truth in defence of their religion and their God. But it is the cold and heartless hope of entrapping the unwary, and of spreading doubt and misbelief among those who have not the means or the ability of sifting an argument, and searching out the fallacies of a sophism, which calls forth the unceasing exertions of the sceptic. To the poor and the uneducated the store-houses of theological literature are a sealed book; and the effect of an appeal to the reason

of those, who cannot be expected to reason aright, can scarcely fail to flatter their vanity into an admission of a doctrine so insidiously proposed. Where is the unlettered reasoner who would detect the *non sequitur* of the following syllogism?—The Scriptures represent David as the man after God's own heart: but David was a murderer and an adulterer; therefore the Scriptures sanction the commission of murder and adultery.

Under these circumstances, we can conceive no object to which the attention of the Christian pastor can be directed, with more probable benefit to his flock, than the occasional illustrations, in plain and popular language, of those characters of Scripture, which, like David, have been the subject of atheistical misrepresentation. To paint the different shades of good and ill—to shew in what particular instances the example of a remarkable personage is to be followed, and in what to be avoided—to limit expressions, which have been artfully wrested into a general sense, to their only legitimate interpretation—and to do all this in terms which the most unlearned can understand and appreciate, is one of the surest means of helping the Christian to a reason of the hope that is in him, and of placing the thoughtless and unwary on their guard against the snares which are laid for them. With respect to the royal Psalmist, this has been fully done in the volume before us. In the first Discourse, Mr. Thompson has set aside the stumbling-block of the sceptic, by shewing that, in his public character only, was David “the man after God's own heart,”—in the jealous care with which he preserved the religion of the one true God, and shut out every avenue to the encroachments of idolatry. He then proceeds to adapt the several passages in the monarch's life to the purpose of moral instruction, setting each event in the light which Scripture warrants, and offering them respectively either as safeguards against temptation, or incitements to overcome it; as patterns of duty, or as cautions against sin. Several minor points, which are scarcely of sufficient importance to require a separate consideration, are treated collectively in the last Discourse; and the whole concludes with an earnest and affectionate admonition to his hearers, to make the Bible their study, to investigate the evidences of their belief, and not hastily to admit a cavil which ignorance alone prevents them from answering.

The utility of this volume is greatly enhanced by the plain and intelligible style in which it is written. The truths which it contains, and the arguments which it offers, could not be otherwise than beneficial to the most talented member of his congregation; but to the poor, and those who require wholesome instruction, in language suited to their inferior acquirements, its easy and persuasive addresses will be invaluable. There are no flowers of rhetoric, no tropes, no

metaphors, no attempt at controversial disputation. The author has studied to be explicit, rather than argumentative: to be clear, rather than profound.

The following extract from the Sermon on David's encounter with Goliath, will satisfy the reader of the justice of our remarks:

It never can be too often repeated that all God's blessings to man, and spiritual blessings more especially, are of no ávail where man refuses to use them. God gives the sun, the rain, the soil, and the seed, but man must sow the field, or there will be no harvest. God gives the increase, but Paul must plant and Apollos water. God gives the talents, but man must put them out to the ex-changers, or else Christ at his coming will not receive his own with usury. We might with as much reason pray to God to be gracious to our fields that they might bring forth abundantly, while we neither tilled nor sowed, as pray for grace against temptation, where we made no resistance to it ourselves. God's grace is to supply our deficiency, not to carry us irresistibly through the conflict; if we take "the shield of faith" we shall undoubtedly be able to "quench all the fiery darts of the wicked;" but if we will not take the trouble to raise it against the enemy, it will not protect us. The grace of God is an invincible weapon, but we must employ it, or it will no more fight our spiritual battles, than a sword will defend us while we delay to draw it; or than the stones of the brook could avail David, while they only lay in the sling. We must therefore, as in every thing else, so in resisting temptations, not only pray for God's grace, but do our own diligent endeavour to overcome them. And, if we do this sincerely, we may be quite sure that we shall be carried through; for, if we fail, we may be certain that we have not done our best endeavours. Again, the sling and the stone would have been useless, had not the Spirit of God guided the hand of David; and in like manner the Christian must feel convinced that the various means which are allowed him of contending with sin, are only efficacious because "it is God that worketh in him to will and to do." The certainty that all his strength is from above, and the determination actively to employ that strength, must go hand in hand: neither will effect any thing without the other; but the two combined, will, by the blessing of God, finally beat down Satan under our feet.—Pp. 51—53.

The author tells us in his Preface, p. xv., that the eleventh Sermon was written wholly for the press, and therefore composed without reference to those rules which he makes the basis of his preaching. It seems, indeed, to have been written with somewhat more attention to the elegance of composition, and with a greater display of theological learning; but we are inclined withal to think it inferior to the rest. There is an apparent degree of labour in the style, which does not well suit with the easy simplicity of the remainder of the volume. So far are we, however, from an inclination to find fault, that we most cordially recommend the entire "*Davidica*" to the notice of our readers.

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ART. III.—*Parochial Sermons, &c.* By the Rev. RENN D. HAMPDEN, M.A. London: Rivingtons, 1828. 12mo. pp. 450. 7s. 6d.

"PAROCHIAL SERMONS" are, perhaps, of all compositions, the most difficult to write, and certainly the most difficult to criticise. It may not be a task of very considerable labour to compose a methodical

essay on some plain topic of practical religion; and this is what many understand by a "parochial sermon." But that this is the perfection of such a work, appears to be a very material error. It is indeed the mere outline, or ground-work—an essential ingredient, but not the substance. A sermon, like every other production, must be adapted to its object; and in this adaptation consists the great difficulty of this species of writing. •The object is to work religious good; and not to work religious good alone, but to work it in a particular society. Hence, that which is a good parochial sermon in one place, would be wholly inefficacious in another. The habits, modes of thought and action, state of mental cultivation, and a thousand other contingencies, must be consulted in determining the subjects to be insisted on, and the tone and language to be employed. The preacher, indeed, must not scruple to declare the whole counsel of God; but he must so declare it, that it may most effectively influence the hearts of his hearers. Where self-righteousness appears prevalent, he will be careful to insist on the doctrine of justification by faith; where this great doctrine appears to have been perverted to licence and crime, he will press upon his hearers the necessity of holy living; where presumptuous confidence, and consequent negligence, have sapped the foundations of vigilance and perseverance, he will be diligent in pressing his flock to "*make their calling and election sure,*" instead of believing it already so. While he dwells on every part of the great fabric of the church,—while, like a good watchman, he carefully surveys *all* the towers and bulwarks of Sion,—he will *chiefly* afford his attentions to such portions of the sacred structure as are decayed, or inadequately fortified. This circumstance alone will impart a locality to his discourses, which would unfit them for another region. In an artificial state of society, the graces of rhetoric, and the subtilties of argument, are often powerful attractives, while the heart remains uninfluenced by the supremely important theme on which they are exercised. In congregations thus circumstanced, such external recommendations should not be neglected, as they may eventually lead to saving conviction, provided always the substance of religion be neither mutilated nor disguised. To the country congregation, the preacher can scarcely ever be too plain; too simple in his sentences, or too clear in his illustrations. "Milk" and "strong meat" must be administered as the spiritual constitution will bear. Such appears to have been the practice of St. Paul, the high authority of whose example, together with the peculiarity of his situation, as preaching to assemblies so variously constituted, affords a highly useful model for the Christian minister's imitation. It is true that the Apostle informs us that his speech and his preaching was "not with enticing words of man's wisdom, but in

demonstration of the spirit and of power." But this "demonstration" is one which the nature of the case precludes at the present day ; nor does the Apostle's language, when viewed in comparison with his practice, amount to more than this ; that he did not rest the truth of the Gospel, as the philosophers did the truth of their speculations, on any scholastic refinements, or declamatory artifices. In his speech to the Athenians, he addresses himself directly to their feelings and their prejudices, in a florid and eloquent composition : when he accosts the Jews, he dwells, in unstudied terms, on those doctrines which were most popular among them, and especially on that cardinal article of Christianity, the general resurrection. His style of preaching was, as he himself characterizes it, " becoming all things to all men, that he might by all means save some." But even a higher example than St. Paul has shewn this accommodation to be necessary. The whole philosophy of the Saviour's discourses is dependent on this principle. When he partakes the entertainment of the wealthy Pharisee, he instructs the guests by the parable of " a certain man who made a great supper." When he converses with the Samaritan woman at the well, he directs her thoughts to that " living water " which he came to bestow. When the disciples forget to take bread, he bids them beware of the *leaven* of the Pharisees and Sadducees. To the learned expositor of the law, he discourses on the spiritual mysteries of its signification ; to the promiscuous multitude, he deals forth the clear parable, or the direct precept. He draws a broad line of demarcation between his malicious enemies, and his obedient disciples. He makes the former pronounce their own condemnation in sentencing his fictitious characters ; while to the latter he converses unreservedly on the supreme topic of the divine will and policy.

To compose, therefore, a good parochial sermon, or, which is the same thing, a sermon on those principles of accommodation which come recommended to us by the practice of Christ and his Apostles, obviously implies the exercise of many important concurrents. Of those which are merely human, a sound judgment, an extended and profound acquaintance with Scripture, and a clear understanding of the minds, habits, prejudices, and opinions of a congregation, seem to be the principal. So that a sermon really productive of material good is the result of a vigorous and energetic mind, although its very excellence in this particular is that which often negatives its excellence in a literary point of view ; and the Christian teacher, as he sows not to himself, neither does he reap to himself in the present world.

As the difficulty of producing any composition entails proportional difficulties on the critic, so is this particularly exemplified in regard

to the parochial sermon. For ignorance of those peculiarities, the knowledge of which is indispensable to the writer, will often conceal from the eye of the reviewer defects or excellencies, which nothing but the removal of this ignorance could display. We therefore approach the notice of this work with proportionate diffidence; although, from its general character, it does not appear to have been intended for any particular congregation, but rather as an attempt at an universal system of parochial discourses. We use the word *attempt*, not with the view of disparaging the real excellence of the book, but as intimating that, if such be the design of the work, it is one which is not *minutely*, though it may be *partly* practicable. But if the object of the writer has been the press alone, and the distinct development of the different parts of practical holiness, in a form to meet the conceptions of ordinary readers, we think he has been highly successful, and that he has combined perspicuity of method, and energy of language, with sound and impressive views of Christian doctrine.

The sermons are twenty in number, and embrace the following important subjects: I. The Gospel a Saviour of Life and Death. II. Knowledge of God through Christ. III. The Weakness and the Power of Man. IV. Justification by Faith. V. Faith characterized. VI. The Work of the Lord. VII. The Lord pleading with his People. VIII. Looking back from the Gospel. IX. The World resigned for Christ. X. Efficacy of Repentance revealed by the Gospel. XI. Difficulty of delayed Repentance. XII. Constancy in Repentance. XIII. The present Life the Youth of Immortality. XIV. The Christian militant in the World. XV. The Christian Polity. XVI. The Christian conciliating the World. XVII. The Christian conversing with God in the World. XVIII. The Day of the Lord at Hand. XIX. Watching and Prayer the Christian Securities. XX. The Life in the Flesh made the Life of the Spirit.

As the very essence of their design appears to be connexion, it will not be easy to afford our readers, through the medium of extracts, any very intelligible view of the execution of this plan. If they are disposed, however, to place any confidence in our judgment, they will be content to believe that it has been faithfully realized. Respecting the character and style of the book, the reader may receive some information from the following extracts, which we make somewhat indiscriminately, as the work presents few passages more striking than the rest, but is generally remarkable for an even unaffected style of great clearness and purity.

In the first Sermon, "the Gospel a Saviour of Life and Death," we have the following sensible and pious observations :

Those to whom the Gospel is offered and who reject it, are, in fact, in a much worse state than such as have never heard its glad tidings. The latter only *want* the blessing, but the former pervert it. If God in his wisdom has not chosen to communicate to any nation, or any individual, the knowledge of his saving truth, we are not thereby to conclude, that he does not design that such persons should participate in the benefits of Christ's atonement. The merits of our Saviour, which are our only title to eternal happiness with God, as they cannot be added to, or diminished, by any exertions on the part of man, so *may* be equally powerful to the saving of those who have never heard of his name, as well as of those who, having heard, have put their trust in him, and sought access to the Father through his intercession. Whether the knowledge of what he has done in our behalf, is in every case the means by which his vicarious sufferings are rendered effectual, it is impossible for us to decide. In the wisdom of his moral administration, God has appointed *great* varieties of trial to different individuals living under an equal light of the Gospel; and he may likewise have determined to call some finally to sit down with Abraham and Isaac and Jacob in the kingdom of heaven, without having intimated to them, during their sojournment on earth, the title by which they are admitted to the holy inheritance. Means that are indispensable in *certain* circumstances may not be so in very different circumstances. To the inquiry,—whether ignorant heathens—strangers to the name of Christ—can possibly be saved, when it is by the knowledge of salvation that the Christian disciple is required to make his calling and election sure,—our Lord, I conceive, would have given a like answer to that which he gave to a similar irrelevant inquiry, "What is that to thee: *follow thou me!*" or to that which he gave to the inquiry concerning the number that should be saved, "Strive to enter in at the *strait* gate." It is our part at any rate to avail ourselves of the means set before us—we are told what the consequences will be if we neglect those means—and *we* are accordingly placed under Christian government. Christian actions must be performed by *us* who are so placed in this peculiar economy of Divine Providence, that Christian rewards may follow, and Christian punishments may be avoided. Those who are not so placed are not under *the same* obligations. To such persons the rewards and punishments of Christianity *may* follow, not to say independently of all conditions, but on conditions peculiar to themselves. Every man will receive according to what he hath, and not according to what he hath not.—Pp. 10—12.

In the Sermon on "Faith Characterized," we have the following just and powerful remarks:

But the Apostle not only says; be ye steadfast. He strengthens the exhortation by a call to the Christian convert to be also *unmoveable*. The words here conjoined have nearly the same meaning. As however we may more strictly understand by steadfastness, the adopting the fundamental principle of our religion—the doctrine of Christ crucified—in its true Scriptural sense; on which alone, as on a firm rock, our system of faith may rest steady and secure; so we may interpret the precept of being "unmoveable," as applying particularly to the danger of being drawn away from those religious principles which we have maturely adopted, by any temptation, whether of novel doctrine, or of the pleasures of the world. You will remember, that the Apostle Paul speaks of some unstable Christians, as "not enduring sound doctrine;" as "heaping to themselves teachers, having itching ears;"—that he cautions the Ephesians, that, when "come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ, they be no more children, tossed to and fro, and carried about with every wind of doctrine." If we hold fast the truth, as it is in Jesus, we shall show no countenance to those ingenious glosses, which render Scripture only the multifarious echo of each conflicting sect or party in religion. We shall not suffer ourselves to be deluded by articles of faith, founded on partial views of the

divine dispensations, or on the mere words of Scripture. But, "holding the head," we shall also hold all the members of the Faith, in their vital connexion with the head. Whilst we adopt Christ crucified, as the fundamental characteristic of our religious profession, we shall maintain the other doctrines of Scripture in their full importance. Taking the Christian Redemption from its proper source—the Scripture—we shall take along with it, all those other holy and edifying truths, with which it is there closely and inseparably entwined. And, thus obtaining a comprehensive and consistent view of the whole scheme of Divine Revelation, we shall not only defy the attacks of the ostensible infidel, but also be proof against the more dangerous wiles of insidious traitors to Christianity, bearing the sacred name of its disciples, whilst breathing war against it in their hearts and their proceedings. Our conviction will be, that we have placed our trust in One, in whom all the counsels of God towards man have their perfection;—and, that though an Angel from heaven should preach to us any doctrine at variance with the great mystery of his atonement, we should believe it not—that all must be true, which the Scripture has joined with this mystery in the scheme of revelation, however inexplicable to us, however apparently to our judgment unconnected with it;—that whatever militates with this mystery, must be false, however speciously scriptural in its assertion, and however plausibly supported by ingenuity of argument. We shall check that propensity of the human mind, which prompts the unstable believer, to follow after new preachers and new doctrines—in simplicity and sincerity we shall inquire only for "the old paths"—the beaten ways, tracked by the footsteps of our forefathers in Christ, those holy professors of the Christian faith, who learned at the foot of the Cross, what they preached from the pulpit, or inculcated in their writings, or set forth to general example in their lives: nor pursuing our religion,—as we would a mere human science, which admits of advancement by the labours of successive inquirers,—but as a knowledge, perfect in its origin—as best understood, when it was first taught, and was as yet unalloyed by human inventions—as a science, like its Divine Author, "the same yesterday, and to-day, and for ever."—Pp. 103—107.

In Sermon IX. we have the following note on the expression *πρωτόκοκος πάσης κτίσεως*. (Col. i. 15.)

The cavil which has been raised on this expression appears entirely groundless, when we consider that it is an idiom of the Greek language, to speak of any thing, which it is intended to except as pre-eminent above a class of objects, as if it were included among them; as, for instance, the Greek historian speaks of a particular war, as the most memorable, (in literal translation) of those that had preceded: (Thucyd. i. 1.) an idiom which, indeed, Milton has imitated, where he says,

"Adam, the goodliest man of men since born  
His sons, the fairest of her daughters Eve."

*Parad. Lost. B. iv. 323.*

Why might not the Son of God then be spoken of, as "the first-born of every creature," without its being inferred that he is, therefore, one of the creatures?—Besides, the expression may have a reference to this ordinance of the Mosaic Law:—Jesus being the great First-born, of whom all the others were types. See Psalm lxxxix. 27. Rom. viii. 29. Heb. i. 6.—If, indeed, we had at first misconceived the expression, the verses immediately following it are sufficient to set us right. See Col. i. 16—19.—Pp. 191, 192.

The criticism of this note is unexceptionable, but we do not think the rule has been rightly applied. As it appears to us, the language of the Apostle is much less equivocal. *Πρωτόκοκος πάσης κτίσεως* is equivalent to *πρωτόγονος πρὸς πάσης κτίσεως*, "begotten before all creation;" *πρῶτος* being used in this sense, with the genitive in



John i. 30. *ὅτι πρῶτός μου ἦν*—*for he was before me*. Yet we cannot but highly value the conjecture of Michaelis, who transposes the accent, and makes *πρωτοτόκος*; translating, *the prime cause of existence of all creation*.

One feature of the work we must not omit to notice, which is, that a short "skeleton" of each sermon has been given. We could wish this practice were more general. Sermons are necessarily more perspicuous and methodical from being previously reduced to heads and subdivisions, although there is no necessity for the *mechanism* being absolutely apparent. Fastidious hearers sometimes disrelish an excellent sermon on account of the preciseness of its distributions. Yet this is an excess on the right side; and, in discourses immediately addressed to the judgment, is no more than what is absolutely necessary. That this method has been sometimes extended to a ludicrous minuteness, proves nothing against its essential excellence. But although something may be, and must be, conceded to popular feeling, where the object cannot be served without popular attention, there is no necessity why more than the methodical *form* should be sacrificed, and even this need not always be the case. Method of arrangement, founded on a decided plan, is a most important ingredient in the composition of a sermon; nor is it less advantageous to the reader to have the original skeleton before him, that he may comprehend the scope of his author's argument, and take a view of the subject under consideration, at once detailed and enlarged. It enables the writer to compose fluently and correctly:

"Nec facundia deseret hunc, nec lucidus ordo:"

and it enables the reader to apprehend readily and clearly. Beside these advantages, there is another of very considerable importance. A good parochial sermon is the best possible study for the parochial divine. It affords that luminous conception of this species of composition which practice always obtains above theory, and representation above definition. The divine studies a sermon not only for its matter, but *directly* for its method; he sets it before him as a study whereby to improve his own pulpit compositions. Such abstracts as these are to him invaluable; and one well digested outline of a sermon may produce hundreds of plain sensible discourses of ready comprehension and application.

We select, as a specimen of this department of the work, the skeleton of Sermon XIX.

Consolatory nature of Christianity—Shewn particularly in the securities here provided against our danger in the world—I. Watching—An habitual recollection of the atonement renders us watchful—1. As exciting our interest for the future world—2. By forcibly convincing us of the danger from the world and from ourselves—3. By keeping us constantly looking for the second advent of Christ—II. Prayer—the strength of man—This strength derived from the

divine promise attached to it—Objection from the immutability of God answered by reference to the importance of prayer to man—1. As the means of communion with God—2. As inculcating on him the necessity of contributing his own exertions—As subduing the soul to a Christian temper—Watching and prayer mutually imply each other.—P. xxx.

It may be readily seen how much and how important matter may be engrafted on this stock; how many discourses differing in manner, yet coinciding in principle, might be raised out of these rich and substantial materials. The same arrangement might be useful to the student in assisting him to arrange for himself; a task of greater difficulty, but greater importance.

The price of the work makes it a desirable manual for all whose parochial duties are conversant with congregations of the higher and middle classes. And even to the country preacher, the work will not be unserviceable, as the method is applicable where the style would be unintelligible. On the whole, we hesitate not to recommend these sermons to the notice of the public, as containing sound and pious views of religion, delivered with a simplicity well becoming the majesty of the subject, and with a perspicuity which, in this kind of composition particularly, is a grace of most essential beauty.

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## LITERARY REPORT.

*Evangelical Preaching (commonly so denominated): its Character, Errors, and Tendency: in a Letter to the Rt. Rev. the Lord Bishop of Bath and Wells. By the Rev. R. WARNER, F.A.S. &c. London: Rivingtons. 1828. 8vo. pp. 27. 2s.*

HERE is bigotry and persecution with a vengeance!—such, at least, will be the echo of the party, against the errors of which Mr. Warner's pamphlet is directed. But these are not the times in which those who are devoted to the sound and sober tenets of our Apostolical English Church, are to be tamed into silence by false notions of liberality; and we sincerely wish that others would stand forward like Mr. W. in defence of her character and doctrines. The different lights and shades of *Evangelical Preaching*, the various gradations of heterodoxy which it embraces, the theatrical gesture and noisy declamation by which its thundering anathemas are enforced, and its tendency to inflate the mind of its

disciples with the most disgusting pride, or to depress the more pious of its victims (if piety can be connected with such unworthy ideas of the Creator which it suggests), into the gloomy depths of despondency, are abundant proofs of the mischiefs which it is calculated to produce. Mr. W. has divided the self-styled Gospellers into three principal classes; viz. high Calvinists, the more moderate of the Geneva school, and such as depreciate human nature into a mass of the most degraded pollution and malignity. These, however, branch out again into a multiplicity of sects, infinitely diversified in their profession of faith and doctrinal peculiarities, but sufficiently agreed on two points, which "mark the preachers as a *gens*, and their mode of teaching as a *system*." The most prominent of these, is the almost exclusive praise and recommendation, in their sermons, of faith; and their direct or implied disparagement of *good works*, which are represented as totally valueless in the sight of God;

and, however praiseworthy in themselves, wholly unnecessary as a condition of salvation. The second peculiarity is their constant reference to Jesus Christ, while they seldom, if ever, allude to God the Father; so as, by uniformly exalting one, and lowering another of the persons in the Godhead, to destroy the balance of the blessed Trinity. Under this head Mr. Warner might have noticed the disgusting and blasphemous familiarity, with which they too often address the Redeemer of the world.

To expose the errors, and point out the fatal tendency of these unscriptural tenets, is a comparatively easy task:—it has been frequently performed, and Mr. Warner has performed it again. He has also attempted what is far more difficult; viz. to prescribe a cure for the evil; in order to which he has suggested two remedies, which he recommends respectfully to the notice of his Diocesan, and through him, to the Bishops generally. The first is, that of a strict examination of candidates for holy orders, with a view to prevent the future admission of unsound pastors into the Church; and the other, that the Bishops should continually animadvert upon the errors in question in their charges, with a view to counteract the baneful influence of those already in the priesthood. We wish we could put as much confidence in the efficiency of these proposals as we admire Mr. W.'s attachment to our venerable establishment, and his honest zeal in endeavouring to purify it from the disease, with which it is so unhappily and so deeply infected. From the obstinate inveteracy with which the Evangelical party regard Ecclesiastical discipline, it is clear that the latter of the remedies proposed would only tend to increase their violence and rancour; and after the hue and cry which has been raised against the celebrated Eighty-seven Questions, nothing but the united determination of all, mutually to adopt the former, which in the present constitution of the Bench is more to be wished than expected, would induce any individual Bishop to enter the lists alone. Still the case is not hopeless; but we think the remedy

is to be found with the beneficed Clergy, rather than with the Bishops. Let them be careful to whom they give titles for ordination, and insist upon a clear and candid assurance that the persons whom they are instrumental in bringing into the priesthood, are well attached to the discipline and doctrines of the Church. With respect to those who are already in orders, let them strenuously refuse the use of their pulpits to any of the party. In the Metropolis, more especially, these worthies are ever on the alert to preach Charity Sermons, into which they take most especial care to infuse a fair proportion of false doctrine, heresy, and schism. Again we say, let the Clergy stand to their posts; and, through evil report and good report, maintain the truly *Evangelical* doctrines of the Church of England.

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*A Catechism of the Christian Religion; being a Translation of "Catechismus Heidelbergensis," with Scripture Proofs at length. By a Graduate of the University of Oxford. Oxford: Vincent. 1828. 12mo. pp. 122.*

THE Palatinate or Heidelberg Catechism was first published in 1563, and, after receiving the sanction of the national synod at Dort, in 1618, was very generally adopted in the Continental Churches. It was rejected, however, by the English divines, who would not subscribe to the doctrine implied, though not directly asserted, in one of its articles, that Christ's descent into Hell, mentioned in the Apostles' Creed, signifies that he suffered the torments of Hell upon the cross. With this single exception, the Catechism can give offence to none; being a clear, concise, and comprehensive explanation of the principles of Christian faith and practice. It is inserted in the original Latin in the *Sylloge Confessionum Fidei*, published by the University of Oxford; and we hope that the present translation, which is well executed, will obtain for it a more extended notice than it has hitherto enjoyed. The Scripture proofs, which are subjoined to the text, are for the most part well selected, and satis-

factory vouchers for the doctrines inculcated and explained.

*A Vindication of the Church of England from the imputation of Inconsistency and Uncharitableness in retaining the Athanasian Creed in her Liturgy.* By the Rev. W. T. MYERS, A. M. Curate of Eltham, Kent. London. Rivingtons. 1828. 12mo. pp. 122.

IN the last Session of Parliament a charge of inconsistency was brought against the Protestant Church of England for retaining the Athanasian Creed, which was represented to be "as palpable an instance of exclusive hierarchy, as any that can be objected to the Roman Catholic religion." Against this assertion, and the repeated objections against the uncharitableness, which is supposed to reside in the damatory clauses of this Creed, this little work is directed. The author, by an induction of Scripture proofs, and passages from the Liturgy and Articles of the Church, satisfactorily proves that the same doctrines which are contained in the Creed are inculcated throughout the Prayer Book, upon the most decisive Scripture authority, and consequently that there is no more inconsistency in retaining one than the other. And if the Bible asserts in the most unequivocal terms the condemnation of the unbeliever, there surely can be no uncharitableness in urging the declaration upon Christians, in a public profession of faith. We think the work will be a useful compendium to those, who entertain conscientious scruples against this part of our public service.

*The Principles of Union in the Church of England, considered in a Charge delivered to the Clergy of the Archdeaconry of London, at a Visitation, held May 12, 1828.* By the Venerable J. H. PORT, M. A. Archdeacon of London, &c. London: Rivingtons. 1828. 8vo. pp. 31.

IN this Charge, the principles of union are considered as they regard, (1) the Church, properly so called, and the relation which its members have with Christ, as its head, and with one another: (2) the congregation, or

collective number in each district of its visible communion, united with the whole body of Christians in doctrines, discipline, and worship, but separated in so far as all cannot assemble in one place; and (3) the sacred edifices, set apart and consecrated for the purpose of divine worship. Under each of these heads there is abundant matter for reflection; but so condensed and closely argued, as to prevent the possibility of analysis. The remarks upon Churches, *i. e.* upon buildings raised for divine service, would form an excellent foundation for a larger work, on a subject of considerable interest. Upon the whole, we consider this Charge as one of the most important which the excellent Archdeacon has delivered.

*Scripture Lessons; selected from the prophetic Books of the Old Testament, with explanatory Notes, and the Passages from the New Testament which shew the Fulfilment of the Prophecies relating to our blessed Saviour. For the use of Schools and Families.* By F. D. LEMPRIERE, M. A. Rector of Newton St. Petrock, Devon. London: Cadell. 1828.

THIS little work is a useful companion to Mrs. Trimmer's Abridgement of the Scriptures. It contains a judicious selection from the prophetic books, with short notes explanatory of the principal difficulties, and a citation of those passages from the New Testament, which declare the fulfilment of any particular prediction in the person of our Saviour. We think that considerable advantage will be derived to the youthful reader from an early acquaintance, by means of a compendium like the one before us, of the principal prophecies upon which the evidence of our holy faith so materially depends. The addition of dates to the several lessons is well advised, as marking distinctly the interval between the delivery of prophecy and its completion.

*The Danger of Ministerial Delinquency: a Sermon preached in the Parish Church of Oundle, May 12, 1828, at the Visitation of the Venerable Wm.*

*Strong, D. D. Archdeacon of Northampton. By the Rev. HENRY ROLLS, M. A. of Balliol College, Oxford, Rector of Aldwinckle All Saints. London: Rivingtons. 1828. pp 20.*

LUKE ix. 62.—“No man having put his hand to the plough, and looking back, is fit for the kingdom of God.”

THE more immediate subject of this Discourse is introduced by some reflections upon the duties of the ministerial office, as suggested by the replies of Christ to three new disciples, as recorded in the verses preceding the text.

In the case of the first of these candidates, we cannot but see how tenderly our Lord points out the necessity of caution and deliberation on entering upon an office of so much difficulty and responsibility as that of a minister of the Gospel.

In the case of the second, we are reminded of the indispensable obligations we are under, as ministers of Christ, of withdrawing our heart and affections from the secular affairs of life, and of yielding ourselves, not in part only, but wholly and unreservedly, to the special duties of our calling.

And the remarkable answer given by our Lord to the proposal of the third candidate, in the words of my text, is eminently calculated to impress upon our minds the guilt and danger of “looking back,” or in any degree departing from the full measure of duty incumbent on the Christian minister.

It is this last reply which gives rise to the preacher's remarks upon the danger of ministerial delinquency; the various gradations of which are classed under the heads of apostacy, wavering unsteady principles, over-confidence and self-sufficiency, supineness and irresolution. In conclusion, a salutary caution is added, arising out of the peculiar “signs of the times.”

*The reciprocal Duties of a Christian Minister and his People. A Farewell Sermon, preached in the Parish Church, of St. Anne Limehouse, on Sunday Morning, May 11, 1828. By JAMES RUDGE, D. D. F. R. S. &c. London: Rivingtons. 1828.*

ALTHOUGH the more immediate occasion of this Sermon is of a local nature, the Sermon itself is of more than local importance. From Rom. vi. 1, the respective duties of minister

and people are set forth in a true and interesting light, and the particular circumstance which led to its delivery is made the foundation of an impressive appeal, in furtherance of the object which the preacher wished to promote. Dr. Rudge has left a lasting memorial among his late parishioners, of the ardour and earnestness with which he discharged his duty among them; and a powerful encouragement to them, in attending with diligence and sincerity to the ministerial labours of his successors.

*The Origin and Character of the Priestly Office: a Sermon preached at the Visitation, held at West Malling, 16th April, 1828, by the Very Rev. Walter King, Archdeacon of Rochester. By the Rev. THOMAS BOWDLER, Rector of Addington, Kent. London: Rivingtons. 1828.*

THOSE of the Clergy who are appointed to preach at Visitations, are usually men of more than ordinary endowments, and their Sermons, though turning for the most part upon the same or similar topics, are in general sound and able inquiries into the nature and duties of the ministerial office. But whatever merit may be due to Visitation Sermons generally, the one before us is far above the ordinary cast. After tracing the origin of the Christian Priesthood to the Son of God himself, who was ordained a priest for ever after the order of Melchisedec, and still exercises his office at the right of hand of God; and, having proved its regular descent from him, through his Apostles and successors, to the ministers of the Gospel at the present day, the author observes:

Thus, then, we arrive at the proof of that assertion which was made at the opening of this discourse, that the Christian priesthood is the ordinance of the Most High in a sense peculiarly its own; not as an institution made for the good of man, and sanctioned by God; not as a relation between different persons originally fixed and ordained by Him; but as it derives its existence from the Son of God himself, and executes, however feebly and unworthily, that office for which He came into the world. Every minister in the church is the successor of Christ, or he is without

authority. In himself he is nothing: a feeble mortal—bending under a sense of his unworthiness—shrinking even from the meanest office in the house of God. But acting in his Master's name, and by authority delegated from Him, he takes his station, whatever it be, with an humble confidence which the highest personal endowments can never inspire; for he remembers the oath by which Christ was made a priest for ever; he has continually sounding in his ears, "My grace is sufficient for thee;" and he relies upon that promise which cannot be too often repeated, "Lo! I am with you alway, even unto the end of the world."

Mr. Bowdler then proceeds to shew that as the origin of the priesthood is divine, so its character is *spiritual*; and, consequently, that although any earthly distinction which the servants of Christ may attain, is accidental, and may be taken away by the state which confers it, "that which the Spirit hath stamped upon them no human hand can erase." Some important considerations are then offered in connexion with this view of the subject; and the Discourse concludes with an energetic exhortation to a faithful discharge of the ministerial office.

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*Sermons preached before a Village Congregation. By the REV. J. JOWETT, M.A. Rector of Silk Willoughby, and domestic Chaplain to Lord Barham.* Seeley & Sons. pp. 360.

THESE Sermons are composed in accordance with the opinion maintained by Bishop Horsley, and supported by Bishop Heber—

That a theological argument, clearly stated, in terms derived from the ancient English language exclusively, will generally be both intelligible and interesting to the lower classes. They do not want acuteness, or the power of attending; it is their vocabulary only which is confined: and, if we address them in such words as they understand, we may tell them what truths we please, and reason with them as subtly as we can.—*Preface* p. viii.

The model which the author has thus chosen, he has kept in sight throughout; and there is much good writing in his Sermons, which raise them above the ordinary class of village discourses. At the same time, we do not feel quite satisfied with them in a doctrinal point of view. In one

of them the doctrine of non-baptismal regeneration is plainly asserted; and we detect throughout a leaning to Calvinism, to which the author continually approaches, but with an apparent dread of representing its peculiar tenets in unequivocal terms. This apparent indecision is excessively irksome to the reader, and certainly not profitable to the hearer; for, while there is nothing which we can positively condemn, there is a degree of doubt, as to the real sentiments of the writer, which renders assent to his conclusions, to say the least, unwilling and imperfect.

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#### WORKS JUST PUBLISHED.

Twelve Lectures on the Acts of the Apostles, delivered on the Wednesdays during Lent, in the Years 1827, 1828. To which is added a New Edition of Five Lectures on the Gospel of St. John, as bearing Testimony to the Divinity of Jesus Christ. By C. J. Blomfield, D. D. Bishop of Chester, and Rector of St. Botolph's, Bishopsgate. 10s. 6d.

The Testimony of Primitive Antiquity against the Peculiarities of the Latin Church: being a Supplement to the Difficulties of Romanism; in Reply to an Answer by the Bishop of Strasbourg (late of Aire). By Geo. Stanley Faber, B. D. 8vo. 6s.

A Charge delivered to the Clergy of the Diocese of Salisbury at the Primary Visitation in August, 1826. With an Appendix. By the Lord Bishop. 8vo. 5s.

An Inquiry into the Means and Expedience of making any Changes in the Canons, Articles, or Liturgy, or in the Laws affecting the Church of England. By W. W. Hull, Esq. 8vo. 7s.

A Literal Translation of St. Paul's Epistle to the Hebrews, with Explanatory Notes. By the late Rev. G. V. Sampson, M. A. Edited by his Son, the Rev. G. V. Sampson. 8vo. 7s. 6d.

The Sacred Calendar of Prophecy; or, a Dissertation on the Prophecies which treat of the grand Period of Seven Times; and especially of its second Moiety, or the latter Three Times and a Half. By Geo. Stanley Faber, B. D. 3 vols. 8vo. 1l. 16s.

The Works of the English and Scottish Reformers. Edited by Thomas Russell, A. M. Vol. II. 8vo. 10s. 6d.

The Danger of Resting in Inadequate Views of Christianity. Addressed particularly to Christian Parents. By Patrick Falconer, Esq. 12mo. 6s. bds.

## MISCELLANEOUS.

## LONDON UNIVERSITY.

- 1.—*Statement by the Council of the University of London, explanatory of the nature and objects of the Institution.* London: Longman and Co. 1827.—Pp. 20.
- 2.—*A Letter to the Right Hon. Robert Peel, on the subject of the London University.* By CHRISTIANUS. London: Murray. 1828.—Pp. 39.
- 3.—*Thoughts on the London University.* By the Rev. HENRY NEWLAND, A. M. Dublin: Milliken and Son. 1828.—Pp. 40.
- 4.—*A Letter to John Hughes, Esq. M. A. Oriel College, Oxford, one of His Majesty's Justices of the Peace in the County of Berks, on the Systems of Education proposed by the popular Parties.* By the Rev. JOHN PHILIPS POTTER, M. A. Oriel College, Oxford. London: Hatchard and Son. 1828.—Pp. 63.
- 5.—*A Sermon preached in the Cathedral Church of St. Paul, on Thursday, May 8th, 1828, at the Festival of the Sons of the Clergy.* By the Rev. PHILIP NICHOLAS SHUTTLEWORTH, D. D. Warden of New College, Oxford. London: Rivingtons. 1828.—Pp. 48.

IN placing the above list of works at the head of this article, it is not our intention to enter on an elaborate criticism of the merits of any one of them. For this we have neither space nor inclination. Neither is it in our contemplation to adopt the favourite modern expectation of giving a dissertation under colour of a review. But we have headed the following observations with the above titles, because, from the works which bear them, we have assembled some valuable facts and arguments relative to a very important subject; and an analysis of these may be acceptable to such readers as may have neither leisure nor disposition to peruse the entire publications. Besides, it may not be useless to collect into one focus the strong rays of information which they severally lend, and direct their blended light to the examination of a very momentous topic. In order to this, however, we must, in the most cursory manner possible, state the object of each pamphlet.

The first is, in our judgment, by far the most important, because it is an authoritative document put forth deliberately by the governors of the new establishment, called the University of London. Whatever arguments therefore are bottomed upon this, stand not on the assertions of enemies, but on the confession of the parties themselves; and the premises being once admitted, the conclusions in this case appear to us inseparable.

The second and third of these publications, have for the most part a common object: to point out the defects and mischiefs of the new project, and to call on the government to counteract them by the establishment of a college of sound learning, based on religious education, for the advantage of the metropolis.

The last two works touch the subject incidentally only, but powerfully. Mr. Potter's letter is, for the most part, directed against an antagonist very unworthy of him: a silly, prating, anticlassical in the Westminster Review, who objects to Latin and Greek, apparently for the best reasons; viz. that he has, as he most classically expresses himself, been "*ruinated*" in an unsuccessful struggle with conjugations and declensions. But towards the end of his pamphlet Mr. P.

takes a wider range on the subject of the systems of popular education, and very convincingly, though briefly, indicates the dangers inherent in the newly-established University.

Dr. Shuttleworth's Sermon is a somewhat original view of a subject in itself hackneyed, because requiring to be so,—the utility of a clerical establishment. He shews that the Clergy are not, as some would have us imagine, less necessary in cultivated than in ignorant periods. On the contrary, he insists on the dangers of irreligious cultivation, and misdirected talent; and from the consideration of the abstract subject, is naturally led to that of the dangerous form in which the error is embodied in the London University.

These publications, therefore, afford tolerably available materials for a clear understanding of the whole question; and we shall now, without further preamble, proceed to what we think will be no unacceptable duty, an abstract of what we have gleaned from them.

Every person acquainted, however superficially, with the facts connected with the Gower-street Establishment, knows that there is one point in its constitution which must necessarily attract the attention of a *Christian Remembrancer*: the total and avowed absence of any provision for religious instruction. But as we have entered on the subject, we shall intreat the indulgence of our readers if we defer the consideration of this particular evil, while we take a glance at the system collectively.

Had the new establishment been called "the London United Lecture Rooms," the thing might have been unobjectionable; but it is not easy to see that it could have been very serviceable. For students in the liberal profession can always be accommodated with professional instruction, on the very ground to which their pursuits lead them; and lectures on literature and science may be had in perfection at the British and London Institutions. Even many of the lectures at the medical hospitals are on matters of pure natural philosophy, and they are of the best kind. But to call such an institution an University, is a misnomer calculated to produce the most injurious deceptions, insomuch as it bears no more resemblance to the Universities of this land, than the "Catechism of Astronomy" does to the "*Principia*," or the "*Mécanique Celeste*." The College *lectures*, as they are called at our Universities, are, in fact, as they ought to be, *lessons*, so termed *εὐφωρίαις χρίνιν*: nor is it possible to *teach* a language or a pure science in any other way. But the lectures of the London University are *properly lectures*: excellent means, unquestionably, of illustration and assistance, but utterly insufficient as foundations. A little *Cæsar*, *Virgil*, and *Xenophon*, is all the classical knowledge that is required for matriculation; and this eminence once attained, the proudest heights of classic literature are to be scaled by simple attendance on the lectures of the professors. Vulgar and decimal fractions are the maximum of mathematical knowledge required from a probationer, and the rest is to be entirely effected by listening to scientific essays! It is true the professors are required to examine their pupils: but here two obstacles necessarily occur. In the first place, it is utterly impossible that the pupil should have gleaned, from a *grammatical*, *geometrical*, or *algebraical* lecture, any



very definite, disposable, produceable knowledge, where he has no other kind of instruction. And if he is to have a private tutor, who is much more necessary here than even at the Universities, he must remunerate him; and the impudent vaunt of a cheap education is shown to be baseless. But if the pupil cannot produce that knowledge which he cannot possess, what is to be done?—the knowledge is required, but there is no discipline to compel it. Discipline beyond the walls of the establishment the Council themselves disclaim; and though they inform us that it is their intention to adopt *some* discipline *within* them, they have not disclosed what that is to be. They have felt the difficulty of legislating without the power of enforcing. They have no degrees to withhold; that powerful and ever ready controul over the contumacious student of our Universities. Their suspensions will be considered vacations, and their rustications—what pleasure does that word convey to a Cockney ear! The subject of their anathema will scarcely treat them with more ceremony than Milton treated Cambridge; and, if he can muster Latin enough, will sympathetically re-echo the poet's valediction:

" Si sit hoc exsilium, patrios adlisse penates,  
Et vacuum curis otia grata sequi,  
Non ego vel profugi nomen sortemve recuso,  
Lætus et exsilii conditione fruor."

It may be said, they have a *certificate*, which they may refuse. But to what is this certificate a passport? Will its presence or absence ever have any weight in any profession, or in any society? Will the Church, or the Bar, or Surgeon's Hall ever inquire, or care, whether the candidate for their distinctions has been *certified* by the London University?

Thus an inefficient means of instruction, and an inefficient means of compelling the use of such instruction, lie at the very heart of this incongruous institution. Its lectures may be good, *as lectures*, but as *lessons* (which are the things wanted) they are nugatory, and require the private tutor to make them intelligible. While at our Universities, the private tutor is the *auxiliary* of the lecturer; here the lecturer is the subservient party. If the youth is to learn any one of the multifarious objects of his studies solidly, he *must* incur great additional expenses. But the total absence of a salutary discipline completes the mischief of a system of education radically perverse and defective. "And the parent who sends his child to these *lecture rooms* under the impression that they are tantamount to an *university* in all but expense, is grossly and most lamentably imposed on.

The great point of objection, however, is one of the gravest character. Religion, it is well known, is studiously and distinctly excepted from the studies of the place. The foundation of all mental excellence is totally rejected from an establishment expressly intended for *universal* mental improvement. "Wisdom unto salvation," is the only wisdom banished. The one thing needful is the one thing proscribed. And the motives of this arrangement are so extraordinary, that justice can only be done them in the language which they have at first assumed.

It is a fundamental principle of the University of London, that it shall be open to persons of all religious denominations; and it was manifestly impossible

to provide a course of professional education for the ministers of religion of those congregations who do not belong to the Established Church. It was equally impossible to institute any theological lectures for the instruction of lay students of different religious persuasions, which would not have been liable to grave objections; still less was it practicable to introduce any religious observances that could be generally complied with. In the Universities of Oxford and Cambridge, the students removed from the superintendence of their parents and guardians, are placed in colleges, or new domestic establishments, where it is necessary that religious instruction should be provided. In the case of the University of London, none of the students will reside within the walls; they will live in the houses of their parents or guardians; and those who come from a distance will live in houses selected by their friends, with such precautions for the safety of their morals and of their religious opinions as will naturally be adopted on the occasion. A plan is in contemplation (which will be more fully explained in a subsequent part of this Statement), by which those students who come from a distance may be boarded in houses where they will be under the guidance of persons of their own religious opinions, and where they will be subjected to rules of discipline for the protection of their morals. The religious education of the pupils, therefore, will be left to domestic superintendence, being the same provision which at present exists for that important object in all cases except those of undergraduates at Oxford and Cambridge during their residence in College. There are many hundreds of young men constantly in London, who come from the country for the sake of professional education in Law and Medicine, who have no guide for their religious education, unless they find it in relatives or friends interested in their welfare. To all such persons the discipline intended to be enforced in the University of London within its walls, will constitute an additional check upon their conduct.

The Council had many long and anxious deliberations upon this subject, which they felt to be of paramount importance; but they found it impossible to unite the principle of free admission to persons of all religious denominations with any plan of theological instruction, or any form of religious discipline; and they were thus compelled by necessity to leave this great and primary object of education, which they deem far too important for compromise, to the direction and superintendence of the natural guardians of the pupils.—*Statement*, p. 12.

Now, as Christianus very properly remarks, p. 28,

It is difficult to understand what is meant in the part of the preceding extract, wherein it is stated, that the provision for the religious education of the pupils in the London University, by domestic superintendence, is 'the same provision which exists in all cases, except those of undergraduates at Oxford and Cambridge, during their residence in College.' Here they except the *only* two cases which are really parallel; so that when they tell us that the same provision exists in all cases *except* these two, the upshot of their meaning is, that it exists in no parallel case whatever. If, however, they refer to other institutions for the instruction of youth, not strictly academical, their statement is completely erroneous. In all our public schools; for instance, in that of St. Bee's in Cumberland, which partakes most of the academical character; in our Military and Naval Colleges; in the East India College at Haylebury; the religious instruction of youth is not left to the care of parents, but forms an integral part of the education publicly provided. I should feel completely at a loss to mention any single case, parallel to this of the London University, in which religion forms no part of the system of education.

But if the assertion be understood of students of law and medicine, its reasoning is evidently inconclusive. For the hospitals and inns of court only profess to communicate *particular* knowledge, and by no means to add "those subjects which constitute **THE ESSENTIAL PARTS OF A LIBERAL EDUCATION**;" which the London University professes to teach, and of which Theology assuredly is the very first, as regards

both the sublimity of the science, and the mighty consequences which it embraces.

The reason, indeed, assigned for the exclusion of religion in every shape is as defective as the examples are inapplicable. Without delaying to canvass the wisdom of an university without a religion, we hesitate not to say that it might be "open to all *religious* denominations," and yet Christian theology consistently taught in it. The American universities are unrestricted in this respect, and yet they have never dreamed of considering theology other than an integral and most essential portion of their studies. Jewish students might be indulged with a dispensation: but what other *religious* denomination could claim exemption we really cannot see. The youthful sceptic, and his philosophic parent, of course, could make no hesitation on the subject, without betraying a nervousness very inconsistent with their professions. Their enlightened and invigorated minds could surely be in no danger of captivity from the most learned or eloquent advocates of antiquated superstitions. And had the projectors of the London University endowed a divinity professor, they would not have had one student the less. Dissenters, and even Romanists, go to Cambridge for the benefit of the education, although they are excluded from degrees; and there is no reason to imagine that a similar result should not have obtained here, where there are no degrees to exclude from. At all events, it is strange, that, among the "many long and anxious deliberations" of the Council, an experiment so well sanctioned should have been left untried; especially when the alternative was considered.

But did it never occur, amid these deliberations, that the Bible was a book which *all* Christians admitted? Could it be so very injurious to require a knowledge of the Greek Testament? Is not the Greek of the New Testament in itself a peculiar study, to which the classical Greek authors afford small introduction? When history stands on the list of "essentials," must the most ancient of histories lie totally neglected? Must the sublimities of the poetical and prophetic books make no part of a *liberal* education? Or is it because the education is so very *liberal*, that it would be the height of illiberality to mention them? But the absurdity would be well worth ridicule, did not the impiety compel reprobation. For what is the Hebrew Professor to impart to his pupils? The Talmuds, and the reveries of the Rabbies? Perhaps these will be thought too theological. But on the Bible he can never intrench, without high treason against liberality and the Council. How enlightened would be the principle which would exclude the Greek professor from Homer and Demosthenes, and limit him to Tzetzes and Zosimus; or compel the Latin lecturer, for Virgil and Cicero, to substitute Commodian and the venerable Bede! Yet equal absurdities arise from this distorted system.

We would not charge the Council with a desire of scoffing at the subject of religion; yet, really, had they been desirous of so doing, we cannot conceive a more effectual method than that which they have adopted in their plan for lodging the students *homogeneously*. How any men of common sense, after "many long and anxious deliberations," could acquiesce in any measure so profoundly ridiculous, as

likely to advance the religious interests of the student, would be inconceivable, were it not undeniable.' The landlords and landladies, doubtless, will be very respectable people; but, we should think, their names would scarcely be convertible terms for professors of divinity. The writer of this, when at Cambridge, was lodged with a most respectable and truly respected *fishmonger*, who was a very good *churchman*; yet this man could scarcely have proved a succedaneum for a Marsh, a Kaye, or a Calvert. And if the students of the London University bring with them no more theological knowledge than they are likely to pick up from their "goodmen" and their "dames," they must belong to a different order of society from the generality of academicals.

But the result is obvious. The vices which are charged upon our universities, but which are, in reality, the effect of any large assemblage of young people, will have in the London University, no counteracting influence. In the national establishments, the youth, if he errs, has the light before him, and when the causes of intoxication have subsided, can retrace his road. Even in his strongest temptations there is the fear of a vigilant discipline. In the London establishment, the light that is within him (to borrow an awful Scripture expression) is darkness. And "how great is that darkness!" Taught to regard religion as only fit for the lips of petty tradesmen and old women; never hearing the subject from these his precious teachers, or hearing it only in language which reminds him, by its contrast, of the polished periods of the lecture room; he is naturally led to despise his first interest, and to learn, at the end of his learned course, if it pleases God to soften his heart so far, that "in much wisdom is much grief, and he that increaseth knowledge increaseth sorrow;" the bitterly pathetic confession of one who had tried, to its fullest extent, the experiment of knowledge abstracted from religion.

To retard, in some degree, the impetuosity of the torrent, three of the clerical professors, Messrs. Williams and Dale, and Dr. Lardner, have obtained leave of the Council to deliver lectures in an Episcopal Chapel, to be called the University Chapel, for the benefit of church students. We are happy to contemplate this arrangement, and, since the establishment *does* exist, we will not reprobate those respectable clergymen who have lent their support to it, but rather congratulate the public that some of its inherent mischief is likely to be averted or neutralized by their active and watchful influence. Still we cannot perceive how the case can be materially improved, while the whole constitution of the establishment is so miserably diseased. Meeting-houses will, doubtless, arise around, founded by the "liberality" of the University, and we shall have the edifying spectacle of "the University Unitarian Chapel," "the University New Jerusalem Chapel," and all the absurdities and discordances which are but the minor grievances in so ruinous a measure.

As the only real counteraction, which, in the present state of matters, can be applied, we shall submit the project which two of the pamphlets throw out, and which has been reduced into the sketch of a plan by the zealous and exemplary Dr. D'Oyly, Rector of Lambeth, in which form we shall present it to our readers.

*The following Sketch of a Plan for the Education of the Youth of the Metropolis is offered to the Consideration of the Public.*

It proceeds on this acknowledged truth, that every system of General Instruction for a Christian community ought to be grounded on the principles of Christianity.

- I. A College for General Education to be founded on an extensive scale, in the Metropolis; in which, while the various branches of Literature and Science are made the subject of instruction, it shall be an essential part of the system pursued, to imbue the minds of youth with a knowledge of the Doctrines and Duties of Christianity, as inculcated by the United Church of England and Ireland. To be under the patronage of His Majesty, and to be entitled "The King's College, London;" to be erected on a site as convenient as possible for the attendance of Day Students from all parts of the Metropolis.
- II. In this College, a liberal and enlarged course of Education to be pursued, in the mode best adapted to the respective ages of the Students. Those of less advanced age to be instructed in Schools, and those of maturer age in Lecture Rooms, under Professors. The system to comprise Religion and Morals, Classical Learning, Mathematics, History, and Modern Languages; and for the elder Students, the higher branches of Mathematics, Natural Philosophy, Medicine, Chemistry, Jurisprudence, &c.: thus providing for the two great objects of communicating general knowledge, and of affording specific preparation for particular professions. The benefit of attending any Course of Lectures, to be extended to all who may be disposed to avail themselves of them, under such regulations as may be prescribed.
- III. The extent to which resident Students shall be received within the walls of the College, to be the subject of future consideration.
- IV. The College to be placed under the superintendence of a Principal, with a competent number of Professors and Tutors.

*Visitor.*—His Grace the Archbishop of Canterbury.

The following persons to be Governors in virtue of their office:—

The Archbishop of York.  
The Bishop of London.  
The Dean of Westminster.  
The Dean of St. Paul's.

The Lord Chancellor.  
The Lord Chief Justice of the King's Bench.  
The Secretary of State for the Home Department.  
The Lord Mayor.  
The Speaker of the House of Commons.

By whom all appointments are to be approved, and all regulations respecting the discipline and course of education sanctioned. The Governors to be assisted in conducting the general affairs of the Institution by a Committee of Management, or Council.

- V. The Buildings of the College to be erected in a style worthy of the Metropolis, and on a plan which will admit of being extended in the most ample manner to meet the demands of the public. It is calculated that by the expenditure of from £100,000 to £150,000, effect may, in the first instance, be given to its operations.
- VI. The Funds to be raised by Subscriptions and Donations; the whole to be divided into Shares of £100 each, entitled to an Annual Dividend of Profit not exceeding £4 per Share. Subscribers' Shares to be payable by instalments, and transferable. Donations to be invested in Shares for the benefit of the Institution, and transferred to Trustees, who are to apply the Dividends thereon to a fund for Endowments, Exhibitions, Annual Prizes, &c. All Surplus Profits to go in aid of the Fund for Endowments, &c.

*May 31st, 1828.*

*It is requested that all persons who are disposed to promote the undertaking will signify their intention as early as possible to the Rev. Dr. D'OYLE, Lambeth Rectory.*

Such an institution as this will well deserve the patronage of the public, and amply compensate the patrons. It will greatly diminish, if not entirely destroy, the injurious effects of the other. It will assemble within its walls the children of all those parents, who are anxious to unite a solid and religious education with a domestic residence. It will, by unfurling the standard of religious truth, discover whether the great body of the people of London are sound Christians or latitudinarian speculatists; and this discovery will either so materially reduce the ranks of the non-religionists, that their institution must necessarily fall, or it will compel the disaffected and irreligious to avow their combination against our hopes and our securities, and thus show us with whom we are contending; either of which results cannot fail to be productive of advantage.

Indeed the character of the London University may be tolerably collected from the uncontradicted and public affirmation of a member of its Council, at the commemoration dinner of the Mechanics' Institution. Mr. Brougham did not hesitate to call the London University the *daughter* of the Mechanics' Institution.

“ ————— Expectas ut non sit adultera Larga  
Filia?”

Can it be supposed that desultory and superficial systems of ill-sorted and ill-concocted knowledge can produce an establishment of solid and digestible information? They who look for wisdom to the only book excluded from the studies of the London University, have been taught that men do not gather grapes of thorns, or figs of thistles; and that a fountain doth not send forth at the same place sweet water and bitter.\*

#### ON GENESIS IV. 1.

MR. EDITOR.—In my former communication, I have shewn that those versions of Gen. iv. 1, which require us to understand *AN*, *eth*, either as a noun, or as a preposition, are not supported by satisfactory evidence; which, if not a conclusive, is clearly a strong argument for the only remaining alternative, namely, to construe it as a particle denoting the accusative case. If it be so received, the clause cannot otherwise be rendered than “I have gotten the man, the Jehovah,” or by words to this effect. This is the fair inference; in addition to which it is a rendering that necessarily results from the undoubted idiom of the Hebrew tongue. If this assertion can be made good, the proposed version must be allowed to stand on unassailable ground: to this point, therefore, we must direct our attention.

According to the idiom of the Hebrew language, WHEN TWO NOUNS, WITH *AN* BETWEEN THEM, IMMEDIATELY FOLLOW A VERB TRANSITIVE, THE LATTER NOUN IS IN APPPOSITION WITH, OR RELATES TO THE SAME SUBJECT AS THE FORMER. An instance of this construction occurs in the very next verse—“And she again bare his brother Abel,” *הביל את אחיו את הבל*, *eth achiv eth Habel*, which one might suppose sufficient of itself to evince the propriety of interpreting the pre-

\* Since the above article was written, the Council have put forth a second Statement, which we shall probably notice in our next Number.

ceding verse in the same way. It is not likely that any sensible writer would annex two different meanings to the same particle in a precisely similar construction in two successive clauses; still less can it be supposed of a writer so accurate as Moses, whose judgment, too, was directed by inspiration, and whose style is plain, simple, perspicuous, as far removed as possible from a loose and vague phraseology. If *eth* between two nouns in Gen. iv. 2, denotes the latter to be in apposition with the former noun, it must surely be so interpreted when holding an exactly similar situation in Gen. iv. 1. I call them similar constructions, because, though the former text has *eth* before each noun, this does not alter the parallelism of the two passages: *וְאִשׁ, ish*, is clearly the accusative after the active verb in the first verse, just as *eth achiv* is in the second; and the question is whether the nouns preceded by *eth* which follow each of these accusatives relate to the same subject; and if it be undeniable in the one instance that nouns thus located are in apposition, it would be irrational to suppose them not to be so in the other.

Many examples of this idiom have been collected by Helvicus, Pfeiffer, Parkhurst, and others, which I shall cite or refer to, together with some which have occurred to me in the course of my own reading. Thus in Gen. iv. 10, it is said, "Noah begat three sons, Shem, Ham, and Japhet, *joleadh Noah sheloshah bhanim eth Shem, eth Ham, veeth Japheth*, which is an exactly parallel instance to Gen. iv. 1. Again, Gen. xxvi. 34, "Esau took to wife Judith the daughter of Beeri," *jikkach ishishah eth Judith*. In Exod. ii. 6, 7, the original is *תִּרְאֶהוּ אֶת הַיֶּלֶד, tir'ehu eth hazeledh*, literally, "she saw him, even the child." In 1 Sam. xv. 4, we are told that Saul gathered together "two hundred thousand footmen, and ten thousand men of Judah," *asereth alâphim eth ish Judah*, literally, "200,000 footmen, and 10,000, even the men of Judah." We read in 1 Kings xi. 23, that "God stirred him up another adversary, Rezon the son of Eliadah," *jakem Elohim lo sâtân eth Rezon*. Ps. lxxxiv. 3. in Heb. v. 4, "the swallow hath found a nest for herself, where she may lay her young, even thy altars, O Lord of hosts," *kên—eth mizbechotheca*. Isa. viii. 2, "I took unto me faithful witnesses to record, Uriah the priest, and Zechariah," *âidhâh li êdhim neemânim eth Uriah hacohên veeth Zechariah*. Jerem. xvii. 13, "they have forsaken the Lord, the fountain of living waters," *âzebhu mekor mayim chajim eth Jehovah*; literally, "they have forsaken the fountain of living waters, even Jehovah;" where it is worthy of observation that *eth Jehovah* is used exactly as in Gen. iv. 1. In Ezek. iv. 1, it is commanded, "pourtray upon it the city, even Jerusalem," *chakkotha âleâh ir eth Jerusalem*. Again, Ezek. xxxiv. 23, "I will set up one shepherd over them, and he shall feed them, even my servant David," *hakimothi alêem roeh echâdh verââh ethhen eth abhâi David*. More examples need not be quoted; but those who are inclined, will find others by consulting in the original, Gen. xvii. 8. xxii. 2. xlviii. 1. Numb. xv. 22, 23. Josh. xxiv. 3. Judges iii. 28. 1 Sam. xv. 18. 2 Sam. iii. 14. v. 2. vii. 7. xiv. 21. xxiv. 4. 2 Kings xviii. 12. 1 Chron. xi. 2. 2 Chron. xiii. 9. Ps. cxlvii. 11. Jer. xxxii. 21. xliii. 5, 6.\* In the

\* Jer. xli. 3. is probably not an instance in point, as the verb is not transitive.

examples here referred to, the nouns, it is true, have each *eth* before them; but this makes no difference in the case, as has been observed above, in the remarks on Gen. iv. 2, and will be shewn hereafter.

Parkhurst, in his Lexicon, on the word *eth*, observes, "I know not of any exception to the rule here given, unless in passages where it is impossible to make sense, as, for example, Gen. xlii. 4. 2 Sam. xix. 6. Isa. xxviii. 15; and even of such instances there are, I believe, very few." But this learned, indefatigable, and excellent man, seems to have been betrayed into this concession, from not clearly perceiving the limitations of the canon. It is not generally, as he states it, "that where two nouns, with **אֶת** between them, immediately follow a verb, the latter noun is in apposition with, or relates to, the same subject as the former;" but only WHEN THEY FOLLOW A VERB TRANSITIVE. A short examination of the passages cited by Parkhurst, will suffice to show, that they are by no means to be looked upon as exceptions to the canon, when so limited and defined. In the first instance, the historian says, "but Benjamin, Joseph's brother, Jacob sent not with his brethren;" where *eth echaiv* is plural, and cannot, therefore, relate to, or agree with, "Benjamin, Joseph's brother;" as both nouns, except one is a noun of multitude, must be of the same number to be in apposition. The second instance, 2 Sam. xix. 16, is, "to conduct the king over Jordan," *lehaabhir eth hammelec eth hajardén*; but *eth hammelec* is here included in the Hiphil signification of the verb *lehaabhir*, "to cause the king to pass over," *eth hajardén*, "the Jordan." Though the two nouns, as to their local position in the sentence, are placed together, they are, in reality, separated by the Hiphil force of the verb; and no more come under the canon, and are no more placed in apposition, than the words in the Latin version of Le Clerc and Dathe, "ut cum Jordanum traducerent." A doubt, too, may be raised, whether the verb should be regarded as transitive, agreeably to the limitations of the rule. The last instance is, Isa. xxviii. 15, "We have made a covenant with death," *cá Rathnu bherith eth maveth*; and whether the parallelism, or the context, be considered, it must be acknowledged that the original cannot be properly rendered otherwise in our language. The scoffers are represented as treating the prophetic denunciations with mockery and ridicule, boasting that they had made a league with death and Hades, and no harm could come to them. Similar examples are abundant; for **כֶּרֶת בְּרִית**, *ceroth bherith*, is not only construed with **עִם** and **ל**, but also frequently with **אֶת**, as Gen. xv. 8. Exod. xxxiv. 27. Deut. v. 3. xxviii. 69. Heb. xxxi. 16. et al.; but such a construction does not invalidate the canon. Though the verb *cá Rath* itself is active, yet, construed with *bherith*, which gives it the effect of a compound verb, it has a neuter signification, like the English words *to covenant*, *to league*, *to confederate*; and does not, in such construction, come within the rule, which relates solely to active-transitive verbs.

To the texts referred to by Parkhurst as exceptions, though they are not so in reality, may be added Isa. xi. 9, "the earth shall be full of the knowledge of the Lord," *ci máleáh háárets déáh eth Jehovah*, where the received translation seems to give the sense; but if the



words were intended to be taken in construction, it would have been דעת, *dhaath*, as Prov. ii. 5. Hos. iv. 1. vi. 6, not דעה, *déah*. This last form is not *in regimine*, but *in statu absoluto*, and the two nouns in Isa. xi. 9, are joined in apposition; for in Hebrew, nouns are not unfrequently thus joined, where, in other languages, the second noun would be a genitive.\* The original text, then, may be literally rendered, "the earth shall be full of knowledge, even of Jehovah;" that is, "the Lord shall be as well known in all the earth as in Jerusalem." This text, however, though it is clearly not an exception, cannot be adduced as an exemplification of the rule, since the verb *mâlêáh*, in this application, is not transitive; yet it affords an example of *eth Jehovah* being put in apposition, as the same words are taken in the proposed rendering of Gen. iv. 1. These remarks are applicable to Micah iii. 8, according to the authorised version, "I am full of power by the spirit of the Lord," *mâlêthi coach eth ruach Jehovah*; which is literally, "I am full of power, even of the spirit of the Jehovah;" or, as Primate Newcome renders it, "I am filled with power, with the spirit of Jehovah." The Scholia of Rosenmüller on this text deserves to be consulted.

There is another passage which, if not an application of the rule, is not an exception from it; namely, 2 Sam. xv. 23. "And all the people passed over toward the way of the wilderness," *col hûâm obherim al penê dhrec eth hammidhbâr*; which may be better rendered, "all the people passed over along (or in) the way, even along (or in) the wilderness." There is some difficulty in fixing the sense of על פני, *al penê*; but in whatever sense this particle may be used, it seems clear that the latter noun is explanatory of the former; that the people passed over *al penê dhrec*, even *al penê hammidhbâr*; yet as the verb עבר *ebôr* is intransitive, the passage does not come within the operation of the canon.†

Upon the whole, then, few philological canons are more firmly established than this, that, when two nouns, with *eth* between, follow a transitive verb, they relate to the same subject. The only GRAMMATICAL OBJECTIONS which I have met with to its application in Gen. iv. 1, are, that *eth* should have been inserted before both nouns; that *ish* should have had the article ה prefixed; and that *eth Jehovah* cannot be in apposition with *ish* on account of the accent *Tiphcha*. These, however, are obviously of such a nature as not to be entitled to

\* See Schroeder, Gram. Heb. Reg. 1; Robertson, Gram. Heb. p. 295; John, Gram. Heb. § 100; Moses Stewart, Heb. Gram. § 161, 168; Leusden, Clavis, p. 249.

† In the *Christian Observer* for April, 1826, Vol. XXVI. p. 236, it is argued that the verb קנה *qênâ* is found only twelve times besides in the Old Testament, followed by the particle ה, viz. Gen. xlvii. 19, 23. Lev. xxv. 28, 30. Ruth. 9, 10. 2 Sam. xxiv. 21. 1 Kings xvi. 24. Neh. v. 8. Isa. xi. 11. Jer. xxxii. 7, 8; and in every one of these instances, the substantive preceded by ה, is the thing obtained; which gives countenance to the idea, that the name Jehovah was applied by Eve to her first-born son. I have hesitated to use this argument, because a substantive preceded by *eth* is naturally the accusative when following, not only קנה, but all other transitive verbs; and because the verb in Gen. iv. 1. is not immediately followed by the particle *eth*, but by the noun *ish*, which renders it doubtful whether the observation of the *Christian Observer* applies to it.

much weight. Nothing less than the production of some clear and unequivocal examples in opposition to it, can be allowed to invalidate a canon established by testimonies so numerous and convincing.

But not to rest the matter on this general reply, it may be observed, that the first objection is nugatory, since all the examples which have been quoted at large, have only one *eth*, and that, too, before the latter substantive, just as in the text under discussion. Those which were merely referred to in p. 236,\* have this particle prefixed to each of the nouns; but this circumstance cannot, in the nature of things, be supposed to affect the rule, which is simply, that a noun with *eth* before it, following another noun governed by a verb transitive, is in apposition with the preceding one. Now, in all the instances to which this canon applies, the former noun is clearly the accusative after the verb, whether it have *eth* before it or not: and the question is solely, whether the second noun, if preceded by this particle, is, or is not, to be taken in apposition with it. Hence the admission or rejection of *eth* before the first noun, cannot possibly make any difference in the application of the rule; and, accordingly, in both cases it holds good, as is demonstrated by the examples which have been produced in the foregoing pages.

To the allegation, that if the phrase is a designation of the Messiah, **אִישׁ**, *ish*, would have had the article **ה** prefixed, that is to say, "THE man," of whom mention is made in the evangelical promise, it may be sufficient to reply, that the emphatic **ה** is sometimes omitted where we should naturally look for its insertion, and sometimes inserted when no particular emphasis is intended. If, moreover, the objection have any weight, it may be retorted with as much justice upon the objectors themselves; for, if the words have not a reference to the Messiah, they must to the declaration of Almighty, that the woman should bring forth children, though in pain and sorrow, Gen. iii. 16, in which case the article might equally be expected to be prefixed. Nay, more so; inasmuch as it is properly omitted if *ish* and *eth Jehovah* are to be taken in apposition, the definitive power of the article being supplied by the latter expression: but on the opposite system it is not so easy to account for its omission. I frankly confess, however, that no great stress is to be laid upon the circumstance of *ish* being anarthrous.

The third objection is equally futile. The only GRAMMATICAL USE of the accents is this, that those called *Slaves* continue the construction, or link, and combine together with the following *King*; so that the words thus linked together cannot be separated, and connected with others. The accent *Tiphcha* may, therefore, seem to unite **אִישׁ קְנִייתִי**, and to separate them from **אֵת יְהוָה**; yet that this accent does not necessarily separate words, but that they are, notwithstanding, to be taken in apposition, is evident from the very next verse, and from Gen. xxvi. 34. Jonah ii. 2. Acknowledging, as I do most fully and distinctly, the great utility of the Masoretic punctuation, I must, nevertheless, as fully and distinctly deny its claim to a divine origin: it only determines, in a great measure, the Jewish traditionary sense, and, of course, is not absolutely decisive against any interpretation to which it is opposed. Such interpre-

## On the Change of the Sabbath.

tion may still be established by other evidence.\* It is particularly precarious to build much upon the use of the accents. Some of the Rabbins are devotedly attached to every particle of the Masorah. Aben Ezra says, that no exposition is to be listened to, which is not agreeable to the accentuation; and a modern scholar asserts that "without the restrictions which they impose, it would be a comparatively easy thing to pervert any text of Scripture;"† yet the generality of those who are most deeply skilled in the Hebrew punctuation, acknowledge that the true nature and use of the accents are not thoroughly understood by any at the present day. "Judæi se in accentuum genuina vi nihil perspicere fatentur, eorumque clavim perditam esse deplorant. Accentuum restauratores Christiani, sola ergo ingenii sagacitate, tantam rem eruere conati sunt."‡

Thus, no substantial *philological objection* has been urged against the proposed version of Gen. iv. 1; but some of a *theological nature* have been advanced in opposition to it, the examination of which, as these remarks have already extended to so great a length, I must reserve for another letter.

I am, &c. &c.

G. H.

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## ON THE CHANGE OF THE SABBATH.

THE change of the Christian Sabbath from the seventh to the first day of the week, is a point on which we are at issue both with Romanists and Sectarians. The former adduce it as an argument in favour of the Popish doctrine of independent tradition, upon which alone they assert that the change in question rests; and the latter have gone so far as to deny any scriptural authority for a Sabbatical observance whatsoever. These last may fairly be left to reflect upon the positive injunction of the fourth commandment, which, as to the keeping of a day of rest, is equally as binding now as it was at the time of its delivery on Mount Sinai; since the abolition of any one of the precepts of the decalogue would go a great way towards invalidating the obligation of the whole. With respect to the Romanists, if it can be proved that the change of the day is sanctioned by the Scriptures, as well in the types of the Old, as in the spirit of the New Testament, their position is obviously unfounded. A pamphlet has lately appeared, by Dr. Miller of Armagh, in which the subject is treated with great depth of learning; but as the question is one of the highest importance, it may not be unacceptable to repeat his arguments, as they are not always enforced with sufficient perspicuity.

In the Old Testament we find two distinct commemorations of the deliverance of the Israelites from the captivity of Egypt; one in the annual celebration of the passover, Exod. xii. 26, 27.; and the other in the weekly observance of the Sabbath, Deut. v. 15. Now,

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\* See Attempt towards an Improved Version of Proverbs, Prel. Diss. p. ii.

† Whittaker, Hist. and Crit. Inquiry into the Interpret. of the Heb. Script. cap. 2. sect. 2. See Buxtorf's Thesaurus, cap. 23.

‡ Robertson. Gram. Heb. p. 48.

as this temporal deliverance of the Jews was a type of the spiritual deliverance of Christians, effected by the death of Christ, so were the sacrifice of the Paschal lamb, and the Sabbatical rest, respectively typical of the atonement made by Christ upon the cross, and the eternal rest of heaven, assured to us by his resurrection. From a comparison of Numb. xxviii. 16, with Levit. xxiii. 5, it appears that the Israelites left Egypt on the 15th day of the first month, having celebrated the first passover on the day preceding; so that, by dying on the day following the passover, our Lord precisely accomplished the type presented by that deliverance. With respect to the day of the resurrection, we find a remarkable circumstance in the original institution of the passover. It was ordained that the sheaf of the first-fruits of the harvest should be offered "on the morrow after the Sabbath" in the Paschal week, Levit. xxiii. 11. thereby presignifying that Christ should rise from the dead on the first day of the week, to "become the first-fruits of them that slept," 1 Cor. xv. 20. That the day of Pentecost should likewise have been originally determined by a computation, which should bring it to a Christian Sabbath, must not be overlooked as one of those typical predispositions by which a change in the institution was signified. This feast was calculated from the day of the wave-offering, so as to fall on the fiftieth day, or "on the morrow after the seventh Sabbath" from that event; and as on the one occasion there was an offering of the first-fruits of the barley harvest, emblematic of the resurrection, so on the other there was an offering of the "first-fruits of the wheat harvest," presignifying the first-fruits of the Christian Church, produced by the effusion of the Holy Ghost. Surely if the prospective reference in these institutions had extended simply to the fulfilment of the type, unconnected with circumstances respecting the *day* of the solemnity, the Jewish Sabbath, rather than the morrow after the Sabbath, would have been the more natural time for the celebration of each respectively. The connexion, indeed, between the resurrection of Christ, and a new appointment of the Sabbath, is clearly intimated in Heb. iv. 1, where the Sabbath is represented as an emblem of that rest into which the people of God are to enter. As the Sabbath had been to the Jews a symbol of their deliverance from Egyptian bondage, it had been observed on one day of the week; so, to Christians, it became a symbol of the eternal rest of heaven, assured to them by the resurrection of Christ, and is therefore celebrated on the day of the resurrection. There is also a passage in the Psalms applied expressly to himself, both by Christ and St. Peter, in connexion with which the Psalmist speaks of "a day which the Lord had made," sanctified by a great deliverance, and set apart for "entering into the gates of righteousness," in order to "rejoice and be glad in it." Ps. cxviii. 14, 99.

But not only was the change of the Sabbath essential to the due accomplishment of the types of the Old Testament, but the types themselves seem to have been ordained with a prophetic reference to a combination of events, with which the death of Christ would necessarily be attended. The relation of time between the Paschal Sabbath and the passover would vary in each successive year; but from the connexion which subsisted between them as commemorative of the same event,

it was fit that they should be as nearly coincident, as the circumstances of the case would allow. Before Christ offered himself as the great sacrifice for the sins of the world, it was expedient that he should change the Paschal celebration, which typified his death, into another which should be better accommodated to the spiritual nature of the Christian covenant. It was in reference to this intended institution of the Eucharist, that he so ardently expressed his desire to eat his last passover with his disciples; after which nothing remained but the completion of the work of redemption upon the cross, which the fulfilment of the type, already noticed, required to take place on the following day. This day, however, could not be a Sabbath, for "that Sabbath day was a high day;" and, consequently, the crucifixion intervened between the Passover and the Sabbath. During the Sabbath our Lord lay in the grave; the rest of which corresponded to the outward rest of the Jewish Sabbath, as the rest of heaven, which the latter had typified, agreed best to the spiritual Sabbath begun at the resurrection. Christ then rested from the humiliation and suffering, by which he wrought the redemption of the world; and the silent repose of the tomb attested that the deliverance prefigured by that of Egypt was accomplished, as the weekly Sabbath had served to retain it in remembrance. By postponing the resurrection no longer than the day following the Sabbath, the body was subjected to no perceptible decomposition, which, if it had not taken place during a more protracted period, might have induced a doubt as to the humanity of Christ. An inference, indeed, may be drawn from Psalm xvi. 10, which is applied to Christ by Peter and Paul, Acts ii. 24. xiii. 35, that the body would not be left in hell a sufficient time to see corruption; at the same time it was necessary that he should lie in the grave a sufficient time to place beyond doubt the reality of his death, which was fully effected by the detention of the body in the guarded tomb during the one entire day, which intervened between the crucifixion and resurrection.

Still it may be urged that the want of Scripture authority for the change of the Sabbath, in the shape of an apostolic injunction, renders the application of these types uncertain and unsatisfactory. Now it is manifest that while the Jewish state existed, any formal abrogation of their Sabbath was politically impossible, as far, at least, as Judea was concerned. We know, however, that from the day of the resurrection the disciples met together for prayer and religious exercise, on the first day of each week; and though, in respect to the laws, they did not neglect the Jewish Sabbath, yet, as Christians, they kept the Lord's day, as it is expressly called in Rev. i. 10. In confirmation of this practice, Jesus, who had appeared to his disciples on the day of his resurrection, seems to have reserved his second appearance till the recurrence of that day in the ensuing week; and the descent of the Holy Ghost on the day of Pentecost sanctified the newly appointed Sabbath for perpetual observance. It is to be remarked, also, that although there is no positive injunction of our Lord or his apostles on the subject, there is, nevertheless, a distinct declaration of St. Paul to the Church at Colosse, which was without the precinct of Judea, wherein the observance of the Jewish Sabbath is particularised, among

other ceremonial ordinances, as no longer obligatory upon Christians (Col. ii. 16).

Such is the warrant which the Scriptures afford for the change of the Sabbath, in contradistinction to the Romish doctrine of independent tradition, which, however valuable as a proof of the original and uninterrupted practice of the Church, can never be admitted as exclusive authority for its adoption. The force with which the evidence deduced from the Old Testament bears upon the Jewish observance of the seventh day, is sufficiently perspicuous. It is more than probable, that the patriarchal Sabbath corresponded to our Sunday, and that it was thrown back to Saturday, in order to commemorate the departure of the Jews; so that the return to the original day of rest is no more unreasonable than its change in the first instance. Into the proofs of this position there is no need to enter; the reader, who may choose to pursue the subject, will find them discussed at length in Bedford's Scripture Chronology, and Hamilton's Tract on the Sabbath.

#### PROFANATION OF THE SABBATH.

WE observe, with considerable satisfaction, that great exertions are making on the part of the clergy and gentry in and about Wolverhampton to check the shameless profanations of the Sabbath which have of late prevailed in that vicinity. The following resolutions, signed by the vicar, churchwardens, and chief of the inhabitants, have been issued at Sedgley. We print them in the hope of stimulating the same laudable endeavours in other parts of the kingdom, where similar practices are no less notorious.

1. That those who employ workmen settle for their work by such time on Saturday, as that every collier, miner, or other labourer under their employ, shall have time to lay out his money at market during Saturday evening; and be paid as far as practicable, at the office or works, rather than at a public house, that they may be the more likely to send to market immediately.

2. That butchers, hucksters, and those who keep any kind of shop whatsoever, do refuse to supply any customer after twelve o'clock on the Saturday night, and do keep their shops entirely closed during the whole of Sunday.

3. That no victualler permit any tipping in his house on a Sunday, or on any account draw beer, wine, or spirituous liquors during divine service.

4. That these rules be observed on Easter Day, being April 6th of this year, A. D. 1828, and from that time forth.

5. That we do hereby call upon the parish officers to enforce the penalties of the law against all who shall hereafter be found to practise illegal traffic, to harbour tipping, or aid and abet in disorderly meetings on the Lord's Day.

6. That copies of these our rules and resolutions be presented to the magistrates acting for the district, and circulated as generally as possible in the parish.

#### INDIAN SUTTEES.

THE following communication is from a gentleman in the civil service of India, and who fills the office of magistrate and judge in a very considerable district. Speaking of the often agitated question respecting the policy of putting an end to Suttees in that country, he says,—“A most horrid one took place a few miles from Cuttack last month. The poor woman was of the Jogee tribe, and was buried alive with the corpse of her husband. Her age was seventy-three!

Under the supposition that it was not altogether voluntary on her part, I summoned all those concerned, and among them the Peiroct of the family. Part of his examination was as follows :

*Q.* You say that it has, from time immemorial, been the custom for the widows of this family to be buried alive with the bodies of their deceased husbands. How comes it, then, that a case has not occurred for eighteen years? Many members of the family must have died during that time and left widows.

*Q.* What do you mean when you say they were not Suttees?

*Q.* How can you tell when it is a woman's fate to be a Suttee? or, as you express it, that she is a Suttee? Can you discover, before the death of her husband, that it is her fate to be buried alive?

*Q.* When did you discover, in the present case, that the woman was a Suttee, and how?

*Q.* You said just now that only those burned whose fate it was to do so. in short, that some, from the time of their birth, were destined to be Suttees. Can nothing avert that fate?

*Q.* Supposing that a woman, destined to be a Suttee, dies before her husband; how, in such a case, is her destiny fulfilled?

"On my asking one of her near relatives what advantage the widow, or her husband could derive from the sacrifice, he answered, she had the satisfaction of following her husband.

*Q.* Where do you suppose her husband is gone to?

*Q.* And she has had the satisfaction of following him?

"The poor creature was, therefore, a voluntary sacrifice, and I had no authority to interfere."

Our correspondent further states, that by the existing regulations, Suttees, under certain circumstances, are declared illegal; *but no penalty can be inflicted on those concerned!* And he suggests, that if it were declared a misdemeanour to be in any manner accessory to this practice, and subject to the penalty of fine and imprisonment, in a very short time it would probably disappear: and he further proposes, that widows should be allowed to burn if they please; *but* should be compelled to buy their own wood, raise their own pile, and light it themselves.

This proposal would of course require some modification in case the widow should prefer being buried alive; a process which would need *some* assistance.

*A.* Undoubtedly many have died within that time leaving widows, but they were not Suttees. Had they been, they would undoubtedly have been buried alive also.

*A.* I mean to say it was not their fate to become Suttees.

*A.* Yes: it is sometimes discovered before the death of her husband, and sometimes afterwards. The usual mode is the woman's expressing her determination to become a Suttee, should she outlive her husband.

*A.* She told me she would burn a few hours after her husband's death.

*A.* Nothing. If it is a woman's fate to be a Suttee, a Suttee she must be.

*A.* That is impossible; so long as her husband lives nothing can harm her?

*A.* To Hell.

*A.* Yes.

## ILLUSTRATIONS OF SCRIPTURAL FACTS AND CUSTOMS,

*By analogous Reference to the Practices of other Nations.*

## THE PRIMEVAL CURSE.

Genesis iii. 17.—“And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life.”

There seems to have been a notion, which of old prevailed greatly, that the Antediluvian world was under a curse, and the earth very barren. Hence the ancient mythologists refer the commencement of all plenty, as well as of happiness in life, to the æra of the deluge.—*Bryant's Mythology*, Vol. V. 279.

The Hindoos and Chinese believe that all nature is contaminated, and the earth itself labours under some dreadful defilement, a sentiment which Mr. Maurice conceives could only spring from certain corrupted traditions relative to the above curse. To such an extreme point of extravagance, however, do they carry their conceptions on this subject, that some of them, according to Du Halde,\* impelled by the dread of terrestrial pollution, have embraced the resolution of never more touching the planet which they were born to cultivate, and cause themselves to be suspended aloft in cages upon the boughs of trees, to which elevation the admiring multitude raise the scanty provision necessary to the support of the small portion of life that animates their emaciated carcasses.—*Maurice's Indian Antiquities*, Vol. V. p. 693.

## FLAMING SWORD.

Genesis iii. 24.—“So he drove out the man; and he placed at the east of the garden of Eden, cherubims, and a flaming sword, which turned every way, to keep the way of the tree of life.”

The following traditional tenet of the Hindu creed may probably be founded on the above passage:

Brahme, the great one, the supreme eternal, uncreated God of the Hindus, aided by Veeshnu, the preserver, and Mahadeo, the destroying power of God; this threefold divinity, armed with the terrors of almighty power, pursue, throughout the extent of creation, the rebellious Dewtahs, headed by Mahasoor, or great malignant spirit, who seduced them, and dart upon their flying bands the Agnyastra, or fiery shafts of divine vengeance.—*Maurice's Indian Antiquities*, Vol. II. p. 70.

## FIRST-FRUIT.

Genesis iv. 3.—“And in process of time it came to pass that Cain brought of the fruit of the ground an offering unto the Lord.”

The custom of offering up the first-fruits of the harvest, expressive of gratitude to the Deity, was very prevalent amongst the Jews, and appears to have been sanctioned by the highest authorities from the most remote antiquity; neither was it confined to the produce of the earth, but extended to almost every other property, vegetable or animal, and, we need scarcely remind our readers, even to the first-born of their families.

The earth, says Theophrastus, produced trees and grass long before animals existed, whose leaves and roots the early inhabitants of the world burnt as a conciliatory sacrifice to the Gods, thus, too, consecrating fire to the divinity.—*Emeb. Præp.* Lib. I. c. 9.

\* Du Halde's *History of China*, Vol. I. p. 50.



*Thallus to Pitgistus*.—I delight to see the fruits all grow ripe, for the gathering of them is a just compensation of our labours; but I am particularly fond of taking the honey from the hives. After lifting some hives from the stores, I perceive I have some new swarms. The first thing I do is to select a portion for the gods: I then assign a portion for my friends. At present I send you this; next year, you shall receive from me better and sweeter.—*Alciphron's Epistles*, B. III. l. 23.

Xiulteuctli (master of the year and of the grass) was a god greatly revered in the Mexican empire. At their dinner they made an offering to him of the first morsel of their food, and the first draught of their beverage, by throwing both into the fire.—*Cullen's History of Mexico*, Vol. I. p. 252.

The North American Indians have a similar religious service. The women always throw a small piece of the fattest of the meat into the fire when they are eating, and frequently, before they begin to eat. Sometimes they view it with a pleasing attention, and pretend to draw omens from it. They firmly believe such a method to be a great means of producing temporal good things, and of averting those that are evil: and they are so far from making this fat-offering through pride or hypocrisy, that they perform it when they think they are not seen by those of contrary principles, who might ridicule them without teaching them better.—*Adair's American Indians*, p. 115.

## LAW REPORT.—VAULTS.

BRYAN v. WHISTLER.

WE beg leave to lay before our readers the statement of a case, which has lately formed the subject of decision by the Court of King's Bench, together with the substance of the opinions delivered by the learned Judges. The question, which the case involves, is, whether a Rector has power to grant permission to a party to erect a *family vault*? The Court has decided that he has not. This question presents itself to us as one of very great importance; the impression upon our minds has always been, and we believe it is also the general impression of the public at large, that a Rector does possess such a power. It is by no means our intention to deny the soundness of this decision, or at the present time to enter into any discussion of the principles upon which it is founded; but we think it our duty to take the earliest opportunity of making our readers acquainted with this case, which we cannot but regard as of great moment, to the end that if it be wrong, it may become the subject of discussion and its fallacy exposed; and if it be right, that our readers may be put upon their guard against infringing a portion of the law, with which we believe their

received notions have hitherto been at variance.

The circumstances of the case, so far as it is necessary to state them for the object we have in view, are these:

In the year 1819, a gentleman of the name of Bryan, residing at Hastings, of which place he was a parishioner, upon the decease of a member of his family, applied to the Rector for permission to make a *family vault in the Church*. Permission was given, and a sum of money, agreed upon at the time, was paid to the Rector for his consent; and as soon as possible a vault was completed, capable of containing several bodies. In this vault the body of the deceased member of Mr. B.'s family was interred, and shortly after a monument was erected in the Church, with the Rector's consent, bearing an inscription commemorative of the deceased, and referring to the vault as the cemetery of the family. In the course of a few months Mr. Bryan left Hastings, but without any intention of relinquishing his connexion with the place: it so happened, however, that he remained absent four or five years. In the mean time, the Rector, without having any commu-

nication with Mr. B., caused the vault to be opened, and interred therein the body of another parishioner. This circumstance gave rise to an action by Mr. Bryan against the Rector for disturbing the vault. The case was tried at the Summer Assizes for the county of Sussex, in the year 1827, and a verdict found for Mr. Bryan, subject to the opinion of the Court of King's Bench upon the case.

The chief point insisted upon at the trial on the part of the Defendant was, that the interest claimed by the Plaintiff in the vault amounted to a freehold in the soil, and that, therefore, there ought to have been a conveyance of it executed by the Rector. Other points also were taken and reserved; but it is not important to state them, as they were merely of a technical character. And, indeed, it will be seen from the opinions of the learned Judges, or at least two of them, Bayley and Littledale, that the judgment of the Court would have been against the Plaintiff, if no grounds had existed for any such objections, upon the general principle, that a Rector has no power to make any grant of the nature of that claimed by the Plaintiff.

Mr. Justice Bayley, after considering the case with reference to the rules and principles affecting the creation of interests in and easements upon freehold property in general, thus proceeded: "Assuming that the right in question is an easement, and that the Defendant (the Rector) had created it in a legal manner, namely, by deed, I am of opinion that it would be void, by reason of the inability of the Rector to make such a grant. The claim in the present case is for a vault capable of holding *several bodies*. Now it is clear that if a Rector has power to grant to an individual the exclusive use of any specific portion of the Church, he is at liberty to grant the whole in the same manner. Such a proceeding might be productive of inconvenience to the parish; and, at all events, would be highly objectionable, as being a conversion of the property of the Church to the exclusive use of an individual, and as tending unfairly to the prejudice of the successor. And, moreover, to support such a grant, it is not sufficient to urge that the freehold of the Church

is vested in the Rector, and that being absolute owner, he may dispose of it at his pleasure. Such interest is vested in him only in his character of incumbent, and he possesses it upon confidence to apply it for the purposes for which the law gives it him, namely, the discharge of the duties connected with his character—among which may be enumerated the duty of directing the burial of his parishioners in the most convenient and decorous manner. And, therefore, if a Rector is found to abuse the power or interest so confidentially vested in him, the law will refuse to lend its aid to the support of such acts of abuse. And I consider grants of this description abuses, because the duty of directing the burial of his parishioners imposes upon a Rector the necessity of exercising, from time to time, a discretion as to the manner in which the burial can best take place, with reference to the general interests of his parishioners. And if these grants are supported, that discretion is limited and rendered incapable of being exercised, in case circumstances should ever render it necessary, or for the interest of the parish, that the burial should take place in a manner different to that authorised by the grant. And observe, that this check upon the discretion affects not only the present but all future incumbents. For these reasons it seems clear to me that grants of this description cannot be supported, unless a faculty from the Ordinary be procured in the first instance. If such a course be adopted, no party has afterwards a right to complain of any injury or inconvenience arising from the grant. For the faculty is not granted until after all parties have been cited, and have either neglected to attend or failed to substantiate their objections. The consent of the Rector is given, and the Ordinary acts for his successors; the interests of the parish are considered and bound by the decision of the same authority, which the law regards as competent for these several purposes. In the case of a pew, a faculty is necessary to support a title to exclusive ownership, and I must say that the same reasons appear to me to be applicable to both cases."

Mr. Justice Holroyd considered that

the present action could not be supported, confining himself, however, to a consideration of the case. The learned judge did not enter into the general question of the Rector's inability to make such a grant.

Mr. Justice Littledale, after advert-  
ing to the particular circumstances of  
the case, proceeded thus :—" But I am  
of opinion that if the right claimed in  
the present case had been granted in  
the most formal manner, the present  
action could not be maintained, inas-  
much as the Rector has no power to  
make such a grant. And this will  
appear if we consider the origin of the  
practice of burial in churches. Burns,  
in his Ecclesiastical Law, under the  
title 'Burial,' has brought together  
the learning upon this subject. 'The  
practice of burying within the churches  
did indeed (though more rarely) obtain  
before the use of church-yards, but was  
by authority restrained when church-  
yards were frequent and appropriated  
to that use. For among those canons  
which appear to have been made before  
Edward the Confessor, the ninth bears  
this title, *De non sepeliendo in Ecclesiis*,  
and begins with a confession that such  
a custom had prevailed, but must now  
be reformed and no such liberty al-  
lowed for the future, unless the person  
be a priest or some holy man, who by  
the merits of his past life might deserve  
such a peculiar favour. However, at  
the first, it was the nave or body of the  
church that was permitted to be a re-  
pository of the dead, and chiefly under  
arches by the side of the walls. Lan-  
franc, Archbishop of Canterbury, seems  
to have been the first who brought up  
the practice of vaults in chancels, and  
under the very altars, when he had  
rebuilt the church of Canterbury, about  
the year 1075. No person may be bu-  
ried in the church, or in any part of it,  
without the consent of the incumbent.  
In some of the foreign canons, it is  
said, without consent of bishop and in-  
cumbent; in others, without consent  
of bishop or incumbent. But our com-  
mon law hath given this privilege to  
the parson only, exclusive of the bishop,  
in a resolution in the case of Francis

v. Ley, H. T. 12. Jac. i. (Cro. Ja.  
367), that neither the Ordinary him-  
self, nor the Churchwardens, can grant  
licence of burying to any *within the  
church*, but the parson only; because  
the soil and freehold of the church is  
only in the parson and in none other:  
which right of giving leave will appear  
to belong to the parson, not as having  
the freehold (at least not in that respect  
alone), but in his general capacity of  
incumbent, and as the person whom  
the ecclesiastical law appointed the  
judge of the fitness or unfitness of this  
or that person to have the favour of  
being buried; for anciently (as was  
said) the burying, not only in temples  
and churches, but even in cities, was  
expressly prohibited. And afterwards  
when the burying in churches came to  
be allowed and practised, the canon  
law directeth that none but persons of  
extraordinary merit shall be buried  
there; of which merit (and by conse-  
quence of the reasonableness of grant-  
ing or denying that indulgence) the  
incumbent was in reason the most  
proper judge, and was accordingly  
so constituted by the laws of the  
church, without any regard to the com-  
mon law notion of the freehold's being  
in him, which if it proves any thing in  
the present case, proves too much:  
that neither without the like leave,  
they may bury in the church-yard,  
because the freehold of that is also de-  
clared to be in him.' From this it  
appears clearly that no person can  
claim a *right* to burial in the church,  
and that the Rector is to grant any  
application for that purpose only as a  
favour vouchsafed in consideration of  
the meritorious conduct of the de-  
ceased. This statement of the power  
of the Rector shews of itself the in-  
validity of the present grant. For to  
hold the Rector empowered to grant a  
vault, which shall serve for the burial  
place of *several* individuals, will have  
the effect of enabling him to limit that  
discretion which the interests of the  
church require should be subject to no  
restraint, and to convert one of the  
sacred ceremonies of religion into a  
matter of bargain and sale."

## MONTHLY REGISTER.

## EAST INDIAN AFFAIRS.

WE are indebted to a correspondent for the following flattering testimony, from the Archdeacon and Clergy, &c. &c. of Bombay, given to the Hon. Mountstuart Elphinstone, on his resignation of the government of that Presidency.

*Address of the Archdeacon and Clergy of Bombay, to the Hon. Mountstuart Elphinstone, Governor, &c. &c. &c.*

Nov. 14, 1827.

HON. SIR,—We, the Archdeacon and Clergy of the Established Church of England and Ireland, in the Presidency of Bombay, beg leave to offer to your Excellency the testimony of our unfeigned respect and attachment, and to express the regret which we feel in the anticipation of your intended return to Europe.

It is not because we do not cordially participate in those feelings which must naturally prompt the desire of re-visiting the land of our birth, that we view your approaching departure with regret; it is that while the eminent stations which you have successively filled, and particularly that of the government of Bombay, have served to display a character which has excited our admiration and gained our esteem, we are thus rendered more sensibly alive to the loss which we all sustain.

Our more peculiar province on this occasion is, to offer our sincere thanks for the kind attention which you have uniformly shewn towards the interests of the Church and its establishments, as well as to the cause of general education. When we compare their present state with what they were when you assumed the government, we see enough to insure to you our lasting gratitude.

Uniting heartily in the sentiments expressed by the general voice of the community, we offer our fervent prayers to Almighty God, that he may bring you in health and safety to your native land, where, we doubt not,

the honours which you have so fully merited await you.

We remain, Hon. Sir,  
Your most faithful and  
obedient Servants,

J. HAWTAYNE, *Archdeacon*,  
H. DAVIES, • A. GOOD,  
T. CARR, S. WARDE,  
H. JEFFREYS, C. JACKSON,  
E. MAINWARING, R. Y. KEAYS,  
S. PAYNE, J. E. DENHAM.  
F. WEBBER,

The time did not admit the reply of the Rev. J. Gray, chaplain at Cutch. Mr. Morgan Davies has sent his cordial concurrence.

*Mr. Elphinstone's Reply to the Address of the Archdeacon and Clergy.*

VENERABLE SIR, AND REVEREND GENTLEMEN,—The honour which you have just conferred on me, is rendered doubly valuable by the hands from which it came.

The reverence which we are accustomed to pay to the Clergy in our own country, is due to the ministers of the Church in India on additional and peculiar grounds. The difficulties, privations, and obstructions with which they have to contend, are multiplied by many causes; while the importance of their example is increased from the nature of the European Society, and from the effect which their demeanour must have in communicating an impression of our faith to the innumerable natives by whom they are everywhere surrounded.

In circumstances so arduous as these, it must reflect honour on the Clergy of this Establishment, that their conduct commands the highest respect of the community; and that their influence has an undoubted tendency to raise the character of the nation, and to maintain the dignity of our religion.

From persons so justly estimable, the favourable terms which you have been pleased to apply to me, cannot but afford the utmost gratification.

It would give me great satisfaction to think, that it had ever been in my power to forward the interest, or facilitate the duties of a body so well entitled to the acknowledgments of Government, for its zeal and exertions in promoting moral and religious improvement, and for the discretion with which it avoids all offence to the natives, in the earnest discharge of duties, which its particular situation renders as delicate as they are important.

I accept with respect and gratitude the warm and benevolent wishes which you have expressed in my favour. I beg you to believe, that I cordially and sincerely return them; and it will ever afford me the greatest pleasure to hear of your individual happiness, and of the prosperity of the Establishment.

M. ELPHINSTONE.

*Extract from the Address of the British Inhabitants, &c.*

..... In consequence, also, of the erection of churches, the consideration evinced for the interests of religion, and the successful measures adopted for the education of the children of Europeans, Christianity has been enabled to diffuse most efficaciously, through these territories, its benign influence.

*Extract from the Address of the Native Princes, Chiefs, Gentlemen, and Inhabitants of Bombay, its Dependencies, and Allied Territories, &c. &c.*

..... Grateful, however, as we are for the consideration which has been evinced for our personal interests and prosperity, it is the liberal and enlightened measures which have been adopted for communicating to the people, by improved methods, a knowledge of literature, science, and morality, that particularly demand our most unfeigned and heartfelt acknowledgments. To you, therefore, Hon. Sir, we find it impossible to express our gratitude in adequate terms; since, had it not been for the animating support with which you have so constantly encouraged and protected them, the efforts to excite a desire and love of intellectual and moral improvement, that have commenced so prosperously,

and promise to be crowned with ultimate success, must have been altogether unavailing. But permit us to acquaint you, that in order to evince that we are ourselves fully persuaded, that no amelioration can be of more incalculable benefit to this country than the diffusion, amongst our children and countrymen, of that extensive knowledge, those noble modes of thinking, those wise and liberal principles of government, and those sublime views of moral rectitude, by which the British are so eminently distinguished, we have determined to raise a subscription among ourselves, which at the present moment amounts to upwards of two lacks of rupees,\* for the purpose of founding one or more Professorships for teaching the languages, literature, sciences, and moral philosophy of Europe. Nor can we doubt that you will be pleased to comply with our earnest solicitation, that we may be allowed to honour these Professorships, as a slight testimony of our unceasing gratitude, with that name which we so much revere and admire, and to designate them as the "Elphinstone Professorships;" and that you will permit your portrait to be drawn by an able artist in England, in order that we may place it in the rooms of the "Native Education Society," as a permanent memorial of the liberal and enlightened founder and protector of that Society. &c. &c.

(Signed and sealed by his Highness the Rajah of Sattara, and others the Native Princes, Chiefs, and Gentlemen.)

#### THE LATE MR. CHRISTIAN.

A letter has been addressed to the S. P. G. by Mr. Principal Mill, of Bishop's College, Calcutta, dated 14th Jan. 1828, announcing the death of Mr. Christian. The following is an extract:—

"My present communication must be a short but a melancholy one, being nearly confined to announcing to the Society the deep misfortune which they, and the cause of Christianity here, have suffered in the untimely death of Mr. Christian, who fell a sacrifice to the climate of the Hills on the 16th of last

month. The sad event will be learned in sufficient detail from two accompanying letters; the former from my excellent friend himself, when he felt his illness such as to compel his return to the plains—a letter received and answered by me with intreaties to regard himself more, sent the very day on which he expired; the second from the collector of the station, Mr. Ward, whose letter, though less ample in detail, than another which I have received from the Registrar of the District, Mr. Pringle, on the same subject, is abundantly sufficient to mark the sense entertained by the English community in that settlement, of his virtues, and of the loss they have sustained. To the College and its missions, the loss is, I fear, irreparable. He possessed, far beyond others of superior talents to himself, the art of winning and securing the regard and esteem of the natives of every class; the simple inhabitants of the Hills considered him in the light of a superior being, and gave a proof of their attachment and confidence, which to all experienced in

such intercourse will appear extraordinary and almost unparalleled, that of confiding their children at a distance from themselves entirely and absolutely to his care.

“Of few can it be said, as of him, that the savage of the Hills, the prejudiced and blinded Hindu, and the polished and intelligent European, unite in admiring and regretting him; and I believe I never met with one, who, with such ardent zeal for the great work of Christianity, bore with him at the same time an aversion so constant from every devious path of fanaticism, or false religion; who, with such meekness and charity, united such moral discernment and resolution, and who declined with so much constancy to purchase popularity, by any compromise of his principles as a churchman. His whole life and manners were a proof, if any were required, that the principles he thus constantly maintained, were neither allied to bigotry in any shape, nor prejudicial to Christian virtue, even in the highest and most self-denying degree.”

#### WEST INDIAN AFFAIRS.

Two documents have come into our hands from the different seats of Episcopacy in the West Indies, very opposite indeed in their character, but which we feel it a duty to submit to our readers, as throwing light on the interesting and much-agitated affairs of this ill-fated portion of England's domain. The one comes from the Bishop of Barbados, the other from the people of Jamaica. If as much Christian zeal be at work in the latter place as in the former, and the Barbadian population be no better disposed than their neighbouring islanders, we fear that the day has scarcely as yet dawned, when, by the Spirit of the Lord, the Gospel shall be proclaimed to the poor, the broken heart bound up, deliverance preached to the captive, and they that are in prison (civil and spiritual) be set free.

The Bishop has published what he calls “Ecclesiastical Papers relative to the West Indies,” a folio-sized pamphlet of forty-seven pages, which contains an extract from a sermon

preached by himself, March 15, 1827, in the Church of St. John, Barbados, on occasion of the consolidation of the parochial schools of that parish; an Appendix, in which are found, extracts from the laws of the island, and the writings of the greatest men of this country, upon the subject of Christian obligations in regard to slaves; and the whole of certain letters received from the eleven parishes of the island, in answer to a general inquiry made upon the state and expense of the education of the white children, the church accommodation, the number of marriages between slaves, the uses to which the legislature's recent and munificent grant of 12,000*l.* had been put, &c. &c. This collection is so moderate and Christian in its spirit, and withal so solemn and convincing in its authorities and facts, that on reading it we have felt it must do material service in improving the temper with which the labours of the Clergy are regarded. We offer this brief account of it for the information

of our countrymen here; and if these lines should fall into the hands of any bearing the same name there, we would solemnly exhort them to give a candid consideration to such words of soberness and truth, and pray God that so "*soft an answer*" to the opposition recently set up against the progress of the Barbadian Church may be effectual in allaying every feeling of irritation and wrath. With what judgment shall they be judged, who lift up their voices and hands (as we lament to say has just been done in Jamaica) against the improvement and blessings which the sense of England, and the authority of the English government, have solemnly declared, and enacted that the planters are bound to give to those human beings whose unhappy lot it is to be their slaves?

The contents of these Ecclesiastical Papers may be classed under three divisions:—

1. The actual necessities of the case, the want of that knowledge for lack of which, according to the text of the Bishop's discourse, the people are perishing. A single line is sufficient thoroughly to establish this point.

| POPULATION.                   |        |                                     |                                  |        |
|-------------------------------|--------|-------------------------------------|----------------------------------|--------|
| Parishes                      | White  | Free coloured                       | Slave                            | Total  |
| 11                            | 14,997 | 4,334                               | 80,425                           | 99,756 |
| Present Church accommodation. |        | Average of free morning attendants, | Slave marriages in recent years. |        |
| Sittings for                  | 4,640  | 2,678                               | 10                               |        |

It requires no more than a bare glance at this abstract to conclude, that much, nay rather almost every thing, of a religious nature remains to be done.

2. What then has been done by way of alleviating this tremendous spiritual dearth. The Bishop is proceeding with unwearied zeal upon principles which are recognized in the Bishop of London's last Charge, and inserted in the Appendix to these papers, viz. (1) that "the basis of every temporal blessing which can be imparted to the negroes, of which liberty is unquestionably the chief,) must be laid in the improvement of their religion and morals;" and, (2) That the mental improvement of the lower orders, more especially in the condition of slavery, must necessarily depend on the disposition of

those who have the power of intercepting or facilitating their means of instruction, and by whose example they will be generally swayed. It is vain to expect that the slave will be more religious or virtuous than his master. The amelioration of both must proceed by equal degrees. Accordingly, at present, the first attention of the Bishop is given to the education of the white children. The schools, which were small and scattered throughout the district, very expensive to the parishes, and very inefficient, are being consolidated. It was on occasion of one of these consolidations that the sermon, of which an excellent specimen is given in the leading extract, was preached. In these larger schools the children generally receive a meal at least in the middle of the day; by which, although coming from great distances, they are enabled to spend the whole day with profit; and are in like manner assembled on the Lord's-day, and taken twice to church. For an idea of what these schools may become, under their present superintendants, we refer to an account of the Central School in Barbados, given in the last Report of the National Society. In regard to what ought to be, and is generally doing by the Clergy, we cite the Bishop's own words:—

If we are asked, to what extent religious instruction should be carried, we answer in the words of the faithful Apostle of the Gentiles, "*I have not shunned to declare unto you all the counsel of God.*" If we are asked, when it should be given? We answer still in the words of the same Apostle, which are the words of God's blessed Spirit, "*Parents, bring up your children in the nurture and admonition of the Lord.*" At every season, but more especially in that of childhood, when the mind is humble, and teachable, and free from worldly concupiscence, and the taint of evil example, the instructor should be at his post; the parent for his child; the master for his servant; the minister for all. The minister, indeed, should be every where: on the Sabbath in the church; during the week in the school, in the plantation, in the dwellings of his flock; ever moving about; ever ready to teach and explain, to admonish and encourage; to be "*all things to all men, if haply he may save some.*" Happy is that minister, and blessed will be his labours, whose time is thus employed! At the great day of

account shall he appear before his Heavenly Master—through the merits of that Master—and, with a thankful and humble heart, exclaim, amid the thousands whom he has been the instrument of saving, “ Lord, here I am, and the souls which thou hast given me.”

Amidst a state of things, at present far removed from what we could wish, there is great satisfaction in reflecting upon the contrast it presents with what it was about 1680. The Appendix contains the extract from Godwin's *Negro's Advocate*, p. 136: “ Half the churches, though but eleven in all, were destitute of ministers; while, in those that were better supplied, the prayers and sermons were delivered to little more than the bare walls only, notwithstanding the multitude of people belonging to each.”

Thanks be to the legislature's recent arrangements, every parish has its resident minister, whose maintenance is permanent and independent of the people; and a Bishop presides over the whole, whose zeal and piety we are persuaded will have the blessing of heaven, and make progress amongst our countrymen who have been left too long, amidst much worldly temptation, to wander and stray from the fold of Christ, as sheep without a shepherd.

3. But though the first attention is now given to the white population, the Bishop is by no means unmindful of the coloured. And we presume it was with an especial reference to that, that his Lordship drew up the Appendix. This portion of the Papers deserves the most minute attention, because, while it gives an almost historical account of the feelings and sentiments of the West India planters, we fear that it furnishes but too faithful a portraiture of what those dispositions to this day remain. We find, on an attentive perusal, that many Barbadian practices of the present time stand condemned out of the very mouths of the planters themselves. While, at least up to a very recent period, their procedures as a nation are still more solemnly reprobated by the unanimous judgment of the brightest ornaments of the English Church. The first of these positions, although not formally named, is thoroughly established in the Papers, by quotations from Hall's Laws,

which provide, “ that all masters and overseers of families have prayers openly said every morning and evening,” &c. “ that Almighty God may be served and glorified, and that he may give a blessing on their labours,” &c.; and which prohibit “ the dances of the negroes, and their public meetings or feastings of strange negroes, more especially on Saturday nights, Sundays, or other holidays,” &c. The second is established so much at length, that it would only diminish from its force to make quotations. The names of historians, such as Southey, on the Brazils; Ligon, on Barbados; Morgan Godwyn, in the *Negro's Advocate*; and Oldmixon, on the British Colonies; and the names of divines, such as Humphrey, the first Secretary of the Society for the Propagation of the Gospel; and Bishop Berkley, Bishop Gibson, Bishop Fleetwood, Bishop Batten, Archbishop Secker, and Bishop Porteus; with the names of Burke and Baxter, stand combined as a host of witnesses against the most unchristian conduct which the planters have pursued in regard to the spiritual and religious improvement of their slaves. And it is impossible to rise from a perusal of the passages taken from these authors, without perceiving from what source the opposition so lately exhibited against Mr. — originated, and without feeling that, unless the present generation be of a very different mould from the preceding one, there is still a general and radical improvement in the mind of the master absolutely necessary, before we can look for any extensively beneficial advancement in the condition of the slave.

We sincerely trust that in making these reflections we are not biassed by the Paper which is yet to come. Certainly in all places we may expect to find some common feelings and analogies between slaves and slave-holders. And there could be nothing unfair in arguing from one colony on another where the same state of things was in existence. When the president summed up against Mr. Smith, at Demerara, in 1823, and said that “ that Missionary's instructions directed his attention, he might say exclusively to the plain truths of the Gospel, and never



*glanced at or alluded even MOST DISTANTLY to the Old Testament;*" and when he added, that "the constitution of society in the colony was such that there existed no means so well calculated to render the negroes dissatisfied as this very one; to deprive them of their Sunday (namely, by teaching them to give it to God), he afforded a pretty strong handle to all who had a mind to lay violent hands on the state of things, not merely in Demerara, but in any of the colonies where slavery is in existence. And in like manner, if in Jamaica we now hear a universal expression of feeling on the subject, persons in Barbados would have no right to complain, if from thence we should draw an argument or two against them. Though some must perhaps think it a more legitimate manner of reasoning to state at once, that little more than a year ago (certainly in 1826) the legislature of that very island (in no better spirit than that of Jamaica), on the score of safety and interest, refused to comply with the government's suggestions, and to lay aside flogging the women and using the whip in the field.

All such inferences, however, we would leave others to make. We have a fact to announce of a serious kind as regards the advancement made in Christian feeling towards the slaves in the island of Jamaica. We shall give some extracts as a specimen of Mr. Huskisson's letter to that colony in Sept. 1827, and exhibit the state of feeling in the island by quoting the manner in which it was received. The letter was sent down by the Lieut. Governor of the Island, in a message to the Hon. House of Assembly, on 16th Nov.; and the following proposition of an hon. member was received with cheers and acclamations:

He hoped the house would coalesce, and be unanimous in objecting to the whole of the suggestions now submitted to them, and form a determination of carrying through the provisions of the law, which they had so laboriously and zealously framed last year, purposely to meet the views of the British government, as it was now evident nothing they could do would satisfy their enemies. There was not a single passage in Mr. Huskisson's letter which was not objectionable; and he therefore trusted the

house would have but one view of it, that it should be printed, and that a call of the house should take place to have it fully discussed.

It was agreed, that a letter which is, throughout, conceived in the following wise and benevolent spirit, "had not a single passage which the house considered unobjectionable." In confirmation of this glorious sentence of annihilation, witness the following passages!

The prohibition of meetings for religious worship between sun-set and sun-rise will, in many cases, operate as a total prohibition, and will be felt with peculiar severity by domestic slaves inhabiting large towns, whose ordinary engagements on Sunday will not afford leisure for attendance on public worship before the evening.

The penalties denounced upon persons collecting contributions from slaves, for purposes either of charity or religion, cannot but be felt both by the teachers and by their followers, as humiliating and unjust. Such a law would affix an unmerited stigma on the religious instructor; and it prevents the slave from obeying a positive precept of the Christian religion, which he believes to be obligatory on him, and which is not inconsistent with the duties he owes to his master. The prohibition is, therefore, a gratuitous aggravation of the evils of his condition.

Having thus adverted to this most important branch of the general subject, I proceed to inquire how far the suggestions contained in Lord Bathurst's dispatch of the 11th of May, 1826, have been followed in the act under consideration.

The Council of Protection, established under the thirty-third clause of this act, cannot be considered as an effectual substitute for the office of a distinct and independent protector. The council in each parish will consist of those individuals over whom the protector was to exercise his superintendence. Their duties are limited to the simple case of extreme bodily injury, and are to be discharged only "if they think proper." The periodical returns required from the Protector, upon oath, are not to be made by the Council of Protection, nor are they even bound to keep a journal of their proceedings. No provision is made for executing the duties of the office in different parts of the colony upon fixed and uniform principles, and the number of persons to be united in this trust is such as entirely to destroy the sense of personal and individual responsibility.

In the provisions for the due observance

of Sunday, I remark that the continuance of the markets on that day, till the hour of eleven, is contemplated as a permanent regulation. It is, however, impossible to sanction this systematic violation of the law prevailing in every other Christian country. In the proposals transmitted by Lord Bathurst to his Grace the Duke of Manchester, a temporary departure from this rule was permitted, but only as a relaxation required by peculiar and transitory circumstances.

The clauses denouncing penalties on persons employing their slaves to labour on Sunday, are expressed with some ambiguity, so as to leave it doubtful whether the penalty will be incurred at any other time than during crop, or for any work, excepting that required about the mills. Neither is it clear that an owner, procuring his slaves to work on Sunday by persuasion, or by any other means than those of direct compulsion, would violate the law. I do not perceive that this provision is made for those cases of unavoidable necessity which would create an exception to the general rule.

Punishments inflicted by the domestic authority of the owner are not required to be made the subject of a report to any public officer, nor does the law require that any interval should elapse between the commission of the crime and the infliction of the punishment. The presence of free witnesses at the infliction of punishments is not declared necessary, nor would the law be broken, whatever might be the severity of the punishment, if it were inflicted by any other method than that of whipping or imprisonment. The use of the whip in the field is not forbidden. Women are not exempted from punishment by flogging, nor is any presumption of guilt to arise, if the slave shall make a "probable, particular, and consistent" charge against his owner, confirmed by the exhibition of his person, bearing the marks of recent and illegal punishment.

In rejecting the proposal for establishing a record of the names of all slaves, sufficiently instructed to be competent witnesses, the colonial legislature appear to have neglected the means of providing a cheap and effectual encouragement to good conduct, and of investing the religious teachers of the slaves with a powerful and legitimate influence over them.

The owner of a slave condemned to death or transportation is in all cases to be indemnified at the public expense for the loss of his property. His majesty's government have repeatedly expressed their disapprobation of this rule of law. It weakens the motives for maintaining good domestic discipline, and for preventing the commis-

sion of crimes by the authority of the owner. It is unjust to indemnify any man at the public expense for a loss, in which his own culpable neglect of duty may have involved him. To the slave it is unjust to deprive his owner of all pecuniary interests in the preservation of his life: and, when the crime of the slave is, as it often may be, the direct consequence of the owner's positive misconduct, it is in the highest degree impolitic to relieve the owner from the loss.

The following passage does indeed bespeak a better spirit:

His Majesty has observed with great satisfaction various provisions in this act for the improvement of the condition of the slaves, which originated exclusively with the colonial legislature. Among them I have particularly to advert to the clause requiring the gratuitous baptism of slaves, and to the regulation by which slaves are allowed one day in each fortnight to cultivate their provision-grounds, exclusive of Sundays, except during the time of crop, the smallest number of days to be allowed in one year being twenty-six. It may, however, be necessary that some more effectual means should be devised for enforcing obedience to this law.

So completely, however, do we distrust the enactments of the slave-owners, that we read and announce with the most unfeigned pleasure the following passage in the letter:

I cannot too distinctly impress upon you, that it is the settled purpose of his Majesty's government to sanction no colonial law, which needlessly infringes on the religious liberty of any class of his Majesty's subjects; and you will understand that you are not to assent to any bill imposing any restraint of that nature, unless a clause be inserted for suspending its operation until his Majesty's pleasure shall be known.

The facts of this case create strong suspicions in our minds as to others, and we should deserve pardon if henceforth we viewed with some little jealousy whatever measures were taken by such casuists for the improvement, moral, civil and religious, of the West India slaves. We desire, however, not to cherish any such feelings; for rather would we have to announce tidings which savour of a spirit that deviseth liberal things, and seeketh by liberal things to stand. Again we add, if it should be the lot of these few lines to fall into the hands of any concerned with slaves, we would earnestly adjure

them to re-consider the case candidly, without partiality, and without hypocrisy, and especially in such a spirit to lay well to heart the following words:

If these men ever read the Scriptures, and meet with such a question as this, "Lord, are there few that be saved?" what a strange puzzle they must be at to make an answer? I, for my own particular part, hinder as much as possibly I can, some fifty or an hundred, it may be many more, from being saved. I can be certain only of the salvation of *Christians*, and therefore am myself a *Christian*. I know it is impossible for anyone to become a *Christian*, without being instructed in the knowledge of *Christ*, and being afterwards baptiz'd with water, in the manner and form prescribed by *Christ* himself: and I know I hinder all these people that are

under me, from being instructed and baptized; go on—therefore I know I hinder them, as much as in me lies, from being saved. I dare not for all the world renounce to my own baptism: I would not venture my own salvation on God's unpromised, unrevealed mercy, without the being made a *Christian*, as I should; but yet I have nothing to depend upon but that unpromised mercy for these poor creatures; and now it is in my power to seal that mercy to them certainly, by means and instruments of God's own appointment, and yet I refuse to do it. The Scriptures will read strangely with such practices as these; and a *Christian* hindering others from becoming *Christians*, must needs be a strange creature, even to himself, when he considers.—*Bp. Fleetwood, quoted in Eccles. Papers, p. 19.*

## POLITICAL RETROSPECT.

THE PARLIAMENT.—The House of Lords has thought proper to refuse concurrence with the vote passed by the House of Commons on the subject of Catholic Emancipation; the bill being thrown out by a majority of forty-five. Notwithstanding their present defeat, the supporters of the measure profess great satisfaction at what they term the concessions made by the constitutional speakers; what these concessions are, it would be difficult to determine: there is certainly no appearance of them in the speeches of either the Lord Chancellor or the Duke of Wellington. The former, whilst he readily acknowledges that great evils exist in the present state of Ireland, asserts his firm conviction that passing the measure before the House would tend to increase the difficulties and evils in that country, not to diminish them; whilst the speech of the latter clearly expresses the only conditions on which the demands of the Roman Catholics can even be listened to. First, that ample security be provided for the support of the Established Church; secondly, that they shall fully and without reservation be acquiesced in and adopted by the Roman Catholics; thirdly, that they shall be permitted to operate for such a length of time as shall afford to the state the most undeniable proof of their sufficiency, and until the evil effects of the present system shall have passed away;

after which time it being fully ascertained that the Roman Catholics can adhere to such securities given for such a purpose without forsaking their system, they may be safely admitted to a full participation of political power. Conditions however of any kind, the Catholic Association, who may be considered as the organ of the Popish party in Ireland, positively declare their fellow-religionists will not even treat of till they can do so from their seats in Parliament, and then give such only as the priests shall approve; thus offering us a remarkable proof of what might be expected from them should they attain the accomplishment of their wishes. Compliance with their demands being on such terms irreconcilable with the safety of the constitution, we trust our legislators will never surrender it to them.

FRANCE.—The decrease of commerce, connected with the colonial produce of this country, has been very great during the last few years. A great number of representations have been made by the commercial members of the community to the government, shewing the causes which have led to this decrease, and praying for a change in the colonial system, from which they have arisen, and also a reform in the existing regulations relative to the transit trade. Hitherto little attention has been paid to these petitions, apparently from the subject being considered as one of

trifling importance; but in consequence of the inconveniencies resulting from the decrease of business, now beginning to be generally felt throughout the country, the necessity of some alteration is too evident, to be longer overlooked, and the minister of commerce, whose administration has been, in many instances, of great service to the French trade, has undertaken to devise some means which shall prove adequate to remove the evil.

The sailing of the fleet from Toulon destined against Algiers, has been countermanded, and it will more probably be sent into the Levant.

SPAIN.—No occurrence of particular interest has been reported from this quarter. The King and Queen continue in the eastern provinces, and their return to the capital is quite undetermined.

PORTUGAL.—The events which have taken place in this kingdom have excited great interest. The attachment of the inhabitants of Oporto to the constitutional government has always been strong, and of course the acts of Don Miguel's administration are extremely unpopular in that city. The aversion to the new government was very openly expressed, and the latter were not backward in endeavours to repress it, but proceeded with more violence than judgment, and consequently with no success. On the 30th of April, the government openly displayed, from the windows of the council-chamber, the municipal standard, amidst the loud shouts of a hired mob, for Don Miguel, the absolute King. This produced a revulsion so strong, that on the evening of the same day six thousand well dressed persons assembled in the Campo de St. Ovidio, and proclaimed Don Pedro the Fourth the constitutional King; the government not daring to employ the troops in the garrison to disperse them, the commander, by a singular want of foresight, ordered a regiment raised in Oporto to enter the town on the 8th of June; these immediately felt the cause of the citizens their own, and on the 16th openly

declared for the constitution, being joined by the other troops there. The governor retired, and the senior officer of the garrison assumed the direction of affairs, and the following evening the city was illuminated amidst general rejoicings.

• As soon as the necessary regulations could be made, the army marched towards Lisbon; and when the last advices were dispatched, had reached Coimbra without interruption. The Brazilian minister at our Court has acknowledged the new as the legal regency. General Stubbs, the Marquess de Palmella, and Saldanha, with other supporters of the constitutional government, have proceeded to Oporto in a steam-vessel engaged for the purpose.

The report of these proceedings has only increased the violence of Don Miguel's party. The arrests are so numerous, that the prisons of Lisbon will not hold the suspected persons, but they have been put on board ships in the harbour. The police even attempted to examine the British packet, but were prevented by the spirited and judicious conduct of Captain Sartorius of the *Pyramus*.

The force which the Absolutists have hitherto been able to march against the Constitutionalists, is said not to exceed 2500 men. Their advanced guards are said to have engaged, but this wants confirmation.

Don Miguel has declared Oporto in a state of blockade, and placed two ships of war at the entrance of the Douro to effect it; this has been disregarded by the Britomart, which has sailed from thence for Lisbon, without the blockading squadron daring to interrupt her. The French government have refused to receive or hold any intercourse with the ambassador appointed by Don Miguel. The Brazilian plenipotentiaries resident in London have published a letter to the respective Brazilian legations in Europe, and have likewise authorised the government at Oporto to draw upon them for supplies to the amount of 30,000*l*.

# ECCLESIASTICAL INTELLIGENCE.

## NEW CHURCHES.

**OXFORD.**—The New Church in the Parish of St. Clement, Oxford, has been consecrated by the Lord Bishop of the Diocese. A Sermon was preached upon the occasion by the Reverend the Provost of Oriel College.

**BISHOPSGATE.**—The first stone of a new Church in the Parish of St. Botolph, Bishopsgate, has been laid by the Lord Bishop of London.

## ORDINATIONS.—1828.

|                            |             |                                   |                           |            |
|----------------------------|-------------|-----------------------------------|---------------------------|------------|
| <i>Bangor</i> .....        | { Feb. 17,  | <i>Lich. &amp; Cov.</i> March 23, | <i>London</i> .....       | { March 2, |
|                            | { March 23, | <i>Lincoln</i> ....               |                           | { June 1,  |
| <i>Bath &amp; Wells</i> .. | April 6,    |                                   | <i>Norwich</i> .....      | June 8,    |
| <i>Ely</i> .....           | June 1?     | <i>Llandaff</i> ..                | <i>Oxford</i> .....       | June 1,    |
| <i>Hereford</i> .....      | May 25,     |                                   | <i>Peterborough</i> ..... | June 1,    |

## DEACONS.

| <i>Name.</i>                        | <i>Degree.</i> | <i>Collego.</i> | <i>University.</i> | <i>Diocese.</i> |
|-------------------------------------|----------------|-----------------|--------------------|-----------------|
| Aldrich, Pelham Stanhope .....      | B.C.L.         | Trin. Hall      | Camb.              | Norwich         |
| Angell, William John Brown .....    | B. A.          | Queen's         | Oxf.               | Hereford        |
| Appleyard, Ernest Silvanus .....    | B. A.          | Caius           | Camb.              | Norwich         |
| Askew, Joseph .....                 | M. A.          | Queen's         | Oxf.               | Oxford          |
| Atcheson, Henry .....               | M. B.          | Jesus           | Camb.              | Norwich         |
| Baines, Haygarth .....              | B. A.          | Queen's         | Camb.              | Norwich         |
| Baker, David Eristow .....          | B. A.          | St. John's      | Camb.              | Llandaff        |
| Bamford, Henry Law .....            | B. A.          | Trinity         | Dublin             | Hereford        |
| Barker, Henry .....                 | B. A.          | Trinity         | Camb.              | London          |
| Baxter, John Alexander .....        | B. A.          | St. John's      | Camb.              | Lich. & Cov.    |
| Beatson, Benjamin W. ....           | B. A.          | Fell. Pembroke  | Camb.              | Lincoln         |
| Beebee, Mayrick .....               | B. A.          | St. John's      | Camb.              | Hereford        |
| Belcher, Andrew .....               | B. A.          | Trinity         | Camb.              | Lincoln         |
| Bennett, Nicholas .....             | B. A.          | Queen's         | Camb.              | London          |
| Bennett, William James Earley ..... | B. A.          | Christ Church   | Oxf.               | London          |
| Birch, Charles .....                | B.C.L.         | Trin. Hall      | Camb.              | Lich. & Cov.    |
| Boissier, George Richard .....      | B. A.          | Magdalene       | Camb.              | London          |
| Brackenbuiy, Robert Carr .....      | B. A.          | Lincoln         | Oxf.               | London          |
| Bridge, Robert Lee .....            | B. A.          | Queen's         | Camb.              | London          |
| Brown, John .....                   | B. A.          | Exeter          | Oxf.               | London          |
| Brown, Walter Lucas .....           | B. A.          | Stud. Chr. Ch.  | Oxf.               | Oxford          |
| Browne, Henry Albert .....          | B. A.          | Queen's         | Oxf.               | Lincoln         |
| Büll, William .....                 | B. A.          | St. John's      | Camb.              | London          |
| Burne, Charles .....                | S.C.L.         | Trin. Hall      | Camb.              | Bath & Wells    |
| Cartwright, Robert David .....      | B. A.          | Queen's         | Oxf.               | Salisbury       |
| Carus, William .....                | B. A.          | Trinity         | Camb.              | Ely             |
| Chapman, Benjamin .....             | B. A.          | Christ          | Camb.              | Ely             |
| Charnock, John .....                | B. A.          | Lincoln         | Oxf.               | Bath & Wells    |
| Chell, John .....                   | B. A.          | St. John's      | Camb.              | Lich. & Cov.    |
| Chevallier, Thomas Charles .....    | B. A.          | Pembroke        | Camb.              | Norwich         |
| Chilton, Ralph .....                | B. A.          | Emmanuel        | Camb.              | Ely             |
| Christie, Richard Cooper .....      | LL.B.          | Trin. Hall      | Camb.              | Bath & Wells    |
| Clarke, Thomas .....                | B. A.          | Pembroke        | Oxf.               | London          |
| Coldham, Jonathan Blenman .....     | M. A.          | Oriel           | Oxf.               | Norwich         |
| Corbett, Andrew .....               | B. A.          | Trinity         | Camb.              | Lincoln         |
| Cordeaux, John .....                |                | Cath. Hall      | Camb.              | Lincoln         |
| Corfe, Joseph .....                 | B. A.          | Magdalene       | Oxf.               | Oxford          |
| Couch, Benjamin Franklin .....      | B. A.          | St. Peter's     | Camb.              | Lincoln         |
| Cutler, Charles Newman .....        | S.C.L.         | Trinity         | Camb.              | Norwich         |
| Daniel, John Edge .....             | B. A.          | Christ          | Camb.              | Norwich         |
| Davis, Henry .....                  | B. A.          | Trinity         | Camb.              | Ely             |
| Dayman, John .....                  | M. A.          | Fell. Corp. Ch. | Oxf.               | Oxford          |
| Dealtry, Thomas .....               | S.C.L.         | Cath. Hall      | Camb.              | Ely             |
| Denniss, Edwin Proctor .....        | S.C.L.         | Trin. Hall      | Camb.              | Norwich         |

| <i>Name.</i>                     | <i>Degree.</i> | <i>College.</i> | <i>University.</i> | <i>Diocese.</i> |
|----------------------------------|----------------|-----------------|--------------------|-----------------|
| Dickson, George Stephens .....   | B. A.          | University      | Oxf.               | Lincoln         |
| Dix, Thomas .....                | B. A.          | Christ Ch.      | Oxf.               | Lincoln         |
| Dolphin, John .....              | B. A.          | Trinity         | Camb.              | London          |
| Downes, John Watkin .....        | B. A.          | Jesus           | Oxf.               | Hereford        |
| Drake, George Asheton .....      | B. A.          | St. John's      | Camb.              | Lincoln         |
| Eade, John Davie .....           | B. A.          | Caius           | Camb.              | London          |
| Evans, David .....               | Lit.           |                 |                    | London          |
| Fardell, Thomas .....            | S.C.L.         | Queen's         | Camb.              | Ely             |
| Field, Frederick .....           | M. A.          | Fell. Trinity   | Camb.              | Lincoln         |
| Foster, Joseph .....             | B. A.          | Emmanuel        | Camb.              | Ely             |
| Freeland, William Coyte .....    | B. A.          | Sidney          | Camb.              | Norwich         |
| Freeman, Henry .....             | B. A.          | Wadham          | Oxf.               | Lincoln         |
| Frost, William Bird .....        | B. A.          | Clare Hall      | Camb.              | Norwich         |
| Fryer, Henry Edmund .....        | B. A.          | Pembroke        | Oxf.               | Ely             |
| Furlong, Charles Joseph .....    | B. A.          | Sidney          | Camb.              | Salisbury       |
| Gibbs, Joseph .....              | B. A.          | Worcester       | Oxf.               | Peterboro'      |
| Gilby, Francis Duncan .....      | B. A.          | Clare Hall      | Camb.              | Lincoln         |
| Gore, John .....                 | B. A.          | Caius           | Camb.              | Lincoln         |
| Greatrix, John .....             | B. A.          | St. John's      | Camb.              | Lich. & Cov.    |
| Green, Charles Henry .....       | B. A.          | Jesus           | Camb.              | London          |
| Grenside, Ralph .....            | B. A.          | University      | Oxf.               | London          |
| Grover, Henry Montague .....     | S.C.L.         | St. Peter's     | Camb.              | London          |
| Hale, James .....                | B. A.          | Sidney          | Camb.              | Lincoln         |
| Hall, William Chadock .....      | B. A.          | Queen's         | Oxf.               | London          |
| Hallifax, John Saville .....     | B. A.          | Trinity         | Oxf.               | Norwich         |
| Hamilton, George Burton .....    | B. A.          | Corpus Chr.     | Oxf.               | London          |
| Hanham, Philips .....            | B. A.          | St. Peter's     | Camb.              | Ely             |
| Hanson, William Henry .....      | B. A.          | Clare Hall      | Camb.              | Ely             |
| Harding, John .....              | B. A.          | Worcester       | Oxf.               | Ely             |
| Harding, Thomas .....            | B. A.          | Worcester       | Oxf.               | London          |
| Harrison, John Garland .....     | B. A.          | Queen's         | Camb.              | Bath & Wells    |
| Haymes, John .....               | B. A.          | Clare Hall      | Camb.              | Lincoln         |
| Heathcote, Robert Boothby .....  | B. A.          | St. John's      | Camb.              | Lincoln         |
| Heron, George .....              | B. A.          | Brasenose       | Oxf.               | Lich. & Cov.    |
| Hesilrige, Charles Maynard ..... | B. A.          | Queen's         | Camb.              | Hereford        |
| Higgins, Edward .....            | M. A.          | Brasenose       | Oxf.               | Hereford        |
| Hill, John .....                 | M. A.          | Brasenose       | Oxf.               | Hereford        |
| Hopkins, George Adolphus .....   | B. A.          | St. John's      | Camb.              | Lincoln         |
| Houghton, John .....             | B. A.          | Corpus Chr.     | Camb.              | London          |
| Huysche, John .....              | M. A.          | Brasenose       | Oxf.               | Bath & Wells    |
| Jackson, Robert .....            | B. A.          | Clare Hall      | Camb.              | Norwich         |
| James, Josiah .....              | B. A.          | St. John's      | Camb.              | Hereford        |
| Jenkinson, John Simon .....      | B. A.          | Magd. Hall      | Oxf.               | Bath & Wells    |
| Jones, Calvert Richard .....     | B. A.          | Oriel           | Oxf.               | Llandaff        |
| Kempthorne, Richard .....        | B. A.          | St. John's      | Camb.              | Lich. & Cov.    |
| Kensite, George Robert .....     | B. A.          | Wadham          | Oxf.               | Bath & Wells    |
| Kerrison, Edmund .....           | B. A.          | Corpus Chr.     | Camb.              | Norwich         |
| Langdon, Charles .....           | Stud.          | Queen's         | Camb.              | Lich. & Cov.    |
| Langley, Daniel Baxter .....     | S.C.L.         | St. John's      | Camb.              | Peterboro'      |
| Lawrence, Lewis .....            | B. A.          | Jesus           | Oxf.               | Hereford        |
| Leach, William James John .....  | B. A.          | Jesus           | Camb.              | Lincoln         |
| Leapingwell, Arthur .....        | B. A.          | St. Peter's     | Camb.              | London          |
| Lee, Philip Henry .....          | B. A.          | Fell. Brasenn.  | Oxf.               | Oxford          |
| Le Mann, Francis Gregory .....   | B. A.          | King's          | Camb.              | Ely             |
| Manning, Alexander .....         | B. A.          | Cath. Hall      | Camb.              | Norwich         |
| Mason, George .....              | B. A.          | Brasenose       | Oxf.               | Peterboro'      |
| Mathias, Octavius .....          | B. A.          | Corpus Chr.     | Camb.              | Norwich         |
| Maude, Thomas .....              | B. A.          | Jesus           | Camb.              | Norwich         |
| Maynard, Forster .....           | B. A.          | Caius           | Camb.              | Norwich         |
| M'Alpine, William Henry .....    | B. A.          | Trinity         | Dublin             | Lincoln         |
| M'Ghie, John Powlett .....       | B. A.          | Queen's         | Oxf.               | Bath & Wells    |
| Mossop, John .....               | B. A.          | St. John's      | Camb.              | Lincoln         |

| <i>Name.</i>                          | <i>Degree.</i> | <i>College.</i> | <i>University.</i> | <i>Diocese.</i> |
|---------------------------------------|----------------|-----------------|--------------------|-----------------|
| Murrell, John .....                   | Lit.           |                 |                    | London          |
| Neate, Arthur .....                   | B. A.          | Trinity         | Camb.              | Oxford          |
| Newmarch, Henry .....                 | B. A.          | St. Mary Hall   | Oxf.               | Bath & Wells    |
| Nicoll, Charles .....                 | B. A.          | Exeter          | Oxf.               | Norwich         |
| Otter, William Bruere .....           | B. A.          | St. Peter's     | Camb.              | Peterboro'      |
| Owen, Thomas Caesar .....             | B. A.          | Jesus           | Oxf.               | Bangor          |
| Palairt, Charles .....                | M. A.          | Fell. Queen's   | Oxf.               | Oxford          |
| Parry, John .....                     | M. A.          | Fell. Brasenn.  | Oxf.               | Oxford          |
| Perry, William Parker .....           | B. A.          | Wadham          | Oxf.               | Lincoln         |
| Philpot, Joseph Charles .....         | M. A.          | Fell. Worcest.  | Oxf.               | Oxford          |
| Pinder, Humphrey Senhouse .....       | B. A.          | Caius           | Camb.              | Ely             |
| Poore, Philip .....                   | B. A.          | Queen's         | Oxf.               | Salisbury       |
| Povah, John Vidgen .....              | B. A.          | Trinity         | Camb.              | London          |
| Prideaux, Walter Thomas .....         | B. A.          | Trinity         | Camb.              | Bath & Wells    |
| Prosser, Evan .....                   | Lit.           |                 |                    | Llandaff        |
| Pusey, Edward Bouverie .....          | M. A.          | Fell. Oriel     | Oxf.               | Oxford          |
| Ramsden, Thomas Lagden .....          | B. A.          | St. John's      | Oxf.               | London          |
| Riggs, George .....                   | M. A.          | Queen's         | Oxf.               | Oxford          |
| Rose, George .....                    | B. A.          | Lincoln         | Oxf.               | Bath & Wells    |
| Saunders, John .....                  | B. A.          | Queen's         | Oxf.               | Lincoln         |
| Saunders, John .....                  | B. A.          | St. John's      | Camb.              | London          |
| Seawell, Henry Walter .....           | B. A.          | Lincoln         | Oxf.               | Peterboro'      |
| Sharp, Francis William .....          | B. A.          | Emmanuel        | Camb.              | Lich. & Cov.    |
| Shaw, Robert William .....            | B. A.          | Christ Ch.      | Oxf.               | London          |
| Sikes, Thomas .....                   | B. A.          | Queen's         | Camb.              | Lincoln         |
| Simpson, George Philip .....          | B. A.          | Corpus Chr.     | Camb.              | Bath & Wells    |
| Sketchley, Alexander Everingham ..... | B. A.          | Magd. Hall      | Oxf.               | London          |
| Smyth, William Watson .....           | B. A.          | Trin. Hall      | Camb.              | Norwich         |
| Southwell, Marcus Richard .....       | B. A.          | Exeter          | Oxf.               | Bath & Wells    |
| Sparke, Edward Bowyer .....           | B. A.          | St. John's      | Camb.              | Ely             |
| Spencer, Thomas William .....         | B. A.          | St. John's      | Camb.              | London          |
| Stammers, Robert .....                | B. A.          | St. John's      | Camb.              | Lich. & Cov.    |
| Steward, George William .....         | B. A.          | Corpus Chr.     | Camb.              | Lich. & Cov.    |
| Stone, James Henry .....              | B. A.          | Trinity         | Camb.              | Peterboro'      |
| Stopford, Charles .....               | B. A.          | Trinity         | Camb.              | Peterboro'      |
| Thomas, William .....                 | Lit.           |                 |                    | Llandaff        |
| Thompson, Francis Edward .....        | B. A.          | Trinity         | Camb.              | London          |
| Thompson, Henry .....                 | M. A.          | St. John's      | Camb.              | Norwich         |
| Thorpe, Thomas Dykes .....            | B. A.          | Pembroke        | Camb.              | Lincoln         |
| Tomkins, William .....                | B. A.          | Jesus           | Oxf.               | Hereford        |
| Venn, John .....                      | B. A.          | Queen's         | Camb.              | London          |
| Vernon, William Hardy .....           | B. A.          | Magd. Hall      | Oxf.               | Lincoln         |
| Waite, John Deane .....               | B. A.          | Clare Hall      | Camb.              | Lincoln         |
| Whitbread, Edmund Salter .....        | B. A.          | Trin. Hall      | Camb.              | Norwich         |
| Whittington, Thomas Joyce .....       | B. A.          | Queen's         | Camb.              | Lincoln         |
| Wilberforce, Robert Isaac .....       | M. A.          | Fell. Oriel     | Oxf.               | Lich. & Cov.    |
| Willoughby, Henry .....               | B. A.          | Lincoln         | Oxf.               | Ely             |
| Williams, Jackson Muspratt .....      | B. A.          | Queen's         | Camb.              | Ely             |
| Woodruff, John .....                  | B. A.          | Merton          | Oxf.               | London          |
| Wordsworth, John .....                | B. A.          | New             | Oxf.               | Lincoln         |
| Worsley, John Carill .....            | M. A.          | Pembroke        | Camb.              | Lich. & Cov.    |
| Wrangham, George Walter .....         | B. A.          | Magdalene       | Camb.              | Llandaff        |

## PRIESTS.

|                                |       |          |        |           |
|--------------------------------|-------|----------|--------|-----------|
| Alt, Just Henry .....          | M. A. | Pembroke | Camb.  | London    |
| Andrews, George .....          | B. A. | Trinity  | Camb.  | London    |
| Autram, Richard .....          | M. A. | Queen's  | Oxf.   | Ely       |
| Apthorp, George Frederic ..... | B. A. | Emmanuel | Camb.  | Lincoln   |
| Arnold, Thomas .....           | B. D. | Oriel    | Oxf.   | London    |
| Ashley, John .....             | B. A. | Trinity  | Dublin | Bath & W. |
| Barker, John .....             | B. A. | Downing  | Camb.  | Llandaff  |
| Battiscombe, William .....     | M. A. | Pembroke | Oxf.   | London    |

| <i>Name.</i>                             | <i>Degree.</i> | <i>College.</i>  | <i>University.</i> | <i>Diocese.</i> |
|------------------------------------------|----------------|------------------|--------------------|-----------------|
| Bicker, John .....                       | Lit.           |                  |                    | Norwich         |
| Blencowe, William Multon .....           | M. A.          | Oriel            | Oxf.               | London          |
| Blissard, John .....                     | B. A.          | St. John's       | Camb.              | Lincoln         |
| Boone, James Shergold .....              | M. A.          | Christ Ch.       | Oxf.               | London          |
| Booth, Philip .....                      | B. A.          | Corpus Chr.      | Camb.              | London          |
| Boys, Edward George .....                | B. A.          | Worcester        | Oxf.               | London          |
| Brown, Alfred Nesbit .....               | Lit.           |                  |                    | London          |
| Buckle, Robert Bentley .....             | M. A.          | Fell. Sidney     | Camb.              | Ely             |
| Bull, Edward .....                       | Lit.           |                  |                    | Norwich         |
| Bunnaby, Frederic George .....           | B. A.          | Caius            | Camb.              | Lincoln         |
| Butterfield, William .....               | B. A.          | St. Edmund H.    | Oxf.               | Lich. & Cov.    |
| Calvert, Nicholson Robert .....          | M. A.          | St. John's       | Camb.              | London          |
| Clark, Thomas .....                      | B. A.          | Queen's          | Camb.              | Lincoln         |
| Clark, Thomas Foreman .....              | B. A.          | Queen's          | Camb.              | Lich. & Cov.    |
| Cobbold, Francis .....                   | B. A.          | Caius            | Camb.              | Norwich         |
| Coldham, George .....                    | B. A.          | Caius            | Camb.              | Norwich         |
| Collyer, Robert .....                    | B. A.          | Trinity          | Camb.              | Norwich         |
| Cooke, James Young .....                 | B. A.          | Clare Hall       | Camb.              | Norwich         |
| Cooper, James .....                      | B. A.          | Queen's          | Camb.              | Lincoln         |
| Cremer, John Buckle .....                | B. A.          | St. John's       | Camb.              | Norwich         |
| Crewe, Henry Robert .....                | B. A.          | Trinity          | Camb.              | Lich. & Cov.    |
| Crowdy, Anthony .....                    | M. A.          | Blaenau          | Oxf.               | Salisbury       |
| Darby, Martin Baylie .....               | B. A.          | St. John's       | Camb.              | Norwich         |
| Daubuz, John .....                       | B. A.          | Exeter           | Oxf.               | Bath & Wells    |
| Day, Richard .....                       | B. A.          | Caius            | Camb.              | Norwich         |
| Dear, William Smith .....                | B. A.          | Wadham           | Oxf.               | Ely             |
| De la Cour, Charles .....                | B. A.          | St. John's       | Camb.              | Lincoln         |
| Dewdney, Edmund .....                    | B. A.          | St. John's       | Camb.              | Oxford          |
| Dickens, James Charles O'Hara .....      | B. A.          | Jesus            | Camb.              | London          |
| Dunningham, John .....                   | B. A.          | St. Peter's      | Camb.              | Norwich         |
| Dyke, Henry Thomas .....                 | B. A.          | Oriel            | Oxf.               | London          |
| Earle, Frederic Cuthbert Beresford ..... | B. A.          | St. John's       | Camb.              | London          |
| Eden, Robert .....                       | M. A.          | Corpus Chr.      | Oxf.               | Oxford          |
| Edgell, Edgell .....                     | B. A.          |                  |                    | Oxford          |
| Ellis, William May .....                 | B. A.          | Christ Ch.       | Oxf.               | Oxford          |
| Fearon, Daniel Rose .....                | B. A.          | St. John's       | Camb.              | Norwich         |
| Fisher, John Hutton .....                | M. A.          | Trinity          | Camb.              | Ely             |
| Fitzherbert, Thomas .....                | B. A.          | Queen's          | Camb.              | Ely             |
| Franklin, John Fairfax .....             | B. A.          | Clare Hall       | Camb.              | Norwich         |
| Gilbee, Charles .....                    | B. A.          | Queen's          | Oxf.               | Peterboro'      |
| Goodwin, William .....                   | B. A.          | Jesus            | Camb.              | Norwich         |
| Grey, George Francis .....               | M. A.          | Fell. University | Oxf.               | Oxford          |
| Grice, William .....                     | B. A.          | Jesus            | Camb.              | Norwich         |
| Hall, Thomas Grainger .....              | M. A.          | Magdalene        | Camb.              | Ely             |
| Hamilton, George .....                   | B. A.          | King's           | Camb.              | Ely             |
| Hanbury, Arthur .....                    | B. A.          | Trinity          | Camb.              | Norwich         |
| Haslewood, Frederick Fitzherbert .....   | B. A.          | St. John's       | Camb.              | London          |
| Hensley, Charles .....                   | B. A.          | Cath. Hall       | Camb.              | Lincoln         |
| Henslowe, William Henry .....            | B. A.          | Jesus            | Camb.              | London          |
| Hesse, James Legrew .....                | B. A.          | Trinity          | Oxf.               | Ely             |
| Hine, George Henry .....                 | M. A.          | Sidney           | Camb.              | Norwich         |
| Hooper, John .....                       | B. A.          | St. John's       | Camb.              | Lincoln         |
| Hooper, William Nixon .....              | M. A.          | Corpus Chr.      | Camb.              | Salisbury       |
| Hoyle, James .....                       | B. A.          | St. John's       | Camb.              | Lincoln         |
| Husband, Thomas .....                    | B. A.          | Magdalene        | Camb.              | Salisbury       |
| Hutchins, George .....                   | B. A.          | Corpus Chr.      | Camb.              | Norwich         |
| Hutchinson, Cyril George .....           | M. A.          | Stud. Chr. Ch.   | Oxf.               | Oxford          |
| Ingram, Rowland .....                    | B. A.          | Trinity          | Camb.              | Lincoln         |
| Jacob, Philip .....                      | B. A.          | Corpus Chr.      | Oxf.               | Llandaff        |
| Jarrett, Wilfrid Lawson .....            | B. A.          | St. John's       | Camb.              | London          |
| Kent, George Davies .....                | M. A.          | Fell. Corp. Ch.  | Oxf.               | Lincoln         |
| Kerr, James Burton .....                 | B. A.          | Sidney           | Camb.              | Norwich         |



| <i>Name.</i>                          | <i>Degree.</i> | <i>College.</i>  | <i>University.</i> | <i>Diocess.</i> |
|---------------------------------------|----------------|------------------|--------------------|-----------------|
| King, Isaac .....                     | B. A.          | Christ Ch.       | Oxf.               | Lincoln         |
| Lambert, Buigess .....                | B. A.          | St John's        | Camb.              | Lincoln         |
| Lane, Thomas Leveson .....            | B. A.          | St. John's       | Camb.              | Lich. & Cov.    |
| Leach, William James John .....       | B. A.          | Jesus            | Camb.              | Lincoln         |
| Leman, Thomas Orgill .....            | B. A.          | Worcester        | Oxf.               | Lincoln         |
| Lewis, John Heatley .....             | B. A.          | Clare Hall       | Camb.              | London          |
| Ley, Jacob .....                      | B. A.          | Stud. Chr. Ch.   | Oxf.               | Oxford          |
| Livesey, John .....                   | B. A.          | St. John's       | Camb.              | Ely             |
| Lloyd, John Griffiths .....           | B. A.          | Christ           | Camb.              | Lincoln         |
| Lucas, Charles .....                  | B. A.          | Trin. Hall       | Camb.              | Norwich         |
| Magan, Charles Henry .....            | B. A.          | St. John's       | Oxf.               | Norwich         |
| Marcus, Lewis .....                   | B. A.          | Queen's          | Camb.              | Lincoln         |
| Marsden, John Buxton .....            | B. A.          | St. John's       | Camb.              | Lich. & Cov.    |
| Marshall, Jacob Joseph .....          | B. A.          | Christ Ch.       | Oxf.               | London          |
| Massingberd, Hompeish .....           | B. A.          | Downing          | Camb.              | Lincoln         |
| McAlpine, William Henry .....         | B. A.          | Trinity          | Dublin             | Lincoln         |
| Meakin, John Alexander Deverell ..... | B. A.          | St. John's       | Camb.              | Norwich         |
| Meech, William John .....             | B. A.          | New              | Oxf.               | Hereford        |
| Miller, John Dore .....               | M. A.          | St. John's       | Camb.              | London          |
| Miller, Francis Richard .....         | M. A.          | Worcester        | Oxf.               | London          |
| Milne, John Gautier .....             | B. A.          | St. Peter's      | Camb.              | London          |
| Morewood, James Baker .....           | Lit.           |                  |                    | London          |
| Myall, William .....                  | B. A.          | Cath. Hall       | Camb.              | Norwich         |
| Nares, Edward Robert .....            | B. A.          | Merton           | Oxf.               | London          |
| Nesfield, Charles .....               | B. A.          | Jesus            | Camb.              | London          |
| Newberry, Thomas .....                | B. A.          | Queen's          | Camb.              | London          |
| Nixon, Francis Russell .....          | B. A.          | Fell. St. John's | Oxf.               | Oxford          |
| Oakes, Hervey Ashton Adamson .....    | B. A.          | Jesus            | Camb.              | Norwich         |
| Owen, Francis .....                   | B. A.          | St. John's       | Camb.              | Lich. & Cov.    |
| Owen, Henry .....                     | B. A.          | Magdalene        | Camb.              | Norwich         |
| Parsons, Charles Joseph .....         | B. A.          | Magd. Hall       | Oxf.               | Peterboro'      |
| Penruddocke, Thomas .....             | B. A.          | Wadham           | Oxf.               | Salisbury       |
| Pitman, Thomas .....                  | M. A.          | Wadham           | Oxf.               | Oxford          |
| Pollard, Edward .....                 | B. A.          | St. Edm. Hall    | Oxf.               | Lincoln         |
| Pooley, John Henry .....              | M. A.          | St. John's       | Camb.              | Ely             |
| Ray, W. C. R. .....                   | B.C.L.         | St. Alban Hall   | Oxf.               | London          |
| Rees, Samuel .....                    | B. A.          | St. John's       | Camb.              | Norwich         |
| Ridsdale, George William Hughes ..... | B. A.          | St. Peter's      | Camb.              | Norwich         |
| Robinson, William Woodhouse .....     | B. A.          | St. John's       | Camb.              | London          |
| Roe, Samuel .....                     | B. A.          | Trinity          | Dublin             | Lincoln         |
| Rogers, Aaron .....                   | B. A.          | Jesus            | Oxf.               | Llandaff        |
| Rowlandson, Edward .....              | M. A.          | Queen's          | Oxf.               | Bath & Wells    |
| Rowell, Evan Edward .....             | B. A.          | Sidney           | Camb.              | London          |
| Russell, Alexander Benn .....         | S.C.L.         | Emmanuel         | Camb.              | London          |
| Russell, Edmund .....                 | B. A.          | Cath. Hall       | Camb.              | Lincoln         |
| Sams, Barwick John .....              | B. A.          | Christ           | Camb.              | Norwich         |
| Sankey, Richard .....                 | M. A.          | Fell. Corp. Ch.  | Oxf.               | Oxford          |
| Sayer, Andrew .....                   | S.C.L.         | St. Mary Hall    | Oxf.               | Peterboro'      |
| Shackleton, Henry John .....          | B. A.          | Trinity          | Camb.              | Bath & Wells    |
| Shuckleburgh, Charles Verney .....    | B. A.          | Trinity          | Oxf.               | London          |
| Simpson, Maltbyward .....             | B. A.          | Caius            | Camb.              | Norwich         |
| Singleton, Joseph .....               | B. A.          | Queen's          | Camb.              | Lincoln         |
| Smith, Samuel .....                   | B. A.          | Trinity          | Camb.              | London          |
| Smith, Samuel .....                   | M. A.          | Stud. Chr. Ch.   | Oxf.               | Oxford          |
| South, Robert .....                   | B. A.          | Pembroke         | Camb.              | London          |
| Speer, Wilfred .....                  | M. A.          | Trinity          | Camb.              | London          |
| Spencer, Wolley .....                 | B. A.          | Christ           | Camb.              | Norwich         |
| Staunton, William Job Charlton .....  | B. A.          | Magdalen         | Oxf.               | London          |
| Stonehouse, Henry .....               | LL.B.          | New              | Oxf.               | Hereford        |
| Tabourdin, William .....              | B. A.          | New              | Oxf.               | Hereford        |
| Thirlwall, Connop .....               | M. A.          | Fell. Trinity    | Camb.              | Lincoln         |
| Thorpe, Henry .....                   | B. A.          | St. John's       | Oxf.               | Lincoln         |

| <i>Name.</i>                          | <i>Degree.</i>  | <i>College.</i> | <i>University.</i> | <i>Diocese.</i> |
|---------------------------------------|-----------------|-----------------|--------------------|-----------------|
| Trenchard, John T. C. Ashfordby ..... | B. A.           | St. John's      | Camb.              | Salisbury       |
| Trevelyan, George .....               | M. A.           | Fell. Merton    | Oxf.               | Bath & Wells    |
| Tyrell, Charles Tyssen .....          | B. A.           | Oriel           | Oxf.               | London          |
| Vinall, Edward .....                  | B. A.           | Cath. Hall      | Camb.              | Norwich         |
| Wallace, James Lloyd .....            | B. A.           | Trinity         | Camb.              | London          |
| Warner, George Henry Lee .....        | Lit.            |                 |                    | Norwich         |
| Warner, Henry James Lee .....         | Lit.            |                 |                    | Norwich         |
| Warren, William .....                 | B. A.           | Jesus           | Camb.              | Bangor          |
| Waud, Samuel Wilkes .....             | M. A.           | Magdalene       | Camb.              | Fly             |
| West, John .....                      | B. A.           | Worcester       | Oxf.               | Llandaff        |
| Wilkinson, John Ferdinand .....       | B. A.           | Clare Hall      | Camb.              | Lincoln         |
| Williamson, William .....             | B. A.           | Queen's         | Camb.              | Lincoln         |
| Wilson, Henry Currer .....            | B. A.           | Lincoln         | Oxf.               | London          |
| Wintle, Henry .....                   | B. A.           | Worcester       | Oxf.               | Oxford          |
| Woodcock, Elborough .....             | M. A.           | Oriel           | Oxf.               | Llandaff        |
| Wools, Charles .....                  | B. A.           | Pembroke        | Oxf.               | Ely             |
| Wrangham, George Walter .....         | B. A.           | Magdalene       | Camb.              | London          |
| Wymer, Edward .....                   | B. A.           | St. John's      | Camb.              | Norwich         |
| <hr/>                                 |                 |                 |                    |                 |
|                                       | <i>Deacons.</i> | <i>Priests.</i> | <i>Total.</i>      |                 |
| Number ordained .....                 | 158             | 150             | 308                |                 |

## PREFERMENTS.

| <i>Name.</i>        | <i>Preferment.</i>                                            | <i>County.</i>        | <i>Diocese.</i> | <i>Patron.</i>                           |
|---------------------|---------------------------------------------------------------|-----------------------|-----------------|------------------------------------------|
| Bissland, Thomas    | Winculmore Hill, Chap.                                        | Middlesex             | London          | V. of Edmonton                           |
| Cardwell, Edward    | Stoke Bruern, R.                                              | Northam.              | Peterboro'      | Brasenose C. Oxf.                        |
| Carter, Joseph      | St. Giles, Oxford, V.                                         | Oxford                | Oxford          | St. John's Coll. Oxf.                    |
| Chapman, W. E.      | Skendleby, V.                                                 | Lincoln               | Lincoln         | { Lord Gwydir, and<br>Baroness de Eresby |
| Crewe, H. Robert    | { Stanton-by-Bridge, R.<br>& Swarkestone, R.                  | Derby                 | Lichfield       | Sir G. Crewe, Bart.                      |
| Fletcher, J. R.     | { Lidford, R.<br>to hold by disp. { with Quethiock, V.        | Devon                 | Exeter          | { The King<br>Bp. of Exeter              |
| Graham, John        | Stanley Fellowship at Jesus Coll.                             | Cornw.                | Camb.           | Bp. of Ely                               |
| Grant, Robert       | { Bradford Abbas, V.<br>& Clifton Maybank, R.                 | Dorset                | Bristol         | { Earl of Uxbridge<br>E. Walter, Esq.    |
| Grylls, William     | Ciowan, V.                                                    | Cornwall              | Exeter          | Sir J. St. Aubyn, Bt.                    |
| Hanbury, Arthur     | { Bures St. Mary, V.<br>with Bures, Chap.                     | Suffolk               | Norwich         | O. Hanbury, Esq.                         |
| Lampen, Robert      | St. Probus, V.                                                | Cornwall              | Exeter          | Bp. of Exeter.                           |
| Lingard, J.         | St. George, Hulme, P. C.                                      | Lancaster             | Chester         | Manchester Coll.                         |
| Macdonald, Wm.      | { Can. Resid. of Salisbury<br>to Archdeaconry of Wilts        | in C. C. of Salisbury |                 | Bp. of Salisbury                         |
| Marsh, Edward G.    | { P. C. of North Hinksey<br>to Sandon, V.                     | Berks                 | Salisbury       | Earl Harcourt                            |
| Palmer, E.          | Deritend Chap. Birmingham                                     | Herts                 | Lincoln         | Dean of St. Paul's                       |
| Spencer, G. T.      | Roding Plumbea, R.                                            | Warwick               | Lichfield       | The Inhabitants                          |
| Shirley, W. August. | Shirley, V.                                                   | Essex                 | London          | Lord Chancellor                          |
| Talbot, Thomas      | { Tyvetshall St. Margaret, R.<br>with Tyvetshall St. Mary, R. | Derby                 | Lichfield       | Earl Ferrers                             |
| Whiteford, George   | Burgate, R.                                                   | Norf.                 | Norwich         | Earl of Orford                           |
| Wymer, Edward       | Westwick, R.                                                  | Suffolk               | Norwich         | Bp. of Ely                               |
|                     |                                                               | Norfolk               | Norwich         | J. Petre, Esq.                           |

## CLERGYMEN DECEASED.

|                     |                            |                           |            |                    |
|---------------------|----------------------------|---------------------------|------------|--------------------|
| Barker, William . . | Lyndon, R.                 | Rutland                   | Peterboro' | T. Barker, Esq.    |
| Booth, Edward . .   | Frisby, R.                 | Lincoln                   | Linc.      | Joseph Walls, Esq. |
|                     | with Friskney, V.          |                           |            | W. H. Booth, Esq.  |
|                     | & Wainfleet St. Mary, P.C. |                           |            | Bethlehem Hospital |
|                     | Can. Resid. and            |                           |            | The King           |
|                     | Archd. of Wilts.           | in Cath. Ch. of Salisbury |            | Bp. of Salisbury   |
| Coxe, William . .   | Fuggleston St. Peter, R.   | Wilts.                    | Salisbury  | Earl of Pembroke   |
|                     | with Bemerton, V.          |                           |            |                    |
|                     | and Fovant, R.             |                           |            |                    |

| Name.                            | Preferment.                                                                        | County.     | Diocese.          | Patron.                                    |
|----------------------------------|------------------------------------------------------------------------------------|-------------|-------------------|--------------------------------------------|
| Curtois, G. H. . . .             | East Barkwith, R.                                                                  | Lincoln     | Lincoln           | C. Heneage, Esq.                           |
| Fitzroy, Lord Hen.               | { Preb. of Westminster<br>Barnham St. Gregory, R.<br>and Euston, R.                | { Suffolk   | London            | D. & C. of Westm.                          |
| Foley, W. . . . .                | { Witley, R.<br>and Claverdon, V.<br>with Norton Linsey, Chap.                     | { Worc.     | Worc.             | Lord Foley                                 |
| Fowell, J. D. . . .              | Torbryan, R.                                                                       | Devon.      | Exeter            | J. Wolston, Esq.                           |
| Grisdale, Benjamin               | { Withington, R.<br>and Chedworth, V.                                              | { Gloucest. | Glouc.            | { Hon. Miss Cornwallis<br>Qu. Coll. Oxford |
| Harrison, Joseph .               | { Rushall, V.<br>and Thurston, P. C.                                               | { Norfolk   | Norw.             | { S. Cooper, D.D.<br>Sir. T. B. Proctor    |
| Hepworth, John .                 | { Suffield, R.<br>and Gunton, R.<br>with Hanworth, V.<br>and St. Mich. Norw. P. C. | { Norfolk   | Norwich           | Lord Suffield                              |
| Jackson, Jeremiah .              | Offord Darcy, R.                                                                   | Hunts.      | Lincoln           | G. Thornhill, Esq.                         |
| Leeves, W. . . . .               | { Wington, R.<br>and Berrington, Chan                                              | { Somers.   | { Bath &<br>Wells | Mr. Pulteney                               |
| Parker, John . . .               | St. John, Bedford, R.                                                              | Bedford     | Lincoln           | Corp <sup>n</sup> . of Bedford             |
| Pinnock, James .                 | { Husband's Bosworth, R.<br>and Norton, V.                                         | Leicester   | Lincoln           | R. Pierce, Esq.                            |
|                                  |                                                                                    | Northam.    | Peterboro'        | Trust. of W. Breton.                       |
| Name.                            | Residence.                                                                         | County.     |                   |                                            |
| Churchill, Lord G. H. S. . . . . | Tunbridge Wells . . . . .                                                          | Kent        |                   |                                            |
| Randell, J. K. . . . .           | Chaddleworth . . . . .                                                             | Berks.      |                   |                                            |

## UNIVERSITY INTELLIGENCE.

### OXFORD.

In Convocation, the names of Mr. Veyse, of Christ Church, as a Public Examiner in *Literis Humanioribus*, and of Mr. Grenfell, of University College, as Examiner in *Disciplinis Mathematicis et Physicis*, have been respectively submitted to and approved by the House.

Mr. James Sayer Ogle has been admitted actual Fellow of New College.

Mr. Henry Birkett, Mr. William Monkhouse, and Mr. George Chester, have been elected Taberdars of Queen's College. Mr. Christopher Benson, and Mr. John Hogarth Swale, have been elected Scholars on the Old Foundation; Mr. John Rowlandson, an Exhibitioner on Sir Francis Bridgman's Foundation, and Mr. Alfred Caesar Bishop and Mr. John Fenden Smith Phabayn, Exhibitioners on the Foundation of Frederick Tynney, Esq.

The Examiners appointed by the Vice-Chancellor and the Dean of Christ Church have signified their intention of recommending George Coates, Scholar of Trinity College, for the Writership offered by the Right Hon. Charles Watkins Williams Wynn, as a Prize for competition among the junior members of the University.

Messrs. Jasper Nicholls Harrison and Robert Cox Clifton, Commoners of Wor-

cester College, have been elected Scholars of that Society, on Mrs. Eaton's Foundation.

Mr. George Robert Michael Ward, M.A. of Trinity College, has been admitted an actual Fellow of that Society.

The Rev. J. Bramston, M.A. Fellow and Tutor of Exeter College, has been nominated one of the Masters of the Schools, in the room of the Rev. A. Sankey, M.A.

#### PRIZES.

The Prizes for the year 1828 have been adjudged to the following gentlemen:

#### CHANCELLOR'S PRIZES.

*Latin Verse*—"Machinæ vi vaporis impulsæ." Thomas Legh Claughton, Scholar of Trinity College.

*Latin Essay*—"Unde evenit ut in artium liberalium studiis præstantissimus quisque apud singulas civitates eodem fere sæculo floruerit?" George Anthony Denison, B.A. Fellow of Oriel College.

*English Essay*—"The domestic virtues and habits of the ancient Greeks and Romans, compared with those of the more refined nations of modern Europe." William Sewell, B.A. Fellow of Exeter College.

## SIR ROGER NEWDIGATE'S PRIZE.

*English Verse*—"Richard Cœur de Lion." Joseph Austice, Student of Christ Church.

The following subject is proposed as the Theological Prize for the year 1829.—

"What were the causes of the persecution to which the Christians were subject in the first centuries of Christianity?"

The above subject, for an English Essay appointed by the judges, is proposed to Members of the University on the following conditions: viz.

I. The candidate must have passed his examination for the degree of B. A. or B. C. L.

II. He must not on this day (June 17) have exceeded his twenty-eighth term.

III. He must have commenced his sixteenth term eight weeks previous to the day appointed for sending in his essay to the Registrar of the University.

In every case the terms are to be computed from the matriculation inclusively.

The essays are to be sent under a sealed cover to the Registrar of the University on or before the Wednesday in Easter week next ensuing. *None will be received after that day.*

The Candidate is desired to conceal his name, and to distinguish his composition by what motto he pleases; sending at the same time his name sealed up under another cover, with the motto inscribed upon it.

The essay to which the prize shall have been adjudged will be read before the University in the Divinity School on some day in the week next before the commemoration.

The following subjects are proposed for the Chancellor's Prizes, for the ensuing year: viz.

*For Latin Verses*—"M. T. Cicero cum familiaribus suis apud Tusculum."

*For an English Essay*—"The power and stability of federative governments."

*For a Latin Essay*—"Quibus potissimum rationibus gentes a Romanis debellatæ ita afficerentur, ut cum victoribus in unius imperii corpus coaluerint?"

The first of the above subjects is intended for those gentlemen, who, on the day appointed for sending the exercises to the Registrar of the University, shall not have exceeded four years, and the other two for such as shall have exceeded four, but not completed seven years, from the time of their matriculation.

*Sir Roger Newdigate's Prize*; for the best composition in English verse, not limited to fifty lines, by any Undergraduate who, on the day above specified, shall not have exceeded four years from the time of his matriculation.

## "Voyages of discovery to the Polar Regions."

In every case the time is to be computed by calendar, not *academical years*, and *strictly* from the day of matriculation to the day on which the exercises are to be delivered to the Registrar of the University, without reference to any *intervening circumstances whatever*.

No person who has already obtained a prize will be deemed entitled to a second prize of the same description.

The exercises are all to be sent under a sealed cover to the Registrar of the University on or before the first day of May next. *None will be received after that time.* The author is required to conceal his name, and to distinguish his composition by what motto he pleases; sending at the same time his name, and the date of his matriculation, sealed up under another cover, with the motto inscribed upon it.

## EXAMINATIONS.

The names of those candidates, who, at the close of the Public Examinations in Easter Term, were admitted by the Public Examiners into the three classes of *Literæ Humaniores* and *Disciplinæ Mathematicæ et Physicæ* respectively, according to the alphabetical arrangement in each class prescribed by the statute, stand as follow:—

*In the First Class of Literæ Humaniores.*

Blencowe, Edward, Wadham Coll.  
Giles, John Allen, Corp. Chr. Coll.  
Lewis, George Cornwall, Christ Church.  
Newton, Benjamin Wills, Exeter Coll.  
Pearson, John, Balliol Coll.

*In the Second Class of Literæ Humaniores.*

Bateman, John Buckley, Balliol Coll.  
Champneys, W. Weldon, Brasenose Coll.  
Christie, John, Oriel Coll.  
Fisher, James, Exeter Coll.  
Gaselee, Stephen, Balliol Coll.  
Hamnick, St. Vincent Love, Exeter Coll.  
Littledale, Charles Richard, Christ Church  
Richardson, Joseph John, Oriel Coll.  
Scott, Robert, Balliol Coll.  
Sharpe, Lancelot Arthur, St. John's Coll.  
Townsend, T. Lawrence, Worcester Coll.  
Tufnell, Henry, Christ Church  
Vivian, Edward, Exeter Coll.

*In the Third Class of Literæ Humaniores.*

Birchall, Joseph, Brasenose Coll.  
Birkett, Henry, Queen's Coll.  
Boulton, William, Queen's Coll.  
Brenton, Lancelot C. Lee, Oriel Coll.  
Emra, John, Balliol Coll.  
Golightly, Charles Portales, Oriel Coll.  
Greenall, Richard, Brasenose Coll.  
Hughes, James Henry, Magdalen Coll.  
Hughes, Jenkin, Jesus Coll.

Hutton, Rufus, Exeter Coll.  
 Lawson, James, St. Alban Hall.  
 Monkhouse, William, Queen's Coll.  
 Nettlehip, William, Merton Coll.  
 Plunkett, Hon. Randal Edw. Christ Ch.  
 Powell, W. Posthumus, Worcester Coll.  
 Turner, John Fisher, Worcester Coll.  
 Ward, William Robert, Balliol Coll.  
 Warter, John Wood, Christ Church.

CHARLES MILLER,  
 JOSEPH DORNFORD,  
 JOHN SHULDHAM,  
 THOMAS T. CHURTON,  
 WM. BEACH THOMAS,  
 H. ARTHUR WOODGATE, } Examiners.

*In the First Class of Discip. Math. et Phys.*

Giles, John Allen, Corp. Chr. Coll.  
 Tufnell, Edward, Balliol Coll.

*In the Second Class of Discip. Math. et Phys.*

Bateman, John Buckley, Balliol Coll.  
 Boulton, William, Queen's Coll.  
 Chester, George, Queen's Coll.  
 Christie, John, Oriel College  
 Hammick, St. Vincent Love, Exeter Coll.  
 Lewis, George Cornwall, Christ Church  
 Skipsey, Richard, Queen's Coll.  
 Ward, William Robert, Balliol Coll.

*In the Third Class of Discip. Math. et Phys.*

Lewis, Robert George, Wadham Coll.  
 Plunkett, Hon. Randal Edw. Christ Ch.

BADEN POWELL,  
 ROBERT WALKER,  
 AUGUSTUS PAGE SAUNDERS, } Examiners.

The number of the Fourth Class, namely, of those who were deemed worthy of their Degree, but not deserving of any honourable distinction, was 107.

*Degrees conferred.*

BACHELOR IN DIVINITY.

The Rev. John Jones, Fell. of Jesus Coll.

BACHELOR IN CIVIL LAW.

Rev. Thomas Vere Bayne, M. A. Scholar of Jesus Coll. and Head Master of Warrington School.

BACHELOR IN MEDICINE,

(With Licence to practise.)

John Mitchinson Calvert, Oriel Coll.

BACHELOR IN CIVIL LAW.

W. Andrew Rew, Fell. of St. John's Coll.

MASTERS OF ARTS.

John Evelyn Denison, Christ Church, Grand Compounder

Rev. Samuel Smith, Student of Christ Church, Grand Compounder

Rev. Thomas Twysden, Merton Coll. Grand Compounder

Rev. John Horsford, Queen's Coll.

William Robert Bigg, Queen's Coll.

Rev. James Wakefield, St. Edmund Hall

Rev. John Pugh, Jesus Coll.

Rev. Howel Hughes, Jesus Coll.

Thomas Bevan, Jesus Coll.

Rev. Hugh Vaughan, Jesus Coll.

Rev. Thomas Lloyd, Jesus Coll.

Rev. William Milner, Worcester Coll.

Granville John Penn, Christ Church

Henry Labouchere, Christ Church

John Parry, Fellow of Brasenose Coll.

Rev. Charles Floyer, Trinity Coll.

George Dacre Tyler, Trinity Coll.

Rev. Henry Robert Harrison, Lincoln Coll.

Rev. Stephen Cragg, Magdalen Coll.

Rev. John Harding, Christ Church

Rev. William Thornes, Christ Church

Frederick Russell, St. Mary Hall

Rev. Richard Hewitt, Queen's Coll.

Rev. Thomas Middleton, St. Edmund Hall

Rev. Thomas Riddell, St. Edmund Hall

Rev. Philip Jacobs, Corp. Chr. Coll.

Rev. George Moberly, Fell. of Balliol Coll.

Rev. Dennis Hoblyn, Balliol Coll.

Rev. George Edward Eyre, Oriel Coll.

Rev. Wm. J. Copleston, Fell. of Oriel Coll.

Thomas Sale, Demy of Magdalen Coll.

Wm. Robertson, Demy of Magdalen Coll.

Wm. Jennings Hamilton, Pembroke Coll.

Rev. E. W. Forty Latimer, Lincoln Coll.

Rev. H. K. Cornish, Fell. of Exeter Coll.

Rev. W. Heberden, Fell. of Exeter Coll.

Rev. William Gardiner, Exeter Coll.

Rev. John Colborne, Wadham Coll. Grand Compounder

Rev. Mourant Brock, St. Mary Hall

George Morris, Scholar of Corp. Chr. Coll.

Rev. Wm. Parsons Hopton, Trinity Coll.

Rev. Frederick Leicester, Queen's Coll.

Rev. J. Hewlett Watson, Wadham Coll.

Rev. R. Broome Pinneger, Pembroke Coll.

James Des Sausmarcz, Schol. of Penb. Coll.

Thomas Davidson, Worcester Coll.

Wm. Palmer, St. Mary Hall, Grand Comp.

Hon. and Rev. Everard Robert Bruce

Feilding, Oriel Coll. Grand Comp.

Rev. Summerton Tudor, St. Edmund Hall

Rev. W. Maddock Williams, Balliol Coll.

Rev. J. Burton Birtwhistle, Lincoln Coll.

Cyrus Morrall, Hulme Exhibitioner of Brasenose Coll.

Rev. Samuel Lane, Exeter Coll.

William Douglas Dick, Exeter Coll.

Rev. Robert John Wm. Wright, Trin. Coll.

Rev. James Walter Cary, Magdalen Hall.

Rev. George Price, Magdalen Hall.

Henry Hayman Dod, Worcester Coll.

Rev. T. Agar Holland, Worcester Coll.

Rev. Thomas Fogg, St. John's Coll.

BACHELORS OF ARTS.

C. T. Gaskell, Trinity Coll. Grand Comp.

Power Turner, Pembroke Coll.

Robert Rolland, St. Mary Hall

Henry Hele, Queen's Coll.

Wm. Jacob Thomas Dodgson, Queen's Coll.

Horace Moulle, Queen's Coll.

Thomas Sutton, St. Edmund Hall

John Robert Redhead, St. Edmund Hall  
 Thomas Curme, Worcester Coll.  
 Richard Pennfather, Balliol Coll.  
 Henry Curtis Smith, Balliol Coll.  
 Charles S. Twisleton, Schol. of Balliol Coll.  
 Robert Scott, Balliol Coll.  
 J. George Phillimore, Student of Ch. Ch.  
 Matthew White Ridley, Christ Church  
 Thomas Chailton Whitmore, Christ Ch.  
 Henry Ralph Beaumont, Christ Church.  
 R. French Laurence, Student of Ch. Ch.  
 Kirby Timmer, St. Alban Hall  
 James Slade, St. Alban Hall  
 Horatio Nelson Goldney, St. Alban Hall  
 James Lawson, St. Alban Hall  
 William Harding, University Coll.  
 John Hamilton, Brasenose Coll.  
 John Higgon, Brasenose Coll.  
 T. Willingham Booth, Brasenose Coll.  
 Joseph John Richardson, Oriel Coll.  
 John Allen Giles, Scholar of Corp. Ch. Coll.  
 William Pilkington, Demy of Magd. Coll.  
 J. Henry Hughes, Demy of Magd. Coll.  
 Henry Doyle Sewell, Trinity Coll.  
 Walter Ashfordby Trenchard, Trinity Coll.  
 John Purton, Trinity Coll.  
 Francis Thomas New, St. John's Coll.  
 James Campbell Crowley, Wadham Coll.  
 Robert George Lewis, Wadham Coll.  
 Thomas Bush Saunders, Wadham Coll.  
 George Sweet Escott, Lincoln Coll.  
 James Manisty, Lord Crewe's Exhibitioner,  
 Lincoln Coll.  
 E. Ernest Villiers, Postm. of Merton Coll.  
 William Nettleship, Merton Coll.  
 Edward Auriol, Chr. Ch. Grand Comp.  
 Ambrose Hussey, Balliol Coll. Grand Comp.  
 J. C. Eggington, Exeter Coll. Grand Comp.  
 John Emra, Scholar of Balliol Coll.  
 Robert Holden, Christ Church  
 John W. Warter, Christ Church  
 James Wood, Christ Church  
 Richard Skipsey, Queen's Coll.  
 Jervis John Jervis, Queen's Coll.  
 John Martyn Longmire, St. Edmund Hall  
 Henry Ware, Magdalen Hall  
 William Hockin Braund, Magdalen Hall  
 William Fullarton Walker, Magdalen Hall  
 John Blackwell, Jesus Coll.  
 Henry Bayley Williams, Jesus Coll.  
 Joseph Birchall, Brasenose Coll.  
 Thomas William Lynne, Worcester Coll.  
 William Young, Oriel Coll.  
 Charles Edward Henry, Oriel Coll.  
 John Kay, Lincoln Coll.  
 William Hellington, Pembroke Coll.  
 William Dallas Bernard, Pembroke Coll.  
 Beriah Botfield, Chr. Ch. Grand Comp.  
 H. Barton, Brasenose Coll. Grand Comp.  
 William Henry Fellowes, Christ Church  
 George Forester, Brasenose Coll.  
 Caleb Whiteford, Queen's Coll.  
 Richard Crampton Fell, Queen's Coll.  
 Octavius Swale Harrison, Queen's Coll.

J. Oliver Willyams Hawcis, Queen's Coll.  
 John Tetley Smith, Queen's Coll.  
 Archibald Duboulay, St. Alban Hall  
 Christopher Reed, Exeter Coll.  
 Francis John Hext Kendall, Exeter Coll.  
 St. Vincent Love Hammick, Exeter Coll.  
 William Thornber, Trinity Coll.  
 Henry Birkett, Scholar of Queen's Coll.  
 W. Monkhouse, Schol. of Queen's Coll.  
 George Chester, Scholar of Queen's Coll.  
 Frederick Robert Neve, Oriel Coll.  
 Edward Vivian, Exeter Coll.  
 Edward Fanshawe Glanville, Exeter Coll.  
 Richard Martin, New Coll.  
 Hon. Edward Phipps, Trinity Coll.  
 Henry Syer Timmer, Merton Coll.  
 E. C. Tuffnell, Balliol Coll. Grand Comp.  
 Bolton Simpson, Scholar of Queen's Coll.  
 Robert Pain, Queen's Coll.  
 Henry Smith, Queen's Coll.  
 J. F. E. Warburton, Brasenose Coll.  
 Montague, James Taylor, Brasenose Coll.  
 Alexander E. Sketchley, Magdalen Hall.  
 Richard Pritchard, Magdalen Hall.  
 Walter Posthumus Powell, Worcester Coll.  
 Julian Charles Young, Worcester Coll.  
 John Pearson, Balliol Coll.  
 William Robert Ward, Balliol Coll.  
 John Bateman B. Bateman, Balliol Coll.  
 Rt. Hon. A. Viscount Acheson, Christ Ch.  
 Thomas Pym Bridges, Christ Church.  
 Isaac Heathcote Pring, Christ Church.  
 Evan Eugenius Hughes, Jesus Coll.  
 John Vaughan Lloyd, Jesus Coll.  
 Hugh Robert Thomas, Jesus Coll.  
 James Layton Brown, University Coll.  
 Theodore John Cartwright, University Coll.  
 Edward James Phipps, Exeter Coll.  
 Edward Benbow, Pembroke Coll.  
 L. A. Sharpe, Fellow of St. John's Coll.  
 Other Philpott, St. John's Coll.

DOCTOR IN MEDICINE,

(By incorporation from Dublin.)

Daniel Chambers Macright, Magdalen Hall.

The Rev. Wm. Thomas Parr Brymer,  
 M.A. of Trinity College, Cambridge, has  
 been admitted *ad eundem*.

On the first day of Act Term, the  
 following gentlemen were nominated by  
 the Vice-Chancellor and Proctors, to be  
 Masters of the Schools for the ensuing  
 year :—

The Rev. G. F. Thomas, M. A. Worc. Coll.  
 John Williams, M. A. Student of Chr. Ch.  
 The Rev. R. Sankey, M.A. Fell. Corp. Coll.

MARRIED.

The Rev. Edward Bouverie Pusey, M.A.  
 Fell. Oriel Coll. second son of the late Hon.  
 Philip Pusey, to Maria Catherina, youngest  
 daughter of the late J. Barker, Esq. of  
 Fairford Park, Gloucestershire.

## CAMBRIDGE.

A. I. E. Cockburn, and T. P. L. Hallett, S. C. L. have been elected Fellows of Trinity Hall.

## PRIZES.

The Porson Prize (for the best translation of a passage from Shakspeare into Greek verse) has been adjudged to C. Wordsworth, of Trinity College.

Subject—*Troilus and Cressida*. Act III. Scene 3. Beginning,

"Time hath, my Lord, a wallet on his back," &c.

And ending,

—"And drave great Mars to faction."

Sir William Browne's three Medals are for this year thus awarded:—

For the best Greek Ode, to F. Tennyson, Trinity. Subject, *Ægyptus*.

For the best Latin Ode, to C. Wordsworth, Trinity.—Subject, *Hannibal*.

For the best Greek and Latin Epigrams, to C. Wordsworth, Trinity.

*Trinity College Examination*.—Alphabetical list of the first classes:

## SENIOR SOPHS.

|               |          |
|---------------|----------|
| Mr. Cavendish | Phillips |
| Hoare         | White.   |
| Pashley       |          |

## JUNIOR SOPHS.

|             |          |
|-------------|----------|
| Birkbeck    | Steel    |
| Harvey      | Sweeting |
| J. M. Heath | Tate     |
| Hebert      | Travis   |
| Ramsay      | Walker.  |

## FRESHMEN.

|                |           |
|----------------|-----------|
| Chatfield      | Spedding  |
| Colville       | Tennant   |
| Dashwood       | Wallace   |
| Dodson         | Walsh     |
| Lord A. Hervey | Warren    |
| Kennedy        | West      |
| Müller         | Whiston   |
| Nash           | Worledge. |
| Shepherd       |           |

The following gentlemen have been appointed Barnaby Lecturers for the year ensuing:—

*Mathematical*—Rev. Wm. Joseph Bayne, M. A. Trin. Coll.

*Philosophical*—Rev. John Hind, M. A. Sidney Coll.

*Rhetorical*—Rev. Joshua King, M. A. Queen's Coll.

*Logical*—Rev. Richard Newton Adams, B. D. Sidney Coll.

A Grace has passed the Senate, to appoint Mr. Hind, of Sidney Coll. Deputy Proctor in the absence of Mr. Turnbull.

## Degrees conferred.

## DOCTOR IN DIVINITY.

Rev. Samuel Birch, St. John's Coll. Preb. of St. Paul's, (Compounder).

## BACHELORS IN DIVINITY.

Rev. John T. Austen, Fell. St. John's Coll.

Rev. Temple Chevallier, Cath. Hall, (Comp.)

Rev. N. Fiott, Fell. St. John's Coll. (Comp.)

Rev. H. Venn, Fell. Queen's Coll. (Comp.)

Rev. J. Hindle, Fell. St. John's Coll. (Comp.)

Rev. John Hobart Caunter, St. Peter's Coll.

Rev. William Burgess, Queen's Coll.

## MASTERS OF ARTS.

Rev. Samuel Crowther, Clare Hall.

Richard Heathfield, Jesus Coll.

Rev. Benj. Weaver, Sidney Sussex Coll.

## BACHELORS IN CIVIL LAW.

Rev. Stephen Davies, Queen's Coll. (Comp.)

Robert Shaw King, Sidney Sussex Coll.

## LICENTIATE IN PHYSIC.

Henry Burton, Caius Coll.

## BACHELORS IN PHYSIC.

James Farish, B. A. Trin. Coll.

William Penrice Borrett, B. A. Caius Coll.

Edw. Augustus Domeier, B. A. Trin. Coll.

Charles Brooke, St. John's Coll.

John Bramston Wilnot, Caius Coll.

John Burnett Stuart, Queen's Coll.

Richard Elmhirst, Caius Coll.

Charles Morgan Le Mann, Trin. Coll.

Henry Trowbridge Moor, St. John's Coll.

## BACHELORS OF ARTS.

William Henry Gorton, Trin. Coll.

Edward Hall, St. John's Coll.

## NOTICES TO CORRESPONDENTS.

The suggestion of "*Amicus*" would be nearly as expedient as a union between the University in Gower Street, and King's College, London. Of the communications to which he alludes, one is now inadmissible; the other may probably appear.

"*Mentor*" is under consideration.

We thank a country correspondent, who will understand us, for his civility; and we shall be happy in receiving any information from the Clergy generally, by which our Ecclesiastical Intelligence may be rendered as complete and as correct as possible.

# THE CHRISTIAN REMEMBRANCE.

AUGUST, 1828.

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## REVIEW OF NEW PUBLICATIONS.

ART. I.—*Lectures on the Criticism and Interpretation of the Bible, with two Preliminary Lectures on Theological Study and Theological Arrangement: to which are now added, Two Lectures on the History of Biblical Interpretation.* By HERBERT MARSH, D.D. F.R.S. and F.S.A., Lady Margaret's Professor of Divinity in the University of Cambridge, and Bishop of Peterborough. London: Rivingtons. 8vo. 1828. 14s.

THE work that forms the subject of our present article, contains the four first parts of Bishop Marsh's admirable course of Lectures, three of which had passed through two editions, and were out of print more than six years ago. To satisfy the demand of the public, the learned author determined to prepare an enlarged edition of this portion of his Lectures, as soon as the completion of the fifth, sixth, and seventh parts of his course, and his numerous diocesan duties, should permit him. The fruit of that determination we possess in the volume before us, the appearance of which we hail with no common satisfaction. It is equally creditable to the sound judgment of the students, who have called for it, and to the learning of the Professor, who, in answering such call, has proved himself to be *no idle eater of the bread of that Church*, upon whose altar he may lay this "κτῆμα εἰς αἰὶ," as an imperishable monument of his earnest contention for the faith, and of the unwearied assiduity with which he has discharged the duties of his dignified situation.

The learned Prelate has modestly styled his Lectures a "Book of Directions." They are literally such. They point out *the order and connexion* in which theology should be studied; and they conduct the scholar to an accurate knowledge of the *authors*, who have best explained the several subjects.

The traveller, who would arrive with ease and safety at his journey's end, must provide himself with a map, from which he may learn "the road which he must take, the stages which he must go, and the places where he must stop." Descriptions of this kind are equally useful to the student, who would explore the paths of knowledge, as to the



tourist, who would visit distant lands. And it is precisely a description of this sort, which Bishop Marsh has accomplished in his valuable Lectures.

To enter upon the study of divinity without knowing what are the objects of inquiry, and in neglect of the proper arrangement of the branches of theology, in an order at once luminous and consistent, is to commit our vessel to the perils of the sea, without chart or compass to steer us to the haven where we would be; and, even without any haven or purpose at all in view, fruitlessly to encounter the wide-wasting storm. Many a student has made shipwreck of his labours, because his researches were directed to no specific end. Many a scholar has uselessly perplexed himself in the investigation of truth, because his inquiries have *begun* from a wrong point, or have been guided by no fixed principles. Many an anxious seeker after knowledge has spent his midnight oil in vain, because he knew not *where* he might obtain information on the manifold subjects, which solicited his examination. Armed with the Lectures of our learned Professor, the student in divinity may *now* escape these disappointments. They will teach him *what*, and in *what order* he may learn, and from *what authors*: and he will thence obtain (and we know not *where else* he *can* obtain) an insight into the advancement or decline of theological learning, in the different ages of Christianity, together with a knowledge of the persons, whose labours were instrumental to the furtherance of theology, "of the times in which they lived, and of the situations in which they were placed."

He who would arrive at the ultimate object of all theological study, the establishment of the truth of Christianity, must have "*a reason for the hope that is in him.*" And, however necessary it may be for men, whose daily labours confine their attention to the procuring of the necessities of life, to depend upon the authority of their teachers for the truth of their creed; that a minister of the Gospel should thus take things upon trust, when he has both time and talent to investigate the pretensions of Christianity for himself, is a position repugnant to every feeling of common decency, and abhorrent from every maxim of common sense. "For the priest's lips should keep knowledge:" and however it may suit the mischievous purposes of some illiterate zealots to decry theological learning, it cannot be denied that the devotion which issues from ignorance is *superstition*, rather than religion; and he who believes he knows not why, so far from being a fit guide of others, is liable to be tossed to and fro by the capricious fluctuation of public opinion; to be driven at one time into sheer madness by violent enthusiasm, or robbed of his best hopes at another by the assaults of infidelity. Knowledge is the only sure rock of faith:—a learned priesthood is, under Providence, the best defence

of sound religion. The abominations of popery grew up in the darkness of the middle ages, and were at length corrected by the *learning* of our reformers. And if, in the present times, new dangers threaten the existence of our Church, and the sister cause of truth; if "the march of intellect" would teach us that all forms of religion are equally acceptable to God, and that "modes of faith" are themes to be banished from *national universities* to the cloister of the pugnacious monks; if each fever-stricken enthusiast be *his own infallible pope*; a *learned priesthood*, under Providence, should seem to be the safest barrier against these multitudinous evils! Truth can never lose by inquiry: and if we be doomed to perish, "a lack of knowledge" is the surest road to destruction.

We have every reason, therefore (says our learned Prelate), to persevere in the study of divinity; there is none whatever to dissuade us from it. We have every reason to applaud the wisdom of our illustrious founders, who were not of opinion, that it is easier to become a good divine than a good mechanic; who were not of opinion, that the head requires less exercise than the hands; or that, if a seven years' apprenticeship is necessary to learn the manual operations of a common trade, a less time is sufficient for the intellectual attainments of a Christian teacher. They required a twofold apprenticeship to divinity; a seven years' study of the liberal arts, as *preparatory* to the study of divinity, and another seven years' study of divinity itself, before the student was admitted to a degree in that profession.—*Prelim. Lect. I.* p. 15.

The absolute necessity of theological learning having been established in the *first* Preliminary Lecture, the student is conducted, in the *second*, to the several branches of that science, and to the *order* in which they should engage his attention. That he should commence his theological studies from the fountain, whence all our divinity issues, is a proposition to which all men have assented. *Here*, therefore, the student is to begin his researches. Yet there are so many ways of studying the Bible, that it is difficult to determine which to select. And the accuracy of our conclusions depends so intimately upon *the order* in which our surveys are made, that it is worth the most painful inquiry to determine with *what* branch we shall commence our biblical investigations. Shall the student begin with establishing the authenticity, the credibility, the divine authority, the inspiration, or the doctrines of the Bible? The inspiration of Holy Writ is necessarily *subsequent* in our biblical researches to the *authenticity* of it; so, again, the *doctrines* of the Bible must be *postponed* to the proof of its divine *authority*, which alone gives the force of obligation to the doctrines: and the authenticity of the Bible must *precede* the consideration of the evidences for the divine origin of Christianity. But to prove the authenticity of the Bible, we must thoroughly *understand* it; and to understand, we must be able to *interpret* it. To *interpret what?* This is the important question, and the answer is obvious: to

interpret *the Bible*. It becomes evident, then, that the *very first* branch in theology is the ascertaining *what the Bible is*, or, in the words of our admirable Prelate, "*the criticism of the Bible.*"

When we attempt to expound a work of high antiquity, which has passed through a variety of copies, both ancient and modern, both written and printed; copies which differ from each other in very numerous instances, we should have some reason to believe, that the copy, or edition, which we undertake to interpret, approaches as nearly to the original as it can be brought by human industry, or human judgment; or, to speak in the technical language of criticism, before we expound an author, we should procure the *most correct text* of that author. But in a work of such importance as the Bible, we should confide in the bare assertion of no man, with respect to the question, in what copy, or edition, either the Greek or the Hebrew text is contained most correctly . . . . To sacred criticism, then, the *foremost* rank is due."—*Prelim. Lect. II.* p. 23.

When the student has thus by the *criticism* of Holy Writ prepared himself for its further investigation, he may next proceed to its *exposition*. To understand the meaning of the sacred volume, he must be well versed in the science of Jewish antiquities—be familiar with the civil and religious establishments of *other* nations recorded in the Bible—with their literature and their arts. Biblical chronology, and biblical geography will be accurately investigated by him. These are some of the qualities necessary for a good *interpreter* of the Bible. It is equally requisite for him to possess "*some fixed rule or principle* by which to direct his judgment, amid the discordant interpretations of biblical commentators." This rule our author recognises in the principle that the *literal* meaning of a passage is its *real* meaning, and that "*as the writer himself intended to apply it, so, and no otherwise, the reader must take it.*" (*Prelim. Lect. II.* p. 28.)

The judicious Hooker has laid down the same admirable rule in his immortal work:

I hold it for a most infallible rule, in expositions of sacred Scripture, that where a literal construction will stand, the farthest from the letter is commonly the worst. There is nothing more dangerous than this licentious and deluding art, which changeth the meaning of words, as alchymy doth, or would do, the substance of metals, maketh of anything what it listeth, and bringeth in the end all truth to nothing."—*Eccles. Pol.* p. 275. fol. edit.

Whether the several portions of Scripture be *authentic* (the *third* topic of inquiry), is merely an *historical* question, to be determined by the same principles which we apply to the examination of profane authors, and to be decided by the same sort of evidence. Having ascertained the fact that the Sacred Writings were written by the authors whose names they bear, the student will proceed, in order, to weigh the *credit* due to their narratives, precisely as he would balance the credibility of any other writers.

And here (says our learned Professor, with his wonted acumen), we must be careful to guard against a *petitio principii*, to which very many writers on this subject have exposed themselves. If we assert that the narratives, for instance,

in the New Testament, are therefore entitled to credit, because the writers were prevented by divine assistance from falling into material error, we assert indeed what is true; but it is a truth, which we can no more apply in the present stage of our inquiry, than we can apply the last proposition of a book of Euclid to the demonstration of the first. For what other arguments can we produce, to show that those writers *had* such assistance, than arguments deduced from the writings themselves? And does not this argumentation imply, that the *truth* of those writings is already established? It must be established, therefore, without an appeal to inspiration, or it cannot be established at all. For as long as this truth remains unestablished, so long must inspiration remain unproved. The credibility, therefore, of the sacred writers must be estimated, in the first instance, as we would estimate the credibility of other writers. We must build on their testimony as *human* evidence, before we can obtain the privilege of appealing to them as *divine*."—*Prelim. Lect. II. p. 32.*

The authenticity and the credibility of the Scriptures, thus previously established, naturally conduct the student to the *evidence for the divine origin* of Christianity, and teach him, by the miraculous and prophetic energies therein claimed and exercised, to treat them as the fountain of religious truth. The Bible thus proved to be true, to demonstrate its *inspiration* by an appeal to its contents, is the fifth branch of theological inquiry. The *next* investigation will embrace the *doctrines* of our holy faith, as held by our own Church, and by Christians of different denominations. To trace the progress of religious opinion through the various epochs of the world, and to ascertain the causes, ecclesiastical and civil, which operated to the promotion of the various creeds, which have been successively adopted by Christian professors, may well form the last, though not the least entertaining branch of theology.

Such are the divisions which our learned Prelate has laid down in his admirable Lectures. He *thus* recapitulates them, at the close of his second Preliminary Lecture:

1. The first branch relates to the Criticism of the Bible.
2. The second to the Interpretation of the Bible.
3. The third to the Authenticity and Credibility of the Bible.
4. The fourth to the Evidences for the divine origin of the religions recorded in it.
5. The fifth branch relates to the Inspiration of the Bible.
6. The sixth to the Doctrines of the Bible; which branch is subdivided into
  - (a) Doctrines deduced by the Church of England.
  - (b) Doctrines deduced by other Churches.
7. The seventh and last branch relates to Ecclesiastical History.—*Prelim. Lect. II. p. 37.*

Our readers will understand that the volume *now* submitted to their notice, contains *the four first parts* of his Lordship's course of Lectures. The fifth, sixth, and seventh parts, relating to the authenticity and credibility of the Bible, and containing the *third* branch of divinity, according to the foregoing arrangement, have not been reprinted, but may be purchased separately. We earnestly hope that his Lordship will favour the public with a new edition of them.

In treating upon the *criticism* of the Bible, our learned author has divided his subject into ten Lectures. In *other* hands we can well imagine the *dry* and *painful* details, which so difficult a subject would have inflicted upon its wearied readers. In the hands of our admirable Professor, much as he disdains the tricks of the rhetorician, and studiously as he shuns the pomp of declamation—sparing as he is of ornament, and simply logical as he is in his argumentation—the criticism of the Bible equally delights and instructs us. “*Omne tulit punctum,*” &c.

The first Lecture is a store-house of information relative to those useful works, which are known by the name of Introductions to the Bible, whether they treat specially of its *languages*, or be explanatory of its *contents*. Nothing but want of space prevents us from quoting at large our Prelate's interesting history of Origen's gigantic work, which has been variously called “*Biblia Hexapla*” (or Bible in six columns), “*Biblia Octapla*,” “*Biblia Enneapla*,” and “*Biblia Tetrapla*.” These are but different names of the same work; though it has been erroneously supposed, from the *difference* in the names, that they denoted *different* works. “*Eight-and-twenty years* are said to have been employed in making preparations for this great undertaking, independently of the time employed in the writing of it.” The work in its entire state has ceased to exist: indeed, the original perished in the flames which destroyed the library of Cæsarea. Only *that* column of the Hexapla, which contained the corrected text of the Septuagint, and has been transcribed by Eusebius and Pamphilus, is accessible to us in Montfaucon's Parisian edition of 1714.

The progress made by sacred criticism during the early and the middle ages, and an interesting history of the works from which a more ample knowledge of those critical labours may be derived, form the subject of the eleventh admirable Lecture on the Criticism of the Bible. The history of the Talmud, the Masora, the Vulgate, the Philoxenian version, will more than repay the student in his nicest examination of the Lecture just mentioned.

The history of sacred criticism, with regard to the New Testament, embracing the *principles* by which it is governed, and describing the critical editions of the New Testament, “which were printed either wholly from Greek MSS., or with emendations from Greek MSS., or with a critical apparatus, for the purpose of emendation;”—an investigation, in short, of the progress of the Greek text throughout its several stages,—is the theme of the third, fourth, fifth, and sixth Lectures under review. The Bishop has divided his description into two periods; but he shall speak for himself.

The description must be divided into two periods. The one commences with the first edition of the Greek Testament, and ends with the Elzevir edition of

1624: the other includes the critical editions, which have appeared from that time to the present. The first period is limited by the Elzevir edition of 1624, because this edition forms an epocha in the history of the Greek text. After having fluctuated during more than a century in the preceding editions, the Greek text acquired in *this* edition a consistency, which it has retained to the present day. In *this* edition was established the Greek text, which is now in daily use, and is known by the name of the *Textus Receptus*. The description, therefore, of the first period will record the gradual formation of this text, and will furnish an estimate of its excellencies and defects. Nor will the description of the second period be less important; for it will contain the rise and progress of that critical apparatus, which now enables us to form a more accurate text, than it was possible to form at an earlier period."—*Lect.* III. p. 93.

For the details of this curious history we refer our readers to the Lectures themselves, where they will see how the editions of the Greek Testament, since 1624, have been copied verbatim from the Elzevir edition of that year (whence the text of that edition is called "*textus receptus*"), and how, again, *that* edition was gradually formed out of the primary editions of Erasmus and the Complutensian editors, neither of whom printed from ancient Greek MSS.

The celebrated London Polyglot, and Bishop Fell's edition of the Greek Testament, and the noble edition of Dr. Mill, which was published at Oxford in 1707, of course receive due notice from Bishop Marsh, as well as the edition of John James Wetstein, which was printed in two volumes folio, in 1751 and 1752; and the emendations of which were *adopted* by Bowyer, whose edition appeared in 1763.

We are particularly pleased with our author's very interesting narrative relative to the important labours of Griesbach, who availed himself of an immense mass of *materials*, collected for the purpose of obtaining a correct edition of the New Testament;

For which (says our author) all the known libraries in Europe had been searched, and which it had employed nearly three centuries to obtain. Griesbach spent his whole life in the business of sacred criticism. His learning was immense; his *integrity* unimpeachable, and his patience indefatigable: and though it would be arrogance in his admirers to pronounce his decisions *always* correct, or that his edition of the Greek Testament is altogether exempt from the imperfections, "*quas incuria fudit, aut humana parum cavit natura*;"

Yet it is well said, that "his edition is the *most important*, which has been hitherto published." It is little likely to be superseded: for whence are we to look for the accession of new materials? Whither shall we look for another *such editor* to arrange and digest them? The principles of sacred criticism, as adopted by Griesbach, are placed in a luminous point of view, stript of all technical difficulties, in the very masterly account, which begins at the 151st page of our author's learned volume.

Ignorant Sciolists, reviling what they do not understand, have often attempted to decry the importance of that knowledge, which enables us to ascertain the genuineness of a disputed text; and have laughed in their folly at what they thought the misplaced labour of

editors, who have spent their lives in prosecuting the task of biblical criticism. When some men hear of *various readings* in the Bible, they are alarmed, forsooth, for the *very being* of the Scriptures; whilst others would raise upon their foundation the superstructure of infidelity. To quiet such childish fears, and to silence such infidel doubts, we beg leave to refer to an excellent passage at page 166 of the work under review. It is impossible, we think, to give a neater, or a more convincing illustration of the importance and utility of sacred criticism, than what is there afforded by the Bishop of Peterborough. The remaining portion of the seventh Lecture is confined to a copious description of the authors, such as Gerard, Le Long, Masch, Harwood, Mill, Wetstein, Matthæi, Birch, Woide, Michaelis, Griesbach, Walch, Cave, Schœnemmann, Daillé, Pfaff, Semler, Bengelius, who have illustrated the Greek Testament, according to its several departments. And the three subsequent Lectures, which conclude the subject of biblical criticism, lead the student over a similar road, and by the same stages, to the knowledge of the Hebrew text, detailing the several *causes* which have produced the variations in the Hebrew manuscripts, and pointing out the *remedies* which have been employed to correct them. We pass by these causes, which were sometimes *casual*, and sometimes *designed*, but never *fraudulently*, because we have not room to insert the interesting particulars. For the same reason we omit our author's learned and descriptive catalogue of the editions of the Hebrew Bible, commencing with *the first*, which was printed in the neighbourhood of Cremona, in the year 1488, and ending with *that* which was published at Leipzig, by Doederlein and Meisner, in the year 1793. The origin of the *Masoretic* readings in the superstitious caution of the learned Jews of Tiberias; the extraordinary sensation created by the discovery of the Samaritan Pentateuch, in the beginning of the seventeenth century, when Pietro Della Valle saw, and obtained not only a copy of the Samaritan Pentateuch *itself*, but also a *translation* of it into the Samaritan language; the arguments by which it was contended (we think justly) that the original alphabet of the Scriptures was not the *Chaldec*, but the *Samaritan*, and that the Hebrew points were the invention of an age long posterior to the Babylonish Captivity; all these, and divers other topics connected with Hebrew learning, are handled admirably in this part of the volume before us. The controversy touching the "*integrity of the Hebrew text*," and the list of such authors as have best explained the several departments of Hebrew criticism, he, who is fortunate enough to read the ninth and tenth Lectures of Bishop Marsh, on the Criticism of the Bible, will fully understand. At least his failure in comprehending these subjects must be attributed to *any* cause, rather than to defect in the *manner*, or the *matter*, of the laborious and acute Prelate, who has

written so profoundly, and yet so *popularly*, on these important topics. Much as we could quote with unmixed satisfaction from this portion of our Professor's work, our space compels us to hasten at once to a brief examination of his Lectures on the *Interpretation* of the Bible, which forms our *second* branch of theology; for having obtained the *most accurate text*, the student will naturally, in the next place, assay the *interpretation* of it. This is confessedly a difficult task. Witness the host of commentators, Greek, Latin, Jewish, and English, "who have indulged in such a variety of interpretations, as would appear almost impossible to be extracted from the same text." (p. 272.) But the difficulty of interpreting the Bible must not discourage us: nor should the danger of *error* in the execution of our task betray us to the adoption of the *Regula Fidei* set up by the Church of Rome, which was wisely discarded by our reformers, "who contended for the right of biblical interpretation *unfettered by the shackles of tradition*." (p. 274.) We must interpret the Bible precisely as we interpret any other work, by the aid of *reason* and *learning*. It is sheer nonsense to say "that the Bible is its own interpreter," in the meaning which some men, "whose philosophy is confined to the awl and the anvil," (p. 278) would give to that phrase; nor is the *perspicuity* of the Sacred Writings such as to warrant us in discarding the aid of learning in its explanation. And though it be true that the Bible *alone* contains all things necessary for salvation, *without the aid of tradition*; yet,

In fact, the learned, as well as the unlearned, are in need of continual help to understand the Bible: men already provided with a store of biblical erudition, are perpetually feeling the necessity of further information; the more we advance, the more sensible do we become of what we *want* to know; and only *superficial* readers will imagine that a knowledge of the Bible is a matter of easy attainment.—*Lect. I.* p. 280.

The great principle on which our admirable Prelate places the interpretation of Holy Writ, is *that* to which Melancthon uniformly appealed—" *Scripturam non posse intelligi theologicce, nisi antea intellecta sit GRAMMATICCE.*" In establishing this sound maxim, the Bishop shows that the first office of an interpreter is the investigation of *words*, the meaning of which is purely *conventional*; and as "their connexion with the notions which they convey, is founded in the *practice* or the *usage* of those who speak the language to which the words belong," we must learn the usage by conversation, or by *reading*. And since the Old Testament is written in a language which has long ceased to be spoken, it is of great importance to know the *sources* from which we derive our knowledge of the Hebrew language. Our author, therefore, has considered the *primary* sources from which the knowledge of Hebrew was drawn, as well as those which chiefly influenced our modern translations. The Chaldee, the Syriac, the



Arabic, and, above all, the *Septuagint*, versions, are pointed out as the chief sources of interpretation: and the memorable influence of the *Latin vulgate* on our modern translations is ably demonstrated in our author's second Lecture, on the Interpretation of the Bible. The Bishop of Peterborough is an advocate, with Secker, Newcome, Lowth, Drs. Waterland, Kennicott, and White, for revising our authorised version. (Lect. II. p. 303.)

The third Lecture explains the *rules* to be observed in the interpretation of an author's words; the *first* of which consists in the application of the fact, that authors generally use their words in the sense *in which they are generally understood*. What that sense is, may involve very extensive inquiries; and to interpret a word in any dead language, we must ask, "What notion was affixed to that word by the persons *in general* who spoke the language?" If such word have *various* senses, and any doubt be entertained of its meaning, *that* doubt may be removed by the application of a *second* rule of interpretation,—that the meaning of a word used by any writer, is the meaning *which was affixed to it by those for whom he immediately wrote*. And as *their* circumstances and situation frequently afford a clue to a writer's meaning, so an author's *own* situation and circumstances are equally to be regarded by an expositor.

We may lay it down, therefore, (says our Professor) as a *third* rule of interpretation, that the words of an author must be so explained as not to make them *inconsistent* with his known situation, and the known circumstances of the subject on which he wrote.—*Lect. III. p. 310.*

And these rules are applicable to the interpretation of *inspired* as well as of *uninspired* writings. Reason and learning are the only guides to the comprehension of an author's meaning, whatever may be the arrogance of *that Church*, which resolves the interpretation of Scripture into the decrees of a *council*, and whatever be the audacity of the enthusiasts, who reject the aid of human learning, and rely with overweening confidence on the infallibility of their own *heaven-sent* decisions. The advantages attendant upon the practice of interpreting the Sacred Writings by *reason* and *learning* are thus beautifully unfolded by our author:

The man who interprets Scripture by the aid of reason and learning, without being elated by the supposition of a supernatural interference on *his* account, will apply, no less modestly than industriously, the means which Providence has placed within his reach. While he uses his honest endeavours to discover the truth, he will pray to God for a *blessing* on those endeavours: he will pray for that *ordinary* assistance of the Holy Spirit, without which all our endeavours must be *fruitless*; but he will not expect that *extraordinary* assistance, which was granted of old, and for *higher* purposes. He may vary, indeed, from the interpretations of others, and sometimes, perhaps, from those which he *himself* had adopted at an earlier period, when his knowledge of the subject was more confined. If the *final* results of his interpretation should be such as, in points of doctrine, to agree with the deductions which he had learnt as articles of faith,

he will rejoice at the coincidence, and be thankful that his labours are thus rewarded. But he will feel no enmity to those whose deductions are different. . . . He will believe, indeed, like *other* men, that his own opinions are *right*, and, consequently, that what opposes them is *wrong*. But the *principle*, on which he argues, that his opinions are right, is very different from the principle on which either a *general council*, or an *individual enthusiast*, would rest as a basis of the truth. He will not pretend that he *cannot* err; he will not pretend even that the *Church*, of which he is a member, cannot err. And though, in point of *fact*, he believes that it *does not* err, yet, as he admits the *possibility*, he feels no enmity to those who contend that it *does* err. Though he believes that he himself has *rightly* interpreted the Bible, and thereon founds his conviction that his *own* articles of faith are *legitimate* deductions from the Bible, he is no less desirous of granting to others, than of obtaining for himself, the privilege of acting from private conviction. . . . And he submits with humility to that Almighty Being who alone *cannot* err, to determine whether he, or they, be *really* in possession of what *each* possesses in his own belief.—*Lect. III.* pp. 315—317.

The picture of the interpreter, who aspires to the possession of *higher* means than reason and learning, assisted by the *ordinary* succours of the Spirit, though drawn with a master's hand, we *must* forbear to quote. The importance of a due distinction between the literal and the figurative use of words forms the thesis of the Bishop's *fourth* Lecture. And though his philological speculations be *well put*, with regard to the origin and nature of figurative language, yet on a topic so hacknied as the probable formation of languages, from the simplest elements of speech to its most complex mechanism, it was hardly possible to produce any thing *new*. But we claim for our author the merit of having stated his argument *perspicuously*, and forcibly shown its bearing upon the interpretation of the Bible. "Utrum nomina rerum sint naturâ, an impositione," *φύσει ἢ θέσει*; is a question which has long ceased to be agitated amongst sober inquirers after truth. As grievous mistakes, however, have been made in the interpretation of the Bible in its *figurative* passages, it became necessary for our learned Lecturer to explain the distinction between the *tropical* and the *literal* meaning of words.

We particularly recommend our readers to peruse what the Bishop has written upon the error of the papists, in construing what our Saviour spake *figuratively* of his body, at the celebration of his last supper, in a *literal* sense, at page 332 of his fourth Lecture. The coincidence between our Professor's *explanation* and *illustration* of metaphor, with the explanation and illustration of Blair on the same subject, is singularly remarkable. Aristotle, in his noble Treatise on Rhetoric, has said, *ἔστι ἡ εἰκὼν μεταφορά.*" (Book III. chap. X. sect. 2.) So both the Bishop, p. 340, and Dr. Blair (*Lecture on Rhetoric*, XV. quarto edition, p. 295.)

The learned Bishop of Peterborough, and the elegant Professor of Rhetoric in the University of Edinburgh, have again agreed in producing the *eightieth* Psalm as a beautiful example of the figure of allegory;

but the rules which the Bishop has laid down for the *interpretation* of *allegory*, and the critical distinctions which he has made between *metaphorical* and *allegorical* interpretation, are original and profound; and when he clearly shows us that allegorical interpretation, which comprehends two distinct operations, the first relating to the *immediate*, the second to the *ultimate* representation, is the interpretation of *the things signified by the words, not of the words themselves*; he gives the biblical student a clue by which he may safely guide himself through the difficulties which usually encumber the subject. The adversaries of Christianity will no longer be allowed to undermine the truth of Scripture history by converting its *facts* into *fable*; nor will their mischievous perversions of the statement of St. Paul, in his Epistle to the Galatians, pass without their antidote, in the admirable volume before us. Ascribing the character of *allegory* to historic narrative, with Philo of Alexandria, the Therapeutæ, and the Essenes, and the Christian Fathers, "we defeat the purpose for which the facts contained in it were recorded;" we consult our *imagination*, when we ought to consult our *reason*; and we riot in the orgies of a licentious mysticism, which shock all common sense, and transform the "words of truth and soberness" into the most contemptible absurdities, not to say, "*damnable heresies*."

It is impossible to speak too highly of the admirable sentiments of our learned author relative to the interpretation of *types*; and we recommend *this* portion of his labours, which our limits forbid us to quote, to the special notice of the biblical student, who would not be deceived by the fond vagaries of men, who in *every* resemblance think they see a *type*, and in every fanciful *similitude* a *symbol*! As a type must have been *designed* from the beginning to prefigure its anti-type (the connexion between them being *pre-ordained* and *inherent*), the *reality* of such previous design must depend *upon the authority of Christ and his Apostles*. When *they* have shown us the *existence* of the type, we may consider its *prophetic character*; for when two distant events are *designedly* connected, the one being by *ordination* indicative of the other, "the one is no less *prophetic* of the other, than a *verbal* declaration that the thing, which forms the anti-type, would in due season be accomplished." (Lect. VII. p. 382.) Having beautifully applied his principles to the interpretation of types, the Bishop illustrates them by the examples of baptism and the Lord's supper—*this* prefigured by the Paschal lamb—*that* by the passage through the Red Sea. After a short digression,—relating to the doctrine of baptismal regeneration, which we think *quite conclusive* on the controversy—the Bishop proceeds to the consideration of prophecies delivered *in words*, with the same wise cautions, that characterised his steps in the interpretation of prophecies delivered by *things*; that

"the *sure* word of prophecy" may not be exposed to suspicion by the *discordant* and *various* constructions of unlearned commentators, who would expound authors without a knowledge of their *language*, without regard to their *situation and circumstances*—without weighing the *different æras* in which they lived. The ambiguity of prophecy is not in the *text* of the prophets, but in the *ignorance of rash interpreters*. Our author applies his *general* principles of exposition to the *prophetic*, as well as to the *other* parts of the sacred volume:

For whether we interpret prophecy, on the supposition that the words were chosen by the *prophet*, or interpret prophecy on the supposition that the words were chosen by the *Holy Spirit*, we must on *either* supposition apply the *same* rules of interpretation.—*Lect. VIII. p. 405.*

Having laid down his general remarks on the exposition of prophecy, the Bishop introduces the *particular* consideration of the predictions which relate to the Messiah, as being, not merely by way of *accommodation*—not merely by fortuitous parity of circumstances,—but *literally, strictly, and directly*, prophetic of his *foreseen* appearance, *manifestly giving witness* to him. In the selection of his examples, the learned Professor follows Bishop Chandler, upon whom he passes a merited eulogium. For these examples we refer our readers to Bishop Marsh's ninth Lecture.

An inquiry into the foundation of *secondary* senses, ascribed to Hebrew prophecy, forms the subject of the *tenth* Lecture. And the grand difficulty is to ascertain what the *secondary* meaning really is:—and the *very existence* of such prophecy must be established,

Before we can *begin* to argue about its accomplishment. Nor is there any analogy, as some eminent writers have maintained, between the interpretation of an allegory and the interpretation of a prophecy with a double sense. The ingenious system of Warburton, with regard to prophecies of this description, is surrounded with insurmountable difficulties, and is totally *irreconcilable* with the notion of predictions, which foretell the coming of Christ in a *primary* sense.—*Lect. X. p. 450.*

The two concluding Lectures embrace the *history* of biblical interpretation to the present century, and are replete with most interesting details.

Having made a rapid survey of this portion of the Lectures of the learned Bishop of Peterborough, so as to afford our readers a pretty accurate notion of their contents, and of the author's style, we take our leave of the venerable Prelate. And though he "has passed the age of threescore years and ten," (*Preface*, p. 10.) and would fain retire from the prosecution of literary labours, exclaiming in the language of the poet,

"—— tardâ vires minuente senectâ,  
Me quoque donari jam rude, tempus erat;"

*Ovid. Trist. 4. § 24.*

we are unwilling to despair of seeing the three remaining branches

of divinity completed by the same masterly hand, to which we are indebted for the admirable work, which we have thus attempted to analyse. "*Ita enim Senectus honesta est, si se ipsa defendit, si jus suum retinet, si nemini emancipata est, si usque ad extremum spiritum vindicet jus suum: ut enim adolescentem, in quo senile aliquid, sic senem, in quo est adolescentis aliquid, probo; quod si sequitur, corpore senex esse poterit, animo nunquam erit.*"—*Cic. de Senect.* § XI.

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ART. II.—*The Nullity of the Roman Faith.* By the Rev. JOHN GARBETT, M. A. London: Murray, 1828. 9s. 6d.

WE hail with joy the appearance of this work. We regard it as a sign that the educated part of the community will now take some little interest in examining the tenets of the Church of Rome, and the grounds of reason and Scripture on which we have separated from her communion. The controversy has of late been confined to cheap tracts circulated by the Romish priests, and replied to in many instances by methodist preachers; and we have before us publications of this kind, where from the artifices of one party, and the ignorance of the other, the Protestant cause, as in some late public injudicious discussions, has profited little, if any thing, by the exertion of its advocates. The truth is that the fallacy of the Romish system had been so thoroughly exposed in all its branches by our earlier divines, and the attempts to refute their positions so utterly abortive, that there seemed to be no room for any new treatise on the subject. The poisonous tree, having been felled to the ground, was considered to be no longer an object of watchful attention; whilst its noxious roots, still struggling for life, have secretly sprung up and ensnared the ignorant and unwary.

The case, however, is now somewhat altered. The Romish clergy, in our own country at least, have taken up a new line of proceeding, and have endeavoured to accommodate their most obnoxious tenets to that spirit of active though not always sound enquiry which is the characteristic of our own times. A plausible writer on their side seems to have conceived that by this means he might put an end to religious controversy, and by a liberalized view of the infallibility of his church, persuade us to refer all our religious differences to this tender and maternal guidance. Hence has arisen a necessity for renewed defences of our faith, and fresh elucidation of the grounds on which we hold the Church of Rome to be unscriptural in her doctrine, and unfit to be entrusted with the care of human souls. And we trust that the occasion will call forth some of the dormant

strength of those various able divines amongst us, who are well versed in the whole history of Romish corruption.

The work before us is written in a forcible style. The reasoning is just, the illustrations good, and there pervades the work a spirit of candour untainted with any affectation of groundless concessions. It is constructed in the form of a dialogue between Orthodox and Philodox, and is designed to overthrow the pretended infallibility of the Church of Rome, as well by combating the fallacious arguments on which it is founded, as by the exposition of various particulars in which that church has grossly erred. On the first head we have fairly stated a plea for infallibility which has satisfied many a convert to the Church of Rome.

Would it not have been better that all men should have been secured from error; that neither heresy should obtain, nor sin exist? So to our finite reason it appears. Yet we may not doubt, that all will ultimately redound far more to the glory of Him "of whom and to whom are all things," than if such obliquities had never corrupted a universe of light and beauty. Resignation, patience, and holy confidence; mercy, loving-kindness, and self-denial, are virtues peculiar to a fallen state; yet these are they which "work out a far more exceeding and eternal weight of glory;" a reward, more excellent than man, unfallen, should have attained. God is glorified, above all, in the stupendousness of his mercy. That mercy hath fallen sinners for its object. Hence we are told that over the mysteries of redemption even angels are suspended in astonishment of praise. We know not the depth either of the wisdom or goodness of God. It is his to give as his all-wise pleasure dictates; it is ours to receive and adore; to be thankful and obey: not presumptuously to arraign *what is*, by empty supposition of *what ought to be*.

But I forbear with one suggestion. If we are to proceed indulging vague imaginations, may we not ask whether schisms and divisions, disgraceful as they are, are more injurious to the Church than the prevalence of vice and wickedness in its members? Lamentable as are the consequences of error in faith, is it more hateful than licentiousness in the sight of him who "is of purer eyes than to behold iniquity" without abhorring it? Would that the Roman Church had always shewed as much zeal against heresy of conduct as she has towards obliquity of opinion.—P. 30.

Herein, indeed, lies the most serious objection to the Romish system, that it has an inherent tendency to encourage ungodliness of life, by offering so many substitutes for true holiness as means of pleasing God through Christ. Such are those unscriptural ordinances and inventions which our author proceeds to expose, as the mass, penance, indulgences, purgatory, and invocation of saints and angels. This mischievous result is ably traced home by Mr. G. to the sacrifice of the mass,—that ceremony which Dr. Milner pronounces to be "the most sublime and excellent act of religion which man can offer up to his Creator."

Be the offerer who he may, therefore, the most welcome of all sacred duties is performed to God. A man procures a mass to be said; and by so doing, be he ever so vile, he performs a service, "the most acceptable to his Creator." And be it, that whilst he lives, his immorality may put some obstacle to the effect of this (which it is not clear how he can possibly do), yet when he is dead, and his legacy procures constant masses to be said for his soul, his immorality can no

longer cast a stumbling-block in the way; he is beyond the power of sinning more. There is daily offered up for him, and through him, the "most acceptable offering" that the Creator can receive;—an offering in itself of all-sufficient merit, expiatory and propitiatory for the sins and offences of the person for whom it is offered; for the removing of all penalties, satisfactions, &c. as the Council of Trent teaches: and very consistently,—for it cannot be that infinite satisfaction should not be infinitely satisfactory, where there is no disqualification in the way.

Is it possible that such a doctrine should be other than a fruitful source of impiety and vice? derogating from the infinite and alone sacrifice of the cross; turning man from the Creator, to the creature; from the Intercessor in heaven to the intercessor on earth; from practical holiness of life, from "working out his own salvation with fear and trembling," to a dependance on the work of others; leading him to live in the lust of his inclinations here, with the hope, and in fact the positive assurance of an all-sufficient sacrifice being daily applied for him after death, provided he hath wherewith to purchase it.—P. 183.

One other extract we are tempted to make on the subject of communion in one kind.

#### PHILODOX.

But was it not from respect to the sacrament that the abstraction of the cup took place, to preserve it from the danger of irreverence as the multitude of communicants increased?

#### ORTHODOX.

How came it that this irreverence was never once remedied for twelve centuries, until transubstantiation came up? Are the abuses of men to annul the ordinances of God; and the faithful to be deprived of spiritual food because the unfaithful trample it under foot? Could any abuses be more gross than those in the Church at Corinth? Yet St. Paul did not attempt to deprive them of their portion of the holy table. Has the number of communicants ever equalled that in the primitive days; when at each assembling of Christians it was administered, and by all received? Moreover, could not our Lord provide against profanation as well as the fathers of Constance and Trent? What right has man, under any pretence, to set aside the institution of Christ, and to defraud his neighbour of that spiritual nourishment which the Redeemer hath furnished to sustain the souls of his people in their weary pilgrimage through a vale of danger and temptation? It were a waste of words to dwell longer upon this. Discussion may obscure but cannot elucidate that which is light as day to all who have "their senses exercised to discern both good and evil." You have admitted that if the Roman Church is proved to err in any one point of faith, her pretence to infallible direction falls to the ground.

#### PHILODOX.

The consequence seems unavoidable; because if she can err in a single matter of faith, the basis of assured dependance is destroyed.

#### ORTHODOX.

On this point then, to use the forcible language of Bishop Jewel, "her heresy may be seen, felt, handled with the hands and fingers." If she had never erred in any thing else, in this she hath erred; foully and essentially erred. If no other violation of God's law was proved against her, yet in this she is convicted by her own lips. Here she stands alone in solitary defiance of the ordinance of her Lord, and of Catholic tradition. It becomes a solemn duty with every one who entrusts his salvation to what Christ hath done and appointed, and whose eyes are open to behold the truth, to quit a church, living in barefaced violation of the divine decree. For it is not simply that she herself intermits obedience, which would be bad enough, but that all who "assert" and maintain the duty of obeying, and the unlawfulness of disobeying what Christ hath commanded, are heretics "driven out" from her fold. It is not a topic on which God is silent, and Rome hath spoken. But He hath decreed, and she hath forbidden. What He hath ordained, she hath denounced. "Whether then it be right to hearken unto her more than unto God, judge ye."—P. 153.

ART. III.—*A Visit to the Seven Churches of Asia ; with an Excursion into Pisidia ; containing Remarks on the Geography and Antiquities of those Countries, a Map of the Author's Route, and numerous Inscriptions. By the Rev. F. V. J. ARUNDELL, British Chaplain at Smyrna. London : Rodwell, 1828. pp. 340.*

A VISIT to the Seven Churches has been, as Mr. Arundell observes, a common recreation with the Smyrna Chaplains ; accordingly, in 1826 he followed the example of his predecessors, and set out in company with the Rev. Mr. Hartley. The objects which particularly engaged his attention were, the satisfaction of the anxiety which he felt to visit “ places so endeared to the heart of every Christian ;” “ the discovery of the actual site of Colosse ;” the determination of the course of the Lycus, mentioned in Herodotus ; the existence of the salt lake of Anava ; and the sites of Sagalassus and Apameia ; points which had previously engaged the attention of Col. Leake, and some of which had been left untouched by Chandler, Smith, Tournefort, &c. We have read the journals of his first and second journey with attention in the leisure of a continental seclusion, and can conscientiously assert that its title-page has held out no pledge which is not redeemed in the body of the work.

Of late we have had many treatises in illustration of the prophetic denunciations of Scripture ; yet few of them have shed more light upon those records of accomplished wrath—the ruins of ancient glory,—than shines forth from the pages of those indefatigable travellers who first braved the dangers of the desert, and set the example which, during the last two centuries, has been so often followed. It may be that there is a double woe in the oblivion which has shrouded the annals of those mighty cities, once so famous, and now so wretched ; and that the moral and religious lesson to be read amongst the crumbling relics of fallen greatness is of deeper consequence, from the impossibility of piercing that eternal darkness which surrounds their history. The fearful judgment which has been accomplished against Babylon and Tyre, appears more awful when it is discovered how unable even the most learned of their visitors has been to discover more of them than what conjecture leads imagination to determine as the site of their existence. With Egypt and Jerusalem the case is somewhat different, since prophecy is yet held over them in unaccomplished wrath. But with regard to the churches mentioned by St. John, there is a greater interest excited, and a ten-fold sympathy elicited, when it is remembered that however we may marvel at God's dealings with the cities of the heathen, our hearts are called upon to tremble at the summons in the book of Revelations---“ *He that hath an ear, let*



*him hear what the Spirit saith unto the Churches,*"—when we consider *how* those Churches *heard* and were rewarded.

It was with feelings of this nature that we opened Mr. Arundell's work; and when we came to the following splendid exordium of his remarks on Ephesus, we were induced to think that we had fallen on a book of abundant value.

What would have been the astonishment and grief of the beloved Apostle and Timothy, if they could have foreseen that a time would come when there would be in Ephesus neither angel, nor church, nor city; when the great city would become, "heaps, a desolation, a dry land, and a wilderness; a land wherein no man dwelleth, neither doth any son of man pass thereby!" Once it had an idolatrous temple, celebrated for its magnificence as one of the wonders of the world; and the mountains of Corissus and Prion re-echoed the shouts of ten thousand tongues, "Great is Diana of the Ephesians!" Once it had christian temples almost rivalling the pagan in splendour, wherein the image that fell from Jupiter lay prostrate before the cross, and as many tongues, moved by the Holy Ghost, made public avowal that "Great is the Lord Jesus!" Once it had a bishop, the angel of the church, Timothy, the beloved disciple of St. John; and tradition reports that it was honoured with the last days of both these great men, and of the mother of our Lord. Some centuries passed on, and the altars of Jesus were again thrown down to make way for the delusions of Mahomet; the cross is removed from the dome of the church, and the crescent glitters in its stead; while within, the keblé is substituted for the altar. A few years more, and all may be silence in the mosque and in the church! A few unintelligible heaps of stones, with some mud cottages untenanted, are all the remains of the great city of the Ephesians! The busy hum of a mighty population is silent in death! "Thy riches and thy fairs, thy merchandize, thy mariners, and thy pilots, thy caulkers, and the occupiers of thy merchandize, and all thy men of war, are fallen." Even the sea has retired from the scene of desolation, and a pestilential morass, covered with mud and rushes, has succeeded to the waters which brought up the ships laden with merchandize from every country.—Pp. 26, 27.

The account given of the present state of Ephesus, taken from Chandler, and Smith, and Chishull, and Lake, &c., is too long for insertion: but it may be summed up in this passage.

I was at Ephesus in January, 1821; the desolation was then complete: a Turk, whose shed we occupied, his Arab servant, and a single Greek, composed the entire population; some Turcomans excepted, whose black tents were pitched among the ruins. The Greek revolution, and the predatory excursions of the Samiotes, in great measure accounted for this total desertion. There is still, however, a village near, probably the same which Chishull and Van Egmont mention, having four hundred Greek houses.—Pp. 56, 57.

Of the state of LAODICEA we give these extracts.

"Laodicea," says Dr. Smith, " (called by the Turks Eski-hissar, or the Old Castle,) a city of Lydia, according to the geography of the ancients, is situated upon six or seven hills, taking up a vast compass of ground. To the north and north-east of it runs the river Lycus, at about a mile and a half distance, but more nearly watered by two little rivers, Asopus and Caper; whereof the one is to the west, the other to the south-east; both which pass into the Lycus, and that into the Mæander. It is now utterly desolated, and without any inhabitant, except wolves, and jackals, and foxes; but the ruins show sufficiently what

it has been formerly, the three theatres and the circus adding much to the stateliness of it, and arguing its greatness."—Pp. 85, 86.

"It is an old observation, that the country about the Mæander, the soil being light and friable, and full of salts generating inflammable matter, was undermined by fire and water. Hence it abounded in hot springs, which, after passing under ground from the reservoirs, appeared on the mountain, or were found bubbling up in the plain or in the mud of the river; and hence it was subject to frequent earthquakes; the nitrous vapour compressed in the cavities, and sublimed by heat or fermentation, bursting its prison with loud explosions, agitating the atmosphere, and shaking the earth and waters with a violence as extensive as destructive; and hence, moreover, the pestilential grottoes, which had subterraneous communications with each other, derived their noisome effluvia; and serving as smaller vents to these furnaces or hollows, were regarded as apertures of hell, as passages for deadly fumes rising up from the realms of Pluto. One or more of these mountains, perhaps, has burned; and it may be suspected, that the surface of the country, Laodicea in particular, has, in some places, been formed from its own bowels." To a country such as this, how awfully appropriate is the message of the Apocalypse: "I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."—Pp. 89, 90.

#### OF PHILADELPHIA :

We arrived at Allah Sher, the ancient Philadelphia, at a quarter before eleven, entering the town through chasms in the old wall, but which, being built of small stones, did not appear to be much older, if so ancient, than the days of the lower empire; the passage through the streets was filthy in the extreme, though the view of the place, as we approached it, was extremely beautiful, and well entitled to the appellation of the "fair city."—Pp. 167, 168.

We walked through the town, and up to the hill on which formerly stood the Acropolis: the houses were mean in the extreme, and we saw nothing on the hill but some walls, evidently of much more modern date than either the times of the Roman, or even the lower empire. On an adjoining hill, separated from the first by a deep fosse or a narrow ravine, were similar fragments of walls, but we observed a few rows of large square stones just appearing above the surface of the ground. The view from these elevated situations was magnificent in the extreme; highly cultivated gardens and vineyards lay at the back and sides of the town, and before it, one of the most extensive and richest plains in Asia. The Turkish name, Allah Sher, "the city of God," reminded me of the Psalmist—"Beautiful for situation is Mount Zion," &c. There is an affecting resemblance in the present condition of both these once highly-favoured "cities of God;" the glory of the temple is departed from both; and though the candlestick has never been removed from Philadelphia, yet it emits but a glimmering light, for it has long ceased to be trimmed with the pure oil of the sanctuary. We returned through a different part of the town, and though objects of much curiosity, were treated with civility, confirming Chandler's observations, that the Philadelphians are a "civil people." It was extremely pleasing to see a number of turtle-doves on the roofs of the houses; they were well associated with the name of Philadelphia. The storks retain possession still of the walls of the city, as well as the roofs of many of the houses.

We called upon the Bishop at three o'clock, who received us with much kind attention. He had given us an invitation at our first meeting in Sairikeuy, and the request of the aga was almost unnecessary. At five o'clock we accompanied him to his church. It was Palm-Sunday, and the service extremely long. I could not help shedding tears, at contrasting this unmeaning mummerly with the pure worship of primitive times, which, probably, had been offered on the very site of the present church. A single pillar, evidently belonging to a much earlier structure, reminded me of the reward of victory promised to the

faithful member of the church of Philadelphia. "Him that overcometh will I make a pillar in the temple of my God, and he shall no more go out: and I will write upon him the name of my God, and the name of the city of my God," &c.—Pp. 168—170.

The Christian population is on the increase, the Turkish on the decrease at Philadelphia. The account ends with the following passage from Gibbon, in illustration of Rev. iii. 10.

"At a distance from the sea, forgotten by the emperor, encompassed on all sides by the Turks, her valiant citizens defended their religion and freedom above fourscore years, and, at length, capitulated with the proudest of the Ottomans, in 1390. Among the Greek colonies and churches of Asia, Philadelphia is still erect—a column in a scene of ruins."—P. 175.

The author writes thus of SARDIS :

Sardis, the capital of Lydia, identified with the names of Cræsus, and Cyrus, and Alexander, and covering the plain with her thousands of inhabitants, and tens of thousands of men of war;—great even in the days of Augustus;—ruined by earthquakes, and restored to its importance by the munificence of Tiberius;—Christian Sardis, offering her hymns of thanksgiving for deliverance from pagan persecution, in the magnificent temples of the Virgin and Apostle;—Sardis, again fallen under the yoke of a false religion, but still retaining her numerous population, and powerful defence, only five hundred years ago:—what is Sardis now? "Her foundations are fallen; her walls are thrown down." "She sits silent in darkness, and is no longer called the lady of kingdoms." "How doth the city sit solitary, that was full of people!" A few mud huts, inhabited by Turkish herdsmen, and a mill or two, contain all the present population of Sardis. The only members of the church of Sardis are two Greek servants to the Turkish miller; and how little operative the spirit of primitive Christianity is on one at least of these men, will be subsequently shewn.—Pp. 177, 178.

Previous to quitting Sardis, I was deeply affected by an instance of bad principle in one of the two Christians at Sardis. I was anxious to send a letter to Smyrna, and requested this man simply to forward it by one of the numerous caravans, which are almost hourly passing before the mill door, and, as an inducement, offered to give him a Greek Testament. I had made the same man a present last December. He flatly and surlily refused to do it; while a Turk, who accidentally came in at the moment, voluntarily offered to convey it, and he was as good as his word.—P. 184.

The appearance of THYATIRA (says our author) as we approached it, was that of a very long line of cypresses, poplars, and other trees, amidst which appeared the minarets of several mosques, and the roofs of a few houses at the right. On the left, a view of distant hills, the line of which continued over the town; and at the right, adjoining the town, was a low hill, with two ruined windmills.

Thyatira is a large place, and abounds with shops of every description. The population is estimated at three hundred Greek houses (the papas told us five hundred), thirty Armenian, and one thousand Turkish; nine mosques, one Armenian, and one Greek church. We visited the latter; it was a wretchedly poor place, and so much under the level of the church-yard, as to require five steps to descend into it. The priest told us that the Bishop of Ephesus is the *Αρχιεπὸς* of Thyatira. We intended to give him a Testament, but he seemed so insensible of its worth, that we reserved it, as it was our only remaining copy, and bestowed it afterwards much better.—Pp. 188, 189.

As a parallel to this instance, we take another passage from the second journey, speaking of *Adala* or *Atala* in the road to Thyatira from Koolah.

In the corner of the khan is a small church, resorted to on Sunday by the

Greeks of the neighbourhood (for there are none in Adala), and who are single men, principally employed as gardeners. A priest from Salickly, and other places nearer Smyrna, occasionally officiates. I went into the church, and found a single Greek, who had just before arrived on horseback, earnest at his devotions, if devotion consists in making numerous prostrations, crosses, &c., before each of the pictures on the screen. I invited him to my room, and offered him a Testament; but he was quite indifferent to the offer, and, in effect, actually refused it, though he knew it to be the Gospel, and understood me when I read to him the fourth chapter of St. John. I then requested him to give it to the priest for the use of the church. He declined to do so, and I was obliged to leave it myself in the church. So near Sardis, only five hours distant, and little more from Philadelphia, in so little estimation is the word of God held! The Greeks here, with few exceptions, know not their own language, but speak Turkish.—Pp. 269, 270.

Of PERGAMUS there is not so full an account as we anticipated: but it contains some interesting particulars respecting the ruins of the church of *Agios Theologos*, supposed to be older than the Apocalypse.

The internal division into aisles was made by two rows of granite columns, the spoils of former temples, fragments of which abound. Upon them rested the galleries for the women level with the windows. The tribune, or altar, is embowed, and on either side, at ten yards distance, is a cupola, finishing a room of forty feet diameter, and more than a hundred feet high, both which, retaining their domes, exceed the other walls about five yards. The whole length is two hundred and twenty-five feet. It is constructed with brick, and pieces of marble for ornament, and is, excepting St. Sophia at Constantinople, what conveys the best idea of the Christian churches on the Greek model. The doors, as Smith says, are very high; opposite to which is a great *nicchio* or cavity in the wall; and a vault underneath sustained by a great pillar. This vault is at present a workshop for coarse pottery. Tradition says, that upon the capture of Constantinople, this church was converted to a mosque, a minaret being built at its north-east end; and a ridiculous story is told of its being as quickly disused in consequence of a miraculous change of position in the door of this minaret, which, fronting as it ought to do in the evening, was found the following morning to have turned completely round. One of the circular rooms appeared to have been used as a church much after this period; the recess for the altar, which Smith calls a *nicchio*, and the marble steps still remain; and it seems the Turks still permit the Greeks to enter it, for I saw a dirty lamp hanging before some wretched paper saints. There is another ancient church in the town, that of St. Sophia, now a mosque. From the size of the stones, it appears to be of very remote antiquity; I should be almost inclined to believe earlier than the time of St. John. My conductor, a Greek, assured me that its prostitution to a mosque occurred as recently as fifteen years ago, before which the service of the Greek church was regularly performed in it; but this is altogether at variance with Smith's account, who says that it was a mosque in his time. Outside the south door stands an octagonal base or pediment, of which I could not understand the use, unless it supported a fountain or a baptistery.—Pp. 287—289.

The population seems to increase, amounting to upwards of 15,000, "of which, fifteen hundred are Greeks, two hundred Armenians, who have a church, and about a hundred Jews, with a synagogue." (p. 290.)

The famous vase at Pergamus did not much interest our Author: we have seen a more particular account in the journal of a recent traveller, which we would willingly transfer, did the space allotted for this article permit.

There is no account of SMYRNA; perhaps the author thought it

sufficiently well known to require no further history; or, perchance, the idea of its being his *home* rendered him less inclined to describe it. But the work, we are told 'in the Preface, was not intended for publication exactly in its present form.

Our limits have altogether prevented our taking any notice of the many interesting circumstances alluded to in the progress of the journey. We must take leave however to add a few memoranda by way of appendix. The following account of the present Bishop of Asia is very interesting :

We were surprised to see a number of Greeks about the khan (of Sairikeuy); it proved that they were in attendance upon the Bishop of Philadelphia, who is also Bishop of Laodicea, Hierapolis, Khonas, &c., and was here on a general visitation of his diocese. He sent one of his priests with a polite request that we would call upon him, which we did after dinner, remaining with him an hour. We were much better pleased with him than the Bishop of Heliopolis; he was extremely intelligent, and gave us much information. His priests waited on him with respect, but without servility. We entered his apartment during the performance of the evening service, which there seemed a great anxiety to despatch as speedily as possible: the prayers were unintelligible, from the rapidity with which they were uttered, and in the repetition of *Κυrie, Κυrie, Κυrie ελεησον*, gabbled fifty times in less than a minute, it was difficult to recognize the awful and affecting supplication, "Lord, have mercy upon us."

His apartment resembled rather that of a Pasha on his march, than of the peaceful messenger of the gospel of peace. Handsomely mounted guns, pistols and sabres, with splendid horse furniture, were hung round the walls of the room—it reminded me of the early times of Europe; and of a print which I have seen of the armour of the Bishop of Beauvais, presented to the Pope by order of Richard I.—Pp. 74, 75.

The following passage is interesting on other accounts: but especially after the perusal of the splendid volume of poor Clapperton and Denham:—

I saw a few medals; they were all of Selge and Perga; while examining them, I was surprised to be addressed by a Turk in bad English and good Italian. He afterwards paid us a visit at the khan, when I found he was a slave-proprietor, conducting about a dozen males and females, then in an adjoining apartment, to Constantinople for sale. He told us he came from Egypt, but that these unhappy victims were from Barbary; their colour, however, bespoke them natives of the interior of Africa; and the man admitted, that not unfrequently he had slaves from even beyond Timbuctoo. The price in Egypt was from sixty to seventy dollars; while at Constantinople, it varied from fifteen hundred to two thousand piastres; that is, at the present exchange, from one hundred and twenty-five to one hundred and seventy dollars. They had been landed at Kakava, to the westward of Satalia; and had been ten days in performing the journey to Bourdour, part of the road lying over immense mountains covered with snow. We learnt that Memet Ali had a regular and constant communication with Constantinople by the same route; his despatches being first conveyed by packet vessels to Kakava. A traffic in human flesh is, in any shape, so revolting to the feelings of an Englishman, that he can scarcely think of it without strong irritation; and yet, after all, the slave of a Turk has many advantages of situation above that of a Christian. I must be understood to mean slaves such as those we saw at Bourdour, professing the same faith. In the year of jubilee among the Jews, the seventh year releases the captive, and the purchase is always made upon that express condition—a condition also

enforced by the Koran. A Christian is not permitted to purchase a Mahometan slave, at least not at Constantinople or Smyrna, though it is a frequent practice at Alexandria and Cairo.—Pp. 148, 149.

At p. 76, the author relates an incident which proves that the character of the Turcomauns has been misunderstood, as being deficient in affection: and at p. 106 there is mention of the courage of a Turk in descending a deep well to satisfy his thirst. At Isbarta the author found Armenians *printing cottons* in the galleries of the *khan*: and at the same place a curious incident occurred:

We retired to rest at an early hour, and in no long time I was awoke out of a sound sleep, by a voice exclaiming, "What is this? what is it?—I have hold of a man's hand, a man's hand, really a man's hand!" I was alarmed, for our apartment having no fastening to the door, it was not an impossible thing that, among the multitude of characters in the *khan*, some thief had crept in. The alarm was quickly given, but it was almost as quickly discovered that it was the alarmist's own hand, which he had grasped so firmly in the other as to occasion a stoppage of the circulation. Some Armenians, who slept in an adjoining apartment, separated only by a very thin partition, were sadly alarmed, and we heard one of them saying his prayers for a full hour afterwards with uncommon earnestness.—Pp. 120, 121.

One successful result of the expedition of Mr. Arundell has been the discovery of the actual sites of Colosse, and of *Apameia*:—desiderata in the geography of Asia Minor. The former of these places has now been determined to be at *Khonas*, and the salt lake which Herodotus mentions *μεταξὺ Ἀπαμείας καὶ Λαοδικείας* hitherto unvisited, has been also explored.

The volume contains many facts of great importance which we would gladly have mentioned: and in the notes there is a fund of geographical information, partly derived from that experienced traveller Col. Leake, and partly from the observations of Mr. Arundell. The inscriptions, which are numerous, have been copied with great care: but by some accident or other the *numberings* of them, and consequently their references also, are deficient. On the whole, the book is a valuable one; and we doubt not the general reader will find as much amusement, as the classical student will find instruction. The strong religious feeling of the author has tinged his nervous style with a delightful hue: and it is not the least of its recommendations that the account is given in language not only correct but graceful, and, at times, extremely eloquent. It was impossible for a mind so elegant as that of Mr. Arundell's not to have been excited by the incidents which might befall him on a journey through a country so interesting to the scholar and the Christian: and if occasionally we meet with repetitions of a favourite quotation from the Scriptures, (such as that from Isaiah xxxii. 2,) which as critics we may think too often made,—as well acquainted with the feelings of a traveller, we can forgive him the recurrence of a thought, which, in a climate like that of

Asia, had much more consolation in it than most men may think it capable of affording.

The only fault we have to find,—and, with our peculiar views, it is a great one,—is that many vague and contradictory notions are put forth about the nature of the rocks and soils of the districts which the author traversed. It is a pity that so many opportunities have been lost of adding to the facts which geology has already accumulated on some of the most interesting points of scriptural enquiry. And although it may expose us to a charge of romantic enthusiasm, we believe it will be found that the great agents in the natural phenomena of the earth are very intimately connected with the penal lot of cities and empires recorded in the pages of scripture history.\* Leaving this, however, as a matter of speculation, we regret Mr. Arundell had not a fuller acquaintance with the character of rocks, as he might then have satisfactorily determined the real nature of the incrustations of Pambouk, the chalk of Deenâre, and the volcanic rocks and mountains in the vicinity of Koolah.

We now take leave of Mr. Arundell, hoping that we have done sufficient to recommend him in the eyes of our readers, whom we refer at once to his work for information in an interesting, and amusement in a novel, field of inquiry: satisfied that they will receive as much pleasure in the perusal of the work as it has afforded us, the extent of which we leave them to decide.

## LITERARY REPORT.

*The Book of Job, in the Words of the Authorised Version, arranged and pointed in general Conformity with the Masoretical Text.* Dublin: Curry and Co. 1828. 8vo. pp. 109.

THE principal feature in this work is, the adoption of what the Editor calls a *half-pause* in each line of every verse, which he has marked by a dot, placed like the Greek colon, at the top of the last letter of the word to which it is affixed. In the determination of this pause, he has been directed by the Masoretical punctuation, which not only divides the respective verses in couplets or triplets, but every line into two distinct parts. What may be the precise nature of this pause, it is not easy to determine; but its utility is

sufficiently obvious in pointing out the distinction, where the part of a line forms a parallel with part or the whole of another line in the same or the preceding verse; as, for instance, throughout the 114th Psalm:

1. When Israel went out of Egypt;  
the house of Jacob from a people of strange  
language;

2. Judah was his sanctuary; Israel his  
dominion.

3. The sea saw it and fled; Jordan  
was driven back.—P. xxii.

So also in the first verse of the 111th Psalm:

I will praise the Lord with my whole  
heart; in the assembly of the upright and  
the congregation. That is,—I will praise  
the Lord with my whole heart; *I will*

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\* This remark gains confirmation by the nature of the facts stated by Buckingham, in the account of his gallop through Mesopotamia, respecting the occurrence of volcanic rocks: but Mr. B. is fully as ignorant of geology as Mr. A.

*praise the Lord* in the Assembly of the upright and *I will praise the Lord* in the congregation.—P. xxxii.

The Editor has not followed Bishop Lowth and others in printing each line separately; but has retained the usual form of the verse, as in the authorised version, and as established by the Masorets. The words also of the English translation have been retained throughout, except where a slight alteration was rendered necessary by the change in their collocation, in which the order of the Hebrew is followed as closely as the difference of language will permit. By this means the majestic simplicity of the original is materially preserved; and, in many instances, the sense of a passage more accurately developed.

*A Charge, delivered to the Clergy of the Diocese of Salisbury, at the Primary Visitation of the Diocese, in August, 1826. With an Appendix. By THOMAS BURGESS, D.D. &c. Bishop of Salisbury.* London: Rivingtons. 1828. 8vo. pp. 161.

DURING the interval which has elapsed between the delivery and the publication of this Charge, the learned and excellent Author has been employed in more closely investigating the important subject of *Justification by faith only*, upon which he had briefly treated therein. The result of this investigation is an able Tract, considerably longer than the Charge itself, to which it is subjoined, in which the doctrine in question, as stated by Bp. Bull in his *Harmonia Apostolica*, is maintained and confirmed by an appeal to the Scriptures, to the works of Cranmer and Hooker, and to the Homilies, Articles, and Liturgy of the Church of England. Besides this Tract, the Charge is accompanied by a Preface, in which the "*Strictures*" of the Archdeacon of Ely upon Dr. Daubeny's Vindication of Bishop Bull are examined and refuted; together with an Episcopal Letter to the Diocese of Salisbury, in which the sources of error respecting the doctrine of Justification, pointed out in the Charge, are re-stated and exemplified. The Charge itself is one of the most luminous and comprehensive which has lately been delivered at an Episcopal

visitation; embracing a variety of points, both of doctrine and discipline, and, among the rest, a most able and in some degree novel refutation of the Popish claims of supremacy and infallibility, founded upon Matt. xv. 18, 19. To the whole is appended a collection of ecclesiastical papers, which will be found of considerable interest and value, more especially, however, to the candidates for orders, and the clergy benefited in his Lordship's diocese.

We had intended to enter somewhat at large into the subject of Justification, as treated by the Reverend Prelate; but we have rather chosen, on after consideration, to refer our readers to the Bishop himself. They will, we feel assured, be amply repaid by an attentive perusal of his pamphlet.

*The Churchman reminded concerning some important Doctrines and Duties of his Profession; being a Discourse and Reflections, with Notes and Illustrations. By the Rev. WILLIAM A. HOLMES, B. A., Rector of Moyne and Kiltlough, in the Diocese of Cashel, &c. &c.* Dublin: Curry & Co. 1828. Pp. 148.

THE Discourse alluded to in this title, was delivered in the Cathedral Church of Cashel, at the Visitation of the Archbishop, in August, 1827. The preacher took his text from 1 Tim. iv. 16. "Take heed to thyself and unto thy doctrine; continue in them; for in so doing thou shalt both save thyself and them that hear thee." It is written throughout in a calm, manly, and dignified style; and as an able exposition of the blessings of Protestantism, and of the claims of the Church of England and Ireland, is every way worthy of the attention and the praise of his brethren in the ministry, to whom its arguments and admonitions are addressed.

The notes appended to the historical passages, are very useful in their information on points most interesting to those who are anxiously watching the progress of the Reformation at home and abroad; and the manner in which the Apostle's admonition is applied, may be learnt from the following quotations:



For how is it possible, I will ask, for a formalist, a man who knows nothing of the Church but its exterior, whose heart is not penetrated with the excellency of its spirit, and who rests in the mere letter and external ordinance; how is it possible, I say, for him to perform its various offices with efficacy? How can *he* exhort the sinner to turn from iniquity, who is himself unconvinced of the heinous nature of sin? How can *he* reclaim and bring in the relapsed, who is himself a wanderer, and excluded from the enclosure of the spiritual fold? Can *he* confirm the weak and support the declining Christian, who is himself infected with deep debility? Can *he* awaken the dormant and stir up the listless, who himself sleeps upon his watch tower, and has his spiritual senses steeped in forgetfulness? Can *he* cheer the prospect, and give consolation to the dying or desponding, whose own horizon is dark and gloomy, or whose feet go down to the chambers of death—and must not such a man too fearfully realize the parable of the blind conductor of the blind?

The very first step then required of us, as the foundation of fidelity, (for it is a duty which we owe to ourselves, our people, and our God,) is, that we maintain our own spiritual life—that our lamps be trimmed and our lights burning, as becometh men who wait for their Lord. If we do not, believe it, my brethren, we are, at best, but pretenders. Our shallow mockery in the handling of holy things, will be seen through, more or less, even in this present world. By the avowed libertine and the unbeliever, who aim to destroy all true religion, on account of the abuses and deceptions of the times, we shall be arraigned of hypocrisy, and not unjustly too, for our Lord himself hath declared of all such, that in the life to come *they shall have their portion with the hypocrites and unbelievers.*—Pp. 45, 46.

Nor let it be supposed that they can remain long in this state uninjured, even as to temporal interest; for when they fail to answer the proper ends of their institution, they are uniformly treated, even by the men of the world, as a burden upon the community: And when that is the case, how tremendous is the array of enemies which rises up to oppose them? Infidelity, which makes use of their inconsistencies as her best vantage ground, in her attacks upon all religion—sectarism, which triumphs in so imposing and seductive an argument against the Church—envy, which scowls with baleful look upon the rank and estimation to which they are exalted in the state—detraction, which

walks hand in hand with her, and lends her powerful aid to darken and depress—but above all—avarice, avarice, the master passion, and principal enemy, by which, as he looks with covetous eye upon the patrimony of the clergy, all the rest are secretly supported, abetted, and set on. And such, my brethren, are the causes—these are precisely the agents which history declares in former days, to have wrought the downfall of Churches, when it has pleased God to give sentence against them, on account of their lukewarmness or their crimes—agents which are awakened to tenfold activity by our irreligious supineness, but which become inert and powerless, whilst we are endowed with spiritual grace and strength—so true it is, that without continued piety and virtue, the clergy cannot long maintain their ground: deserted by the providence of God, their only sure support, they must fall. According to the words of our Saviour Christ—“they are the salt of the earth deprived of savour, and are thenceforth good for nothing, but to be trodden down under foot of men.”—1 p. 50, 51.

The “Reflections” are upon the doctrines of Predestination and Election, alluded to in the above Sermon; where the author speaks of the conduct of the Church of Geneva, and the influence of Calvinistic principles generally, to do away with the comforts of the Gospel. They are too long to notice here in full; but it may be right to say, that the great questions, and their subordinate ones, are treated in a scholar-like and simple manner,—that the reasoning is, on the whole, clear and forcible,—and that conciseness has been a great object with the learned writer. We know not how far his conclusions will convince,—but on one or two points, such as the *Origin of Evil*, and the *Trinity*, we think he has spoken too imperatively. The origin of evil he makes to be the perversion of the free-will, and that Satan fell into rebellion by *pride*; but the question how the free-will was thus perverted, and how *pride* arose, is, though at the bottom of the whole, untouched. After all, it is a question never likely to be settled on this side eternity; and all the divine can do, is to defend the justice, though he cannot explain the “*hidden wisdom*” of the Almighty. We must take leave to add the concluding ~~pages~~ of the

work; and in so doing, to recommend the volume to the student who desires a refutation of Popish wickedness and Protestant errors, and generally to all who seek arguments in favour of our own united and almost perfect Church.

The period is not far distant, when, under Divine Providence, the united Church shall appear the most effective instrument for spreading pure Christianity, not only in these realms, but throughout the world. In this character she has already begun to develop herself; and if this be the case, is it not of the utmost importance that she should be preserved pure in doctrine, as she is energetic in zeal; and that all her members should appear, in this important matter, without spot, or wrinkle, or any such thing? Should this end be promoted by any exertion of mine,—and I here declare it to be, if not the first, yet certainly a principal motive for making my sentiments public,—then shall I feel amply repaid for my efforts, even though I should undeservedly encounter remonstrance or hostility.

It is my humble hope, however, that those anticipations may yet prove unfounded; for when it is considered, that my shafts have been levelled at errors in opinion only, and that I have endeavoured, as far as possible, to consider them separately from the persons that have been brought up in them: when I declare, that I have lived in habits of cordial intimacy with men of all the religious persuasions common in this country, even of those which I have felt it my duty in the foregoing discourse, to represent as necessary for us to guard against: and that whilst I have admired them for their manners, I have also esteemed them for their virtues, as having given examples of the strictest honour and highest integrity in their conduct in life: when this is the case, I do trust that I shall obtain credit with them, if not for the soundness of my judgment, at least for the purity of my motives, so that if overtaken in a fault, I may meet with a candid and a righteous judgment, and if I shall have effected a good, I may not be envied the meed of approbation.—Pp. 147, 148.

*The Doctrine of General Redemption considered, with regard to the influence which the Belief or Denial of it has on the Profession and Practice of Christianity.*—A Sermon, preached at Chichester Cathedral, Dec. 16th, 1828, with Notes. By the Rev. GEORGE WELLS, LL. B. Prebendary

of Chichester, and Rector of Wiston, Sussex. London: Rivingtons, 1828. Pp. 40.

THIS Discourse is an able and comprehensive digest of Dr. Barrow's four sermons on Universal Redemption. After some introductory remarks on man's accountableness as a free and rational being, the author observes:

The doctrine of the blessed Gospel then affirms that our Lord is the Saviour of all, by rendering all men *capable* of salvation; and he entreats them by his ambassadors to be reconciled to God. He hath released the prisoner from his bonds, and hath opened the gates of life to all who will enter in. "The holy Scriptures accordingly include those among the saved, who are in the way of salvation; and the means of salvation are said to save, though their due effects may be defeated. Thus faith is declared to *save*, though many have believed in vain. And Christians are collectively termed the *saved*, though many renounce the covenant into which they have been baptized, and reject the promise of eternal life\*."—Pp. 8, 9.

Mr. Wells then proceeds to point out the lamentable but natural results of limiting salvation to a chosen few, elected by God antecedently to their existence, without any regard to their moral fitness or dispositions,—as detracting from the glory of the Creator, by diminishing the value of his gift; and destructive of piety in the creature, by removing the most powerful incentive to holiness. On the contrary, the conviction of God's all-comprehensive goodness must be productive of the most salutary effects, by preventing despair, and enlivening hope. It calls forth the spirit of christian charity and social love among beings who feel themselves to be equally the objects of their Maker's care. Still there are mysteries in which the doctrine of Redemption is involved, into which it is equally vain and presumptuous to inquire. Sufficient for us is the knowledge vouchsafed to us that "God is the Saviour of all, and specially of those who believe;" and that degrees of happiness are apportioned to different degrees of holiness in the mansions of eternity.

Hence (says Mr. W.) while we are careful not to condemn others, as outcasts from

\* Vide Barrow's Sermon. Vol. II. p. 40.

heaven, and excluded from the possibility of salvation, and made incapable of attaining it, by the irreversible decrees of God, we should endeavour, with all diligence, to make our own calling and election sure, by holding fast the true faith, which is the title to our covenanted redemption through Jesus Christ.—P. 24.

The Notes appended to the Sermon are highly important.

*Sermons adapted for Family and Parochial Use. By the Rev. F. G. Crossman, Assistant Minister of the Penitentiary Chapel, Bath, and Chaplain to the Right Honourable the Lord Ribblesdale. London: Hamilton and Co. 1828. pp. 338.*

WHATEVER may be our opinion of the doctrines which form the distinguishing feature of the evangelical Clergy, we readily admit that they are sincerely and honestly believed by their advocates, who think themselves justified accordingly in maintaining and enforcing them. We quarrel not with the men, but with their principles; and we, therefore, cordially congratulate Mr. Crossman upon the conviction which we feel, that his Sermons will fail of the dangerous effects which they are otherwise calculated to produce, from the limited circulation to which their literary merits will entitle them. From beginning to end, they are one continued tale of woe anent the desperate depravity of human nature, the impossibility of moral exertion, *et id genus omne malorum*. As a specimen, we give the first extract which presents itself, on opening the volume at random.

I trust you know, my hearers, that you are undone creatures; that "all like sheep have gone astray," and that you cannot find the way home of yourselves; there was never an instance of one such straying sinner returning of his own accord; "the ox knoweth his owner, and the ass his master's crib, the stork in the heavens knoweth her appointed times, and the turtle, and the crane, and the swallow observe the time of their coming;" but lost man never did, and never can do this—he was his own destroyer, but he wants all the qualifications of a Saviour; when he forsook God, he parted with his will, his freedom, his happiness, and all desire to reclaim himself. Alas! how

justly, and yet how feelingly, does Christ address the unbelieving world on this point—"Ye will not come unto me, that ye might have life."—Pp. 100, 101.

Now, if man has so entirely lost the freedom of his will, it appears to us that the words of our Saviour, which are here cited, are sheer nonsense. Instead of saying, *You will not come*, he should have said, *You cannot come*; and what fault, we would ask, can attach to the non-performance of an impossibility?

*The Agency of Human Means in the Propagation of the Gospel: a Sermon, preached in St. John's Episcopal Chapel, Edinburgh, on Thursday, March 13, 1828; in Presence of the District Committee of the Society for Promoting Christian Knowledge. By the Rev. MICHAEL RUSSELL, LL.D. Episcopal Minister, Leith. To which are annexed, a short Account of the Society, and a List of some of its Books and Tracts. Edinburgh: Bell and Bradfute. 1828. pp. 52.*

THE subject of this discourse is well conceived, and applied with considerable force to the occasion upon which it was delivered. From the words of our Lord, John xvi. 5—7, intimating to his disciples the inexpediency of his personal presence among them any longer than he had laid the foundation for their future exertions, the author deduces the following proposition; namely,

That, after the great work of redemption was completed by the death and resurrection of our blessed Lord, the extension of Christian knowledge was most suitably and effectually promoted by the instrumentality of human means; that is, in other words, by an ordinary rather than by an extraordinary providence.—Pp. 8, 9.

The argument upon which this position depends is discussed under the three following heads:—

First, That the method actually adopted by Divine Wisdom was more expedient than any other, because, being strictly analogous to the general procedure of Providence towards mankind, it did not derange those principles on which society is founded, and from whence spring at once the improvement and the responsibility of the human being.

In the second place, that a continuance of the personal presence and supernatural

administration of the Redeemer, until his Gospel should have been firmly established in Judea, would not have produced upon the belief of mankind, in subsequent ages, the effects which a hasty reasoner might be inclined to expect from so striking an event; and,

Thirdly, That the propagation of Christianity by the ministry of the Apostles, their original character and circumstances being duly considered, is, at this distant day, a more convincing proof of the divine origin of our holy religion than any other that could have been supplied; because the fact and the evidence still remain completely entire, are level to the comprehension of every mature understanding, and can, consequently, be examined according to those ordinary rules by which the value of all human testimony must be finally determined.—Pp. 9, 10.

These points being established, the conclusion drawn from them is illustrated in the active energies and operations of the Society for Promoting Christian Knowledge, more especially, in reference to the occasion of the discourse, among the poor episcopalians of the Scottish communion. The preacher concludes with an eloquent eulogium upon the enlarged and patriotic views upon which the Society was founded, and has always continued to dispense its benefits.

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*Parochial Sermons, preached in the West Indies. To which are added, Three Occasional Sermons. By THOMAS PARRY, M. A. Archdeacon of Antigua, and late Fellow of Balliol College, Oxford. Baxter. 1828. pp. xvi. 352.*

WE have much by which to measure the effects of episcopacy in the East; but saving an occasional discourse or two, we have little in the way of publication to attest its benefits in the West Indies. This volume is a kind of first-fruits offered to the Church, by one of its dignitaries in the new insular dioceses: and we are delighted to witness, that, notwithstanding the effects of climate, and the distance from home and home-superintendence, the labours of our brethren in those far corners of the Church are undertaken in the spirit of love and of a sound mind.

Mr. Parry, well known as a respectable scholar and orthodox divine, has given in this volume a proof of the

zeal with which he undertook and carried on the duties of the office to which he was appointed—we say *was*, because we fear, that through the ill-health of a very dear friend, the scene of his late ministry will pass away into other hands; and thus we should regret less from the suspicion of inability or unwillingness in his successor than from the assurance we have of his own talent and devotion to his work.

The sermons in this volume are twenty-one in number; their subjects these:—Preparation for Christian Truth—Christian Rejoicing—The Blessedness of a Christian Death—The Resurrection of Christ—The Example of Christ (two Sermons)—Faith in God, or the Doctrine of the Trinity practically considered—The Hope of the Gospel—The Love of God—The Love of our Neighbour—Christian Purity—Contentment and Fidelity in our Calling—Christian Righteousness—Personal Religion—Good Angels—Our Present Being—The End of all Things—*The Religious use of Storms and Tempests*—Imitation of Good Example—A Barbadoes Ordination Sermon, on 1 Cor. xii. 12—and a Sermon on Gal. vi. 7, 8, in Behalf of the Society for Promoting Christian Knowledge. Of these, the last but two was preached at Oxford, in 1822: and the one marked in italics, was delivered at Antigua, on occasion of the violent hurricane of August 17, 1827. As it is the only one which, on the whole, may be considered local, we give an analysis of its contents. The text is Jeremiah ix. 23, 24. The Preacher first alludes to the wonders of the material world, and their proofs of a designing Creator, whose greatness is acknowledged in proportion to our acquaintance with his attributes. The idolater and the Atheist are without excuse.

But (he asks) is there no species of unbelief short of atheism or idolatry? Is there no practical forgetfulness and ignorance of our Creator? We live as it were in the midst of the temple of God. His hand is palpably present in every thing we see. His name is written on every part of the universe; it shines forth in the firmament, and is traced on the insect's wing. The whole world is but the tabernacle of the Most High; like its

type in the Jewish church, it consists of two parts, divided from each other by the veil of our mortal nature. In heaven, "the holy of holies," beyond that veil, God is invisibly present, and the brightness of his glory is overpowering. Here below, on this side the veil, in the outer part of the tabernacle, the divine presence is equally real, though visible only in its effects, and not by an immediate effulgence of the glory of the Godhead.—Pp. 270, 271.

The miracles of nature lead to faith: when we forget this, God sometimes awakens us by interpositions of judgment.

It has often been said, that no man was ever an atheist in a thunder storm. And the remark is probably true. Scenes of terror awaken within us that latent principle of piety, which in the hour of ease and security is so easily laid asleep. In mercy therefore is it, and not only in judgment, that the tent of the Lord is pitched in the tempest cloud, that he looketh on the earth and it trembleth, or toucheth the hills and they smoke; in mercy, that his arm is made bare in the lightning, or his voice heard in the thunder, or his winged step in the raging hurricane. God invites us daily to the contemplation of himself, in the still harmonious voice which all his works send forth to the throne of their Creator. If we are deaf to this continual hymn of universal nature, the elements assume a louder tone, and the name of the Almighty resounds with awful clearness above and around us; so that the most thoughtless cannot but hear, and even the most hardened are compelled to feel.—Pp. 272, 273.

Thence the subject is introduced and applied to the case before him, in a very impressive and feeling manner, and the use of tempests shewn, as inspiring awe, convincing of sin, &c. As collateral points of notice, they teach us to understand our present difficulties, to bear our present trials, and to improve all events to our spiritual advantage. The whole concludes with this deduction:

To a man thus established in a dependence, through Christ, upon the divine favour, no scenes will be overwhelmingly terrific, no losses irreparable, for the Lord himself is his shield, and the portion of his inheritance. He commits himself to the supreme King and Governor of the world, to the Saviour and Judge of men, and will fear no evil. Oh! that we could attain (and, praised be God, by his grace

we may attain) to this degree of pious confidence in Him, "with whom is everlasting strength, and who will keep those whose minds are stayed upon Him in perfect peace," not only in the awful visitations of this life, but amidst the infinitely more awful terrors of the day of judgment.—Pp. 234, 235.

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*Evidence of the Truth of the Christian Religion, derived from the literal Fulfilment of Prophecy; particularly as illustrated by the History of the Jews, and the Discoveries of Modern Travellers. By the Rev. A. KELTH, Minister of the Parish of St. Cymys. Third Edition. Edinburgh: Waugh and Innes. 1828. 12mo. 6s.*

THE merits of this little work, and the purpose for which it is designed, are already well known and appreciated by the public. Our object in this notice is simply to call attention to a third edition. It is considerably enlarged and improved; and enriched with a variety of additional illustrations from the works of travellers, to some of which, though not yet published, the author has had access, through private friends.

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*The Catholic Question: a Warning to the British Nation. London: Baker and Fletcher. 1828. Price 6d. and for gratuitous distribution, 3s. per dozen.*

OUR notice has been attracted to this pamphlet, by the excellent feeling and true national spirit which dictated its publication. It is an appeal which the simplest can appreciate; illustrating by facts, such as the massacre of Nismes in 1815, the unchanged and unchangeable character of Papistry. We have little doubt that the horror which these enormities cannot fail of exciting in the honest hearts of the British peasantry, will be instrumental in raising their voices against the admission of the claims, as they are called, of the enthusiastic religionists who perpetrate or sanction them.

It will gratify our readers to hear that a Society has been formed, under the highest auspices, for the purpose

Philadelphia; and the Columbus, that huge pile, which a few years ago visited this country with a cargo of timber from Quebec.

|                        | Length. | Width. | Height. | Tonnage. |
|------------------------|---------|--------|---------|----------|
| The Ark . . . . .      | 500     | 83     | 50      |          |
| Ptolemy's Ship . . . . | 420     | 57     | 79      |          |
| Columbus . . . . .     | 301     | 51     |         | 3700     |
| Pennsylvania . . . . . | 220     | 59     | 65      | 3000     |

With respect to the height of the above, no accurate conclusion can be drawn, as it is impossible to know by what rule or with reference to what circumstances the numbers are given. . We have put sixty-five feet as the probable length of a perpendicular line dropped from the taffrail (or extreme projecting point of elevation on the stern) to the ground. Supposing such a vessel as the *Pennsylvania* to be resting on her keel on a level surface,—if our readers will take the trouble to make diagrams of each according to the above dimensions, they will at once be struck with the inaptitude of the two first for any other than calm unruffled seas: in fact, it is quite clear that if the *Ark*, without sail to steady or men to work her unwieldy hull, had once taken to rolling or pitching, she must have inevitably strained every timber, and broken her back in an hour. How far she was miraculously preserved is not now the question; but there is curious internal evidence that she was never endangered by tempests or high swells, arising from the supposed point from whence she first floated, to that on which, according to tradition, she finally took the ground. According to the scriptural account she kept the sea 150 days, and during that time only drifted at the rate of about eight miles a day, in nearly a western course.

Snellius, who has furnished us with the above dimensions of Ptolemy's\* ship, gives also an account of a large ship, built by order of Archimedes, for Hiero, king of Syracuse: his description is taken from Athenæus, who extracted it from Moschion.

This vast mountain of wood required 300 workmen to build her, and had her hold, or room within board, so divided into partitions, that here were good lodging rooms, parlours, places for study and learning, walks, gardens, fish ponds, baths, stables for horses, a temple of Venus, &c. This ship was encompassed round with an iron vallus: whether this means a hoop to strengthen the ship, or a kind of rail, by way of ornament, is not easy to determine. She had also eight towers, two in the forecastle, two in the stern, and two on each side. On her deck was a wall with forts, and upon this wall, in the towers, and the tops of her masts, were engines of battery and for other warlike uses placed; one of which would throw a stone of 300lbs. weight, and a dart of 18 feet in length, to a distance of 600 feet; and yet this wonderful ship, Snellius thinks, was exceeded in some measure by those with which the Romans used to transport the obelisks from Alexandria to Ostia. See also Pliny, lib. xxxvi. cap. 9.

## THE DATE-TREE.

IN a note to Captain Beechey's lately published *Travels in the Cyrenaica*, the following extract is given from a portion of the

\* This ship of Ptolemy Philopatus had forty banks of oars. (Plut. Demetrio Athenæus. lib. v.) It contained 4000 rowers, 400 sailors employed in other purposes, and nearly 3000 men.

Arabian naturalist Kazwini's account of the date-tree, as translated in De Sacy's *Cwestomathie Arabe*, Tome III. On referring to the latter work, we find it said, that "the same method is employed on other trees with equal success." And as we know that the customs of the eastern nations are very often such as have prevailed amongst kindred people, and been handed down from remote ages, it may not be deemed exceedingly improbable, that a similar device, for warning their fruit-trees of the danger of continuing unproductive, may have prevailed in Palestine; and that the Baptist, in speaking of the axe, as already *laid unto the root* of the trees; and our Lord, in the parable of the fig-tree (Luke xiii.), may have intended to make their hearers apply to themselves a lesson deducible from their own usages.

When a date-tree is found to produce no fruit, the owner goes up to it, with an axe in his hand, accompanied by a friend, to whom he says, "I mean to cut down this barren tree."—"Do not so," says the other, "for it will bear fruit this year abundantly."—"No," replies the first, "it will produce nothing;" and straightway he gives the tree two or three blows. "Pray hold," says the other, catching him by the arm; "look, it is a handsome tree. Have patience with it yet this year, and, if it satisfy you not then, do as you will with it." After this, adds my author (for Kazwini is quoting another writer's treatise on agriculture), the date-tree fails not to produce an abundant crop of fruit. The same method is employed on other trees, with equal success.

Captain Beechey has made the resemblance between this passage and the parable more close, by using the word Mediator, which, however, does not occur in the original.

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## LAW REVIEW.

*An Essay on the Power of Rectors and Vicars to grant Leases, with the consent of Patron and Ordinary, of Houses, Glebe Lands, and Tithes, so as to bind their Successors.* By W. CLAYTON WALTERS, Esq. M.A. of Lincoln's Inn, Barrister at Law, and Fellow of Jesus College, Cambridge. Rivingtons.

It has been the fate of our legal polity to remain, as to many of its important parts, a sealed volume to those who are most interested in preserving it sound in principle and pure in administration. But we venture to anticipate a time when this general ignorance of law will have ceased to exist, or at least when the principles of those rules by which our civil conduct is directed, shall have been drawn from that cloud of obscurity which at present envelopes them, and the rules themselves made accessible at least to all who desire to become acquainted with them. There has sprung up of late among men of education a spirit

of inquiry, which is directed to the origin and present utility of several branches of our legal system; and we do not expect to see this laudable spirit die away without having effected some permanent good, either by restoring the provisions of our ancestors to their original purity, and vindicating their wisdom from the aspersions of posterity, or by boldly removing those institutions that are found unsuited to the present frame and temper of society, and replacing them by others more congenial and better adapted to its wants and wishes. For although we are the sworn opposers of that ruthless band of modern experimentalists, who would rashly demolish the venerable fabric which time has approved to be founded in wisdom, we nevertheless feel a firm assurance that under the directing influence of wise and good men—of those who possess the knowledge and the will to serve and benefit their country—alterations may be made in different branches of our law, which

will be productive of great and lasting benefits to society.

The laws which relate to the property of the Church, will, we think, derive some benefit from discussion, for they appear to us to be unsatisfactory in several respects. There are obscurities in some parts which occasionally give rise to cases of individual inconvenience, as may be exemplified by the case of *Bryan v. Whistler*, stated in our last Number; and in other parts provisions in themselves useful and perspicuous, are so fettered with technicalities that they are seldom called into operation.

But to proceed to matters more immediately connected with the subject of our author's Essay. Among the several questions of interest which have lately occupied the attention of the public, the commutation of Church property holds a conspicuous place, and is one of peculiar importance to our readers. Upon the nature of the question itself, and the measures proposed for carrying it into effect, our opinion has been already given.\* The above pamphlet appears to have been published with a view to show, that, under the present law, Rectors and Vicars have powers to lease their property, amply sufficient to enable them to effect every legitimate object connected with its permanent improvement and beneficial enjoyment. "For," says the author, in his preface, "since the question of commuting tithes is now before the public, it may be suggested, that it seems doubtful whether this property of the Church should be further dealt with than by leases for twenty-one years, or three lives, which Rectors and Vicars, as the law now stands, have the power to make." With a view to establish this position, the learned author traces the power, as he himself states, "in a general manner by a review of the statutes affecting it;" (p. 13) and the following rules, collected from the provisions of the several acts of Parliament referred to, and the cases which have been decided upon them, are stated as containing all the requisites of a perfect and valid lease of Church property:

\* See the Christian Remembrancer for the months of May and June.

1. The lease must be by deed indented.  
2. It must be made to begin from the making thereof.

3. A lease, if concurrent, must be for years, as must also the existing lease, which must be absolutely determined within three years from the making of the concurrent lease. For the statute only allows one *kind* of lease to be existing at the same time: and if there be an existing lease for lives, a concurrent lease for lives cannot of course be made; for a freehold cannot be made to commence *in futuro*.

4. A lease must not exceed three lives, or twenty-one years; it may be for a less term.

5. It must be of tenements for which a rent may be reserved, which may be recovered by the successor, as well as the lessor. This rule is so stated by Sir Edward Coke, as to exclude tithes; but it has long been clear law, that a lease for years of tithes is valid.

6. The tenements must have been most commonly letten to farm, or occupied by the farmers thereof, by the space of twenty years next before the lease be made.

7. Upon every such lease there must be reserved yearly to the lessor and his successor, so much rent, or more, as hath been most accustomedly yielded or paid for the tenements so to be letten within twenty years next before such lease; and so that the successors may have the like remedies for the rent as the lessor.

8. The lessee must be punishable for committing waste.

9. The patron and ordinary must assent to the lease by deed; this is required by the common law, and has never been enforced or altered by any statute.—Pp. 16, 17.

Upon the sixth, seventh, and ninth rules, some remarks are subjoined, which, though extremely judicious and relevant, prove, in our humble opinion, a point different from that which the learned gentleman would wish to establish, namely, that the law is sufficient as it is. We shall subjoin the material parts of these remarks, that our readers may exercise their own good judgment, whether, taking the learned gentleman's own statement, our position or his be most defensible.

**RULE 6.**—*The tenements demised must have been "most commonly" letten, or in the hands of tenants, for twenty years previously.*

Any species of tenancy will satisfy this rule, at will, from year to year, or for



years or lives, and whether granted by parol or by deed, by copy of court roll, covenant to stand seised, or any other instrument.

"Most commonly" requires that the subject demised should have been in the hands of tenants at least eleven years, "at one or several times," during the twenty years immediately preceding. The intention of this provision was obviously to prevent bishops and other ecclesiastical persons from injuring or annoying their successors, by leasing their houses of residence, and gardens and lands, convenient for the occupation thereof.—P. 18.

This being the object of the legislature, and being so plainly and directly intimated, it would appear almost needless to say, that the restrictions contained in the rule we are now considering, should be so construed as to effectuate that intention, and no more. And that end being gained, the courts of law might rest content with a construction of the act which, giving full effect to the spirit and intent of the legislature, would still prevent the occurrence of an inconvenience to which the observance of the strict letter of the restriction would seem naturally to lead. For it is very plain that there may be in many instances portions of the glebe lands of a Rectory or Vicarage, other than the gardens and lands usually occupied with the house of residence, which have never formed the subject of demise, and upon which, therefore, the "accustomed rent," one of the requisites of the statute, cannot be reserved. These lands, it may now be desirable should be leased out, but if the restriction be required to be kept to the letter, the Rector could not complete such an arrangement; the lands, possibly inconvenient for personal occupation, would, if there were no other means of letting them than those directed by the act, remain a useless and unproductive portion of the revenues of the Church. Yet the courts have decided that no land can be let save that which has been commonly demised; and leases of waste land, which was of no value until it came into the hands of a tenant, have been declared void for this unsatisfactory reason.\* To prove that, in calling

these reasons unsatisfactory, we do not lift up our voices against authority without just grounds, would require a discussion too long to be either convenient to ourselves, or agreeable to our readers. Suffice it to say, that it appears to us that if the courts of law had extended to the statute of Elizabeth, that equitable construction, which the rules they lay down, as influencing their decisions, would certainly have warranted, the inconvenience we are now complaining of would not have arisen. If they had considered that the adequacy of the rent, to be determined by reference to the *bonâ fide* value of the land, had been the point which it was most for the interest of the successor should be strictly insisted upon, instead of the immaterial question, whether or not the land had ever before been demised, leases in themselves fair and honest in every point of view would not have been declared void to the prejudice of parties, who had given a valuable consideration for the interests intended to be assured to them; and a system of demising at nominal or nearly nominal rents—a system which has the effect of turning what was wisely intended to have been a regular and ascertained yearly income into a sort of life insurance speculation—would have never grown up into a practice too prevalent and too strongly sanctioned to be now called in question. The learned author himself seems to feel the inconvenience of this rule, though he afterwards proceeds to justify it; for he says, having put the case of a proposal being made to inclose and improve a piece of waste land in consideration of a lease for three lives being granted, "The above rule, if taken according to the letter, would certainly render such a lease invalid against the successor; but might it not be contended, that it clearly was not the meaning of the statute to prevent such a piece of ground being leased, and that the successor, *for whose benefit the statute was especially made*, would be thereby benefited?"

In cases of newly enclosed land, the legislature has interposed to prevent the operation of this rule; and by the General Inclosure Act, 41 Geo. III. c. 109. § 38, Rectors and Vicars are empowered to lease their ~~allotments~~,

\* See Doe dem. Tennyson v. Lord Yarborough, 7 Moore, 258.; also Bishop of Hereford v. Scory, Cro. Eliz. 617.

with consent of Patron and Ordinary, for any term not exceeding twenty-one years, reserving thereon *the best and most improved rents that can be reasonably gotten for the land, without taking any fine, premium, sum of money, or other consideration, for the making or granting any such lease or demise.* These provisions it will be seen are sufficient for, and well suited to the object they have in view.

**RULE 7.**—*The accustomed rent or more must be reserved.*

The statute of 32 Henry VIII. requires that there be reserved so much yearly rent or more as hath been most accustomedly yielded or paid for the tenements demised within twenty years next before the lease thereof be made. The 13 Eliz. c. 10, declares that no lease shall be valid unless the accustomed yearly rent or more be reserved. The latter statute is more general than the former, but the courts have always held they are *pari materia* and must be construed together; therefore we may conclude that "the accustomed rent," which will satisfy the statute of Elizabeth, is that which has been most accustomedly paid within the twenty years preceding the lease.—P. 82.

The words "accustomed rent," have been fated to be the passive instruments of much inconvenience. They were not only a stumbling block in the way of the intention of the legislature, and made the means of defeating a positive good, in order to prevent a possible evil, but they have retained a character, which makes them the cause of still greater inconvenience—a character which, though it may be said to savour of the sublime, cannot be allowed to possess much of the useful—their meaning has never yet been ascertained—it has never yet been decided what is an "accustomed rent." The cases that have occurred upon this point would present a most unpleasant proof of the manner in which great minds are compelled to lay aside their greatness, in order to apply themselves to a solemn consideration of frivolous and absurd distinctions. It will be sufficient for our readers to state the case advanced by our author as a grave authority.

A lease was made by the Minor Canons of St. Paul's, 13 Car. II. to a man and his wife, for twenty-one years, of the Rectory of St. Gregory, render-

ing 40*l.* per annum, *with a covenant from the husband, to pay a couple of capons yearly, or 6*s.* 8*d.* in money.* It appeared from old leases, that "divers years ago" the rent had been 25*l.* then 37*l.* afterwards 38*l.*; and in the lease immediately preceding the one in question, 40*l.* and a couple of capons were reserved—and the exceptions out of the other leases were more large than out of the lease in being. And it was held by Chief Baron Hale, 'That the Stat. of 32 Hen. VIII. c. 28. is a pattern for expounding of that of 13 Eliz. c. 10. But that the accustomed rent mentioned in the statute ought to be understood of the rent reserved upon the last lease, and not upon the first; for that the rent having been altered since, cannot be called the accustomed rent. He held, likewise, that the variances betwixt the former leases and this in being, both with respect to the exceptions of tithes and in the reservation itself, are material and sufficient to make void the lease. For in the former lease before this the capons were reserved, and so part of the rent; here the lessee only covenants to pay them, which covenant of his will not bind his wife if she survive him, and, therefore, his covenant will not amount to a reservation. Otherwise if both had covenanted; or if the lease had been made to the husband alone with such a covenant.\*

Certainty in a rule of law is a positive good, and may be set off against other qualities of a contrary nature. Therefore if the rule as laid down by Hale had been permitted to remain unquestioned, the inconveniences arising from its too apparent unsoundness might have been, to a certain extent at least, avoided by proper precautions. Whereas, in a case which occurred not many years after, Lord Chancellor Cowper refused to admit the rule;† and thus for a less evil he introduced a greater. And to the present day we have continued "with no judicial decision to guide us in this matter."

**RULE 9.**—*On the Confirmation by Patron and Ordinary.*

This confirmation must be evidenced

\* Morrice v. Antrobus, Hard. 325.

† Orly v. Mohun, Gilb. Ca. Eq. 58.

by deeds; but as neither Patron nor Ordinary have any estate or interest in the property leased, and as the estate or term passes to the lessee solely, by the demise of the Rector or Vicar, it is immaterial whether such lease be so assented to, or approved of before, or at the time of or after the making thereof. It is only necessary that it be confirmed during the incumbency of the lessor; it is not material that the same persons be Patron and Ordinary at the time of the making of the lease, and of the confirmation thereof.

The assent of the patron is required in respect of his estate in the advowson; and the assent of the person or persons having the whole estate is necessary. The assent of tenant for life or tenant in tail, will, indeed, render a lease valid against any incumbent whom he may himself present; but the presentee of the remainder man or heir in tail might avoid such lease. So if husband and wife, seised in right of the wife, assent to a lease, the presentee of the wife, if she survive the husband, or of her heirs, may treat the lease as void. Hence if a patron, seised in fee, grants the next turn, the grantee should join in assenting to a lease made by the presentee of the patron, otherwise the successor (*i.e.* the presentee of the grantee) might also avoid it. Since also an advowson of which a bishop is seised, is part of the possessions of his church, and as those possessions (except by leases by 32 Hen. VIII.) cannot, so as to bind his successors, be affected without the assent of the dean and chapter, their assent should be obtained to a lease made by an incumbent collated by the bishop as patron. But the dean and chapter cannot intermeddle with what the bishop does as ordinary. If there be two patrons of a benefice, they should both assent. . . . There is no spiritual jurisdiction over donatives, therefore the lease of an incumbent of a donative is valid if confirmed by the patron only.—Pp. 30, 31.

These requisites throw material impediments in the way of a general exercise of the power. The assent of the Patron is an act which assumes more of a ministerial character than any other, and to render its validity dependent upon his estates, imposes an additional restraint upon the general exercise of the power, without any adequate advantage to counterbalance it. For it must very frequently happen that the patronage is in settlement, and

the confirmation in consequence frequently impossible to be procured. And in truth we feel some difficulty in discovering the grounds upon which a tenant for life or in tail, is thus deemed incompetent to effectuate a fair and proper arrangement, which does not, and cannot affect those coming after him, while it may happen that the very next day he may exercise, as Patron, the right of presentation to the Church, and all its revenues. But there is one prejudicial circumstance in particular attendant upon the compliance with the requisites we are now considering, which is very liable to be overlooked—and that is the expense to which the parties are unavoidably put, in procuring the required assent. The Patron and Ordinary have each their respective legal advisers. To each must the drafts be sent for approval—if either is dissatisfied with the amount of the rent, surveyors must be appointed to determine the value. The deeds when prepared for execution must be transmitted to the same parties again for their approbation, previous to signature by their respective clients. And we speak from experience when we assert, that the expense of all this machinery, and the correspondence it necessarily leads to, is as much as the additional rent, which the incumbent gets by resorting to the power, will for several years amount to.

In cases where there are veins of stone, coal, or other valuable minerals, under the glebe lands, the law appears to be that an incumbent can neither demise them to a tenant, nor work them himself for the purposes of gain. He has only the power of getting such and so much of the minerals as are applicable and necessary for the purposes of repair. Incumbents, however, have been *indulged* in selling stone where the money has been applied in repairs.\*

Upon the subject of *compositions for tithe*, the law will be found to be correctly and clearly stated by our author. The result appears to be, that in cases where the incumbent dies upon any

\* Knight v. Moseley, Amb. 176. Withers v. Dean, &c. of Winchester, 3. Meriv. 427.

other day than that appointed for payment of the composition; no proportionable part is recoverable from the tenant, unless it is expressly provided for by the lease. But that as between the representatives of the deceased incumbent and the successor, if the composition is paid for the whole time, the former incumbent is considered as a common tenant for life, and entitled to receive a proportionable part from the successor.\*

As to notices to quit, the law is, that where an incumbent grants a lease for *years* out of his own interest, whether of his glebe or tithes, such lease determines upon his death, and is *absolutely void* against his successor, who may take possession without giving any notice to quit to the lessee. But if the successor receives the rent, although he does not thereby establish the lease, yet he creates a tenancy from year to year, to determine which a notice is required.† But if an incumbent grants a lease *for lives* out of his interest, it is *voidable* only by the successor; for an estate of freehold can only be avoided by entry: and if the successor waives his right to enter by accepting the rent reserved upon the lease, or otherwise affirms the lease, *he* cannot afterwards avoid it.‡

Such are the contents of our author's Essay, and many thanks are due to him for bringing into the compass of a few pages, and arranging in a clear and concise manner, a branch of our law of much general importance, and one which, until his publication, was only to be found by wading through

a greater number of text-books, abridgments, and reports, than, we venture to assert, the generality of our readers would have the opportunity or patience to examine. We, however, differ from the learned gentleman in the conclusion at which he has arrived from his investigation of the subject. He asserts that the law, as it is at present, is well suited to accomplish the object which it purports to have in view; and that it needs only to be known to be brought into general operation. Our opinion is, that, admitting the principle of the law to be good, its mode of operation is open to serious objections. That, in short, it is so complicated a piece of machinery, that what with uncertainties in some of its parts, inconsistencies in others, and in others unnecessary checks and restrictions, the advantages to be derived from resorting to it are more than counterbalanced by the attendant expense and difficulty.

We are by no means ambitious of standing forward in the very questionable character of cavillers against an established system; nor should we have expressed our present opinions, in the manner we have done, unless they had been directly applicable to the subject in hand. The mode by which these objections may be remedied, we do not presume to point out. Other and abler heads are already engaged upon the subject. The Committee appointed to take into consideration the state of our law of real property, and what improvements can be made therein, will find this branch of the law included within the range of their inquiries; and we shall look forward with interest to their report, confiding in their well-known zeal and ability, that all improvements will be suggested which are necessary or expedient to be made.

\* See *Hawkins v. Kelly*, 8. Ves. 308. *Aynsley v. Wordsworth*, 2. Vcs. & Bea. 331.

† *Co. Litt.* 341. b. *Doe v. Watts*, 7. T. R. 83.

‡ *Bacon's Ab. 'Leases' (H.)* p. 121. *Doe v. Somerville*, 6. B. & C. 132.

## MONTHLY REGISTER.

## WEST INDIAN AFFAIRS.

THE Bishop of Barbados has just transmitted some further *Ecclesiastical Papers*, in continuation of those, of which an analysis was given in our last Number. They consist of fourteen folio pages, containing an abstract of a sermon lately preached by the Bishop, and six appendices; and the accounts which they give of the progress of religious education are highly satisfactory. It appears that by the introduction of the National System, and the provision of one or more daily meals, the day schools in the several parishes have lately been much improved. In proof of this we subjoin the following extract of a letter from the Rev. Mr. Gittens, Rector of St. John's, which forms the substance of Appendix B. It is a reply to certain queries proposed by his Lordship, and affords a detail of the mode in which the school of that parish is conducted, together with the particulars and amount of expenditure:

*"Rectory House, St. John's,  
December 26, 1827.*

"MY LORD.—I have the honour to acknowledge the receipt of your Lordship's letter of the 22d instant; and, in obedience to your wishes, reply to it with as little delay as possible.

"*Quære 1.*—What number of children attend the parochial day-school?

"*Answer.*—The numbers fluctuate from 45 to 57—I take the average number at 50.

"*Quære 2.*—At what hour are they expected to come to school in the morning, and to leave in the evening?

"*Answer.*—The school is opened at nine in the morning, and continued until twelve—is re-opened at two, and closes at four: dinner at one.—N. B. Since the addition of a breakfast, the list is called at half-past eight, so that breakfast may be over by nine; and all who do not answer the list, lose the breakfast.

"*Quære 3.*—What is the greatest distance at which they attend?

"*Answer.*—At least three miles; and many who come from that distance, have to struggle against great inequality of surface; but these are commonly most punctual

in their attendance, so that I set no value on the excuse of distance.

"*Quære 4.*—How many meals are provided, and at what expense?

"*Answer.*—Two meals, breakfast and dinner. The breakfast consists of four biscuits, and half a pint of tea. The dinner, of 2 lbs. of roots, if there be no soup; and, if soup,  $1\frac{1}{2}$  lb. of roots; and, in all cases, a portion of fish or pork. Occasionally, Indian corn is used; and, then, I allow half a pint of sifted flour to each scholar, and one pound of butter, which they prefer to pork or rice. Our daily expense for breakfast and dinner, every thing included, has never exceeded two dollars, frequently not one and a-half. I calculate our average expenditure of roots at 100 lbs. per diem—50 scholars, at 2 lbs. each.

"*Quære 5.*—What useful work are both boys and girls required to do?

"*Answer.*—The girls are employed in needle-work every afternoon, and, when necessary, wash and iron the clothes, &c. of the whole school. The boys have hitherto had no occupation, but it is intended to have them instructed in hat-making, basket-making, and needle-work, the only occupations our limited resources enable us to engage in at present.

"*Quære 6.*—What clothing from the parish?

"*Answer.*—Hitherto only a Sunday suit, but it is hoped we shall be enabled to give at least two suits per annum hereafter.

"*Quære 7.*—In what instructed?

"*Answer.*—On the National System.

"*Quære 8.*—At what expense for books, slates, paper, &c.?

"*Answer.*—To this question I answer generally by a reference to the accounts of the school. The items are not accurately separated; but the expense of forty slates, two dozen ink bottles, and slate pencils, are included in 'Robert Toppin's account of sundries' for the first quarter. The expense of books will be found in the second quarter. Our means being small, we have been niggardly, in confining the writing, &c. to the slate; but as our funds promise to be adequate to our wants at least, we hope to pursue a more liberal system the ensuing year, one more conformable to that of the Central School.

"I send your Lordship the total amount

of our expenses, divided into quarters. It will give me pleasure to explain what I have written hastily, and amidst many interruptions; or to add any other information your Lordship may think me capable of furnishing.

"I have the honour to be, my Lord, your Lordship's very faithful and respectful servant,  
"J. H. GITTENS."

*Parochial Schools (Saint John's), June 25, 1827.*

|                                                                                                                   | £. | s. | d.              |
|-------------------------------------------------------------------------------------------------------------------|----|----|-----------------|
| June 25:                                                                                                          |    |    |                 |
| By balance for erecting the school house, and furnishing various necessaries on the opening of the school . . . . | 35 | 8  | 9               |
| By Robert Toppin's account of sundries for the scholars . .                                                       | 11 | 0  | 0 $\frac{1}{2}$ |
| By ditto for provisions . . . .                                                                                   | 7  | 0  | 5 $\frac{1}{4}$ |
| By amount of provisions furnished from Kendal's . . . .                                                           | 9  | 2  | 7 $\frac{1}{2}$ |
| By amount advanced by Mrs. Gittens, viz. 2 lbs. starch, 1s. 8d.—thread, 11 $\frac{1}{2}$ d. . . .                 | 0  | 2  | 7 $\frac{1}{4}$ |
| By one quarter due school-mistress . . . . .                                                                      | 18 | 15 | 0               |
| Ditto ditto servant . . . . .                                                                                     | 6  | 5  | 0               |
| By J. S. Fleming's account ..                                                                                     | 4  | 16 | 2 $\frac{1}{2}$ |
|                                                                                                                   | 92 | 10 | 8 $\frac{1}{2}$ |

|                                                                     |     |    |                 |
|---------------------------------------------------------------------|-----|----|-----------------|
| Sept. 25:                                                           |     |    |                 |
| By Robert Toppin's account .                                        | 18  | 6  | 6 $\frac{1}{2}$ |
| By Kendal's ditto . . . . .                                         | 2   | 3  | 9               |
| By Mrs. Gittens' account of sundries . . . . .                      | 1   | 11 | 3               |
| By eighteen Bibles, at 6s. 3d. each . . . . .                       | 5   | 12 | 6               |
| By eighteen Prayer-Books, at 1s. 10 $\frac{1}{2}$ d. each . . . . . | 1   | 13 | 9               |
| By one quarter due for tuition                                      | 18  | 15 | 0               |
| Ditto ditto for a servant . . . .                                   | 6   | 5  | 0               |
|                                                                     | £54 | 7  | 9 $\frac{1}{2}$ |

"P.S.—The last quarter will be settled on Monday next; and, as far as I am enabled to judge, from the accounts already sent in, the total amount will not exceed 62l. and in this quarter the breakfast has been added."

Another interesting document, contained in Appendix I., is a letter from the Rev. J. H. Pinder, detailing at the Bishop's request, the plan which he has pursued in the formation of a Sunday school at St. Mary's Chapel, in the parish of St. Michael, and the progress, under the Divine blessing, which has been already made:

VOL. X. NO. VIII.

"January 19th, 1828.

"MY LORD,—In reply to your Lordship's letter requiring information relative to the Sunday school attending Saint Mary's chapel, I beg to transmit the following particulars. Soon after my appointment to the curacy, it occurred to me that, in addition to the children receiving education at the Central Coloured Schools, there must be many young domestics, apprentices to tradespeople, and others, who, not having the opportunity of daily instruction, might derive great benefit from a Sunday school; and that adults, who had not yet been baptized, might become qualified hereby for admission. Some notice having been given of my intention, the school opened on Sunday morning (28th October, 1827), with permission from the Rector, under the superintendence of Mr. Joseph Thorne, one of the Catechists of the parish. In the afternoon of the same day, a sermon was preached, declaring the nature and objects of the Sunday school, and earnestly inviting the co-operation of all possessed of any influence and authority. The smallest number of scholars present (and that on the first day), has been 30; and the fullest attendance that I have remarked, 158; but there is reason to expect a further increase. The proprietor of a neighbouring plantation has promised to send the young negroes from his estate; and their absence is prevented merely by their uniform Sunday suit not been quite finished. The school is held at the National Coloured School-house, and opens at nine o'clock in the morning—the master reading the second and third collects for the morning service, the Lord's Prayer, and Grace. The classes are then formed into eleven or twelve, regard being paid to age and sex in the arrangement—men, women, girls, and boys, are thus formed into their respective classes. Four teachers from the day-school have been employed under the master, and several persons of respectability have come forward and offered their services as superintendents of the classes. The master occasionally takes a class himself; but I have directed him principally to employ himself in going from class to class, and striving to preserve as strict an adherence as possible to the National System. Learning to read occupies the time in the morning, until the hour of divine service—that is, from 9 to half-past 10—when they proceed in an orderly manner, old as well as young, to their seats in the north gallery of Saint Mary's chapel. The number of names given in, is 226—but 120 to 150 is the actual average attendance, in the afternoon no less regularly than the morning. The school is re-opened

at 3, and the interval of time till half-past 4 is devoted to instruction in the Church Catechism, under the same teachers and system as in the morning; after which, they attend the afternoon service at Saint Mary's. In the hands of the Sunday school-master, as well as the Treasurer of the Central Coloured School, I have placed a certain number of religious books from the Depository, for sale—if necessary, at reduced prices; and it gives me great satisfaction to state, that the amount so disposed of has already amounted to £15 currency. Having been, with one or two exceptions, always present myself, I am able thankfully to bear testimony to the success of the attempt thus far; and, from the zeal and perseverance hitherto manifested, to indulge lively expectations of the most beneficial results.

"I am, my Lord,

"Your faithful Chaplain,

"J. H. PINDER."

We have now to subjoin the extract from the Bishop's sermon, as prescribing a lucid detail of his Lordship's views and proceedings, and the beneficial results which he anticipates from the means which are taken for promoting the religious instruction of the slaves.

*Extract from a Sermon preached by the Bishop in behalf of the Saint George's Parochial Boys' School, 9th December, 1827, from St. Matthew vi. 33—"But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."*

"THERE is scarcely any thing in which believers are more guilty of practical infidelity than in the matter of education. By every Christian, when seriously questioned, religion must be acknowledged to be the '*one thing needful*;' and yet how often is religion, I had almost said, the only thing neglected! In the higher ranks, we find our youth instructed in languages and accomplishments; in the lower, in reading, writing, and the use of numbers. Do I object to these acquirements? Far otherwise. I would only remind you, that these are not all that should be taught: they may be highly useful as adjuncts, but can never form the ground-work of a Christian education. A Gentile might thus have educated his child. To such an education we may apply our Lord's words, '*After all these things do the Gentiles seek.*' The children, whom we are called on to educate, are Christians; for them Christ died; they have been baptized into the name of Christ; and at the solemn moment of their baptism, a promise was given before God,

that they should '*be virtuously brought up to lead a godly and a Christian life*;' they have souls which are to be accountable for the things done in the body, whether they be good, or whether they be evil; they are heirs of heaven, and not of earth only—born indeed in time, but to live in happiness or misery to all eternity. Give them whatever useful knowledge you can, and their station of life may require; teach them to read,—to write,—to keep accounts; accustom them to habits of industry, cleanliness, and order; bring them up, if I may be allowed so familiar an expression, to *turn their hands to any thing*, by which they may serve themselves honestly, and their fellow-creatures usefully. But, forget not, that they are members of Christ—children of God, and inheritors of the kingdom of heaven: forget not, that death can never be far distant from them, nor from ourselves; that *after death cometh the judgment*, and that the greatest worldly success will be but a poor recompense to them for an eternity of misery. I speak as to Christians; *judge ye what I say*: and I speak the more gladly, because I am not ignorant of the weekly care paid by the master, at the express injunction of the vestry of this parish, to the religious instruction of the young; but I speak freely and strongly, for it is a point of the utmost importance.

"To the neglect of religion, as the ground-work and pervading principle in the education of our youth, has been justly attributed the failure of those many institutions which appear from time to time in the records of the several parishes. '*I believe,*' remarks a native writer, when speaking of the melancholy state of the lower orders of the white population, '*that few persons will be disposed to contradict me when I assert, that their religious education, if it may be called such, generally ends where it begins—at their baptism.*' \* \* \* Some few charity schools have been instituted; but they have been productive of so little benefit to society, as to discourage any additional attempts of this kind, and even to justify the subversion of some schools already established. The causes of their failure is a subject well worthy of enquiry. As far, he proceeds, '*as I have had an opportunity of forming an opinion, they appear to be such as these—That the persons appointed to the superintendency of the schools, have been in general incompetent to the task; that in all of them, too little time and attention are given to religious instruction; that the Bible is the only book made use of for this purpose; that children are sometimes admitted at an age*

when they have contracted vicious habits and principles, and thus corrupt the rest; and what is a greater obstacle than all to the success of these institutions, is, that they are, with a solitary exception, day-schools—so that the children spend as great portion of their time at home as at school, and the teacher's lesson is lost in the parent's example. There are others, no doubt, which a little curiosity and attention to the subject would enable us to discover. It is much to be desired,' he continues, 'that we could establish a charity school on an improved plan in every parish so situated with regard to the church, as to afford the children the benefit of a regular attendance on public worship, and under the tuition of the clerk, that by combining the two appointments of parish clerk and schoolmaster, the pecuniary advantages arising from them may be sufficient to engage persons better qualified for the duties of both. Thus, too, it would be more immediately under the eye of the rector, who would feel pleasure in observing the progress of an institution, so essentially subservient to the success of his own sacred labours.' I should not have done justice to the writer, if I had not given the whole of the passage as it stands in his work; and though during the interval of eleven years, which has passed since its publication, we may reasonably hope that some favourable change has been wrought in the feelings and habits of the class of whom he speaks, which must lessen the danger then apprehended from the evil habits of the parents, and dispose the parents at the same time to avail themselves eagerly for their children of that better system of discipline and instruction which in this Island, as in the mother country, has been gradually finding its way into our schools; yet is there much remaining which is still worthy of the serious attention of every person, who, either by the duty of office or affection, is bound to provide for the education of our youth.

"In every child of fallen Adam there is a tendency to evil. The seeds of what is wrong are already sown in our corrupt flesh; they are brought with us into the world: bad example only quickens and draws forth what is already planted. The child has no natural disposition to be sober, honest, and industrious. Sobriety, honesty, and industry, must be inculcated on him. His reason approves what is good, but his will naturally inclines to the contrary. That will must be brought under a moral subjection; or you can have no hold on his conduct—no security that he will either use, or not abuse, the very acquirements with which, at so much expense,

and time, and labour, you have been filling his head and his hands. His heart will be still untouched. his passions undisciplined: his affections sensual; he will have no motive beyond this world;—and can you wonder, that, under such circumstances, the most promising talents should so often be lost to society; and he, whose head could devise, and whose hand could execute so much and so well, should be found in the lowest haunts of vice—a burthen to others, and a curse to himself. My brethren, it is religion that is wanting: he was educated for the world without a thought of heaven—whereas, had religion been pressed on his heart, as it should have been, in its doctrines and in its precepts: had it been made to enter from his earliest years, into all his habits, and to influence his ways of thinking and acting, his mind would have been no less stored with useful knowledge—his hand no less able to execute every useful work; but over and above his worldly acquirements, he would have had within himself a motive to action, which the world knows not—which the natural man wills not—and which, in the hour of indolence, would have excited him to exertion, and, in that of temptation, have proved, under God, a safeguard to his soul.

"That which I would plead for so strongly, is the *precedence*, if I may so speak, of religion in the education of youth. Other acquirements may be useful; but they must not hold the first place. '*Seek first the kingdom of God and his righteousness.*' Remember neither nations nor individuals can long prosper without religion. '*It is righteousness,*' saith the wise man, *that exalleth a nation.*' Let not the child gather from the attention which we pay to the different branches of learning, that it is of more consequence for him to read, and write, and calculate well, than to live well. Let moral merit always have the chief place in our esteem and commendation, and other merit will not be far behind. A good child will endeavour to improve himself in every thing else. There is something to act upon in such a child; you can influence him by higher motives: by love, rather than by fear: by reproof, rather than by chastisement: by persuasion, rather than by coercion: by shame, rather than by pain: by the hope of reward, rather than by the dread of punishment. Moderate acquirements, with piety and holiness, are more serviceable to society than the utmost skilfulness without integrity. What, after all, is the great question put—or which ought to be put—by every prudent employer previously to the reception of a person into his service?—has it not



respect to the moral qualifications of the applicant? The knowledge of this is often of itself sufficient to keep men, *to a certain point*, sober, honest, and industrious. they are sensible that their only prospect of establishing themselves in the world, 'is by keeping up a character for these good qualities—that nothing can compensate to themselves for its loss, or be accepted in its stead by others; and that this once forfeited, all is over with them, unless they have the wisdom and resolution, under God, to reform themselves, and thus gradually recover their lost name. Shall we, then, in educating our youth, take little account of that, which, in after-life, is found of so great account? Whilst religion, by motives far more powerful and enduring than what the world can offer, calls upon all its followers to *provide things honest in the sight of all men; to study to be quiet, and to mind their own business; to walk honestly as in the day—not in rioting and drunkenness, not in chambering and wantonness, not in strife or envying*,—shall the communication of these wholesome precepts of religion to the child form the least part of our care? Either we are believers, or we are not: if we are, as God in his mercy grant, let us not act as if we were not—let not our practice contradict our profession. *'Whosoever shall deny me before men, him will I also deny before my Father, which is in heaven.'*

"Consider the situations of trust and responsibility, in which, if it please God to prolong their lives, these very children, whose cause I am now advocating, will hereafter be placed; think on the temptations to which, from the peculiar state of our society, they will be exposed: on the facility, and even impunity, as far as human laws are concerned, with which they may sin; on the comparative weakness, in every small community, of public opinion to brand and restrain the infamous; and then judge how important it is for the preservation of all which you yourselves hold dear on earth, that they should be taught, in the language of the Apostle, to *'set their affections on things above, not on things on earth;'* and be fully and practically convinced, that God is *about their path and about their bed*; that there is *nothing secret which shall not be made known*; that the hour is coming in the which all that are in their graves shall hear the voice of the Son of Man, and come forth: they that have done good unto the resurrection of life, and they that have done evil to the resurrection of damnation: that a throne shall be set in heaven, and they that feared neither God nor man on earth, shall, in the presence of men and

angels, tremble at the awful sentence, *'Depart from me, ye cursed, into everlasting fire.'*

"You cannot, my brethren, desire more earnestly than I do, that the children of the poorer Whites should be brought up to useful employments: the good would not be confined to themselves; their habits of industry and order would have a widely-moral effect on all classes of the community. I will not dwell on the painful sights that now so often present themselves. It is humiliating to behold our common nature so sunk in vice and imbecility; it is distressing beyond the power of words to think on the disgrace which is thus brought on the Christian name, and of the hundreds that are perishing from off the face of the earth, without any reasonable hope, if with a thought, of the kingdom of heaven. But, thanks be to God, whose eye is yet over this land, for good, we would humbly trust, and not for evil, a brighter prospect is opening. Education, grounded on religion, and embracing every other needful acquirement, is engaging more and more the public care. Of the exertions made in this parish to impart to all classes the benefits of a religious and suitable instruction, I cannot speak too strongly.—Every estate is open to the catechist. On most, his labours are more than seconded—I had almost said, *superseeded*—by the frequency of domestic instruction. Recently, a school-house has been erected at the parochial expense, for the board, clothing, and education of twelve white boys; whilst on Saturday, every child receiving parochial relief is required to attend at the school for the purpose of being catechised in the rudiments of his religion, and thus prepared for the more edifying observance of the sabbath-day—that type and foretaste of the everlasting sabbath of heaven, when high and low, rich and poor, bond and free, are summoned to meet together to worship, with one heart and one voice, the common Maker, Redeemer, and Sanctifier of us all. It is consolatory to dwell on scenes such as these! Yet, let us not be forgetful of the past; let us not be ungrateful to the memories of those former benefactors, whose names, imprinted within these walls, live still more in the institutions to which their beneficence has given birth. To the bequest of a Bulkeley, the parish owes its girls' school: to that of a Butcher, the foundation of its boys'; to the contributions of other charitable individuals, these institutions have been from time to time indebted. Let not the good works of former benefactors fail for want of present support. Much has been done by them;

much has been already done by yourselves;—but there is much still to be effected. From the expense incurred in the erection and repair of the school-house, twelve boys only can at present be admitted on the establishment: there are even now applications for more than twenty, and of these many are above eleven years of age!

“Stay not, then, your hands, I beseech you, until you can lie down on your beds with the comfortable reflection, that not one child in the parish remains uneducated through inability of obtaining instruction. All have an equal claim—all have equal need: *their very salvation may depend on their admission into these schools!* How can you better employ a portion of the wealth with which it has pleased God to bless you, than in thus training up children devoted to his service—dutiful to their parents—obedient to their superiors—honest, sober, and industrious in their habits—holy in their lives—and full of hope through Christ in the hour of their deaths? Weigh all these consequences, under God, of a religious and suitable education—cast your eyes on these children who are enjoying it; think of the number of children who are still without it; and then say, shall *these* still suffer need?—need, not of the body only, but of every thing that can make them valuable in this life, and ensure their everlasting happiness, through Christ, in the next. Let the abundance of your alms give the answer; and may that God, whose kingdom and righteousness you are thus seeking for yourselves, and for the children of your poorer brethren, return your alms tenfold into your bosom: and so increase and multiply upon you his mercy, that HE being your Ruler and Guide, you may, with them, so pass through things temporal, that you finally lose not the things eternal, which God hath of his goodness promised to his faithful servants, for the sake of Jesus Christ our Lord!”

As an interesting accompaniment to these papers from the Bishop, we cannot refrain from gratifying our readers with the subjoined extract from a private letter, dated Barbados, April 3, 1828. •

“On Saturday, we had a very great treat at the Central School, it being the anniversary of that Institution. The numbers are increased, and our children improved in every respect. They had a very excellent dinner provided for them, and passed a good examination; and I hear there is an excellent Report about to be put forth. Several specimens of book-

binding done by the boys, and several articles of common useful cheap clothing made by the girls, were exhibited. Indeed, it was a most gratifying meeting, and we had many visitors; although, I regret to say, not one member of Council or Assembly, or other influential person, was present. However, the establishment goes on, and, thank God! prospers to our utmost wishes. Our schools for the coloured and slave population in Bridge Town are also thriving well. At Christmas we succeeded in getting a new school-mistress, a very nice white young woman, of a most respectable family. She has good sense and good principles; and, to the astonishment of many, has actually placed herself under the direction of a committee of coloured ladies, who superintend their own school, and they go on famously together. Mrs. Coleridge, Mrs. Eliot, and Mrs. Pinder, are constant visitors there, and every thing is precisely what any good member of our Church could wish. You who live in England can have little idea of the difficulties thus overcome in this arrangement, nor of the great merit which our new school-mistress has in thus submitting, with so much propriety, to those who, although many of them her superiors in acquirements (for some of them have been very well educated), are still considered in *this* country as decidedly her inferiors, and to whom common civility is not supposed to be due. Of other matters I will say nothing, having nothing very satisfactory to report, except that we cannot get books fast enough from England, from the Society for Promoting Christian Knowledge, to answer the quick demand for them here.”

We look upon these papers as extremely valuable and important; affording, as they do, the most convincing proof of the steadiness with which his Lordship proceeds in ameliorating the condition of the slaves, and doing in good earnest what sectarists and anti-slavery societies only talk about, for the purpose of producing a feverish, or rather factious, excitement. It is a curious fact that the Anti-slavery Society, who publish periodical details from the West Indies, have passed over in almost utter silence the case of Mr. Harte, the early circumstances of which we gave at full in a former Number—a case, which places the conduct of the Bishop and Mr. Harte in the highest point of view, and shows

the effectual measures which they have taken to prevent the confusion, which it is the palpable object of these pretended philanthropists to promote. We have the defence which Mr. Harte has

lately published in our hands, and we shall shame these worthies by its insertion next month. Our limits will not admit of so long a document in the present Number.

### NOVA SCOTIA.

We are sorry to observe that the spirit of mistaken liberality and false refinement, is abroad in our colonies, as well as at home. We print the following Act of the House of Assembly, in Nova Scotia, and leave it to speak for itself. Another Bill is also in progress, relative to the granting of marriage licences, which will pair well with the precious Unitarian Marriage Bill, which, we trust, will never be passed into a law. As a set off to these, however, we subjoin a document of a different character, which abundantly proves that attachment to the establishment Church is not only greatly predominant in the settlement, but considerably in the increase. This document is an extract from the late Census, showing the relative proportion of sects in Nova Scotia; and it will afford an unanswerable refutation of a late assertion of Mr. Hume from his seat in Parliament, relative to the waste of money in providing new Churches in our colonial establishments.

#### *An Act concerning Religious Congregations and Societies.*

Whereas, for the promotion of religion and piety in this province, and for remedying the inconveniences under which divers congregations and societies of Christians now labour, in regard to the tenure, management, and disposition of the lands, monies, and chattels, to them for religious purposes belonging; and in regard to the management of their affairs, respectively, it is expedient to confer upon them, the powers and privileges in this Act contained.

*Be it therefore enacted*, That when and so often, as any number of persons in this province, not less than twenty, who are capable of legally contracting, shall intend to form themselves under the authority of this Act, into a society or congregation of Christians for religious public worship, and the performance of their peculiar rites and ceremonies, and to avail themselves of the benefits of this Act, it shall and may be lawful for such persons, by deed or

writing, under their respective hands and seals, duly executed in the presence of two or more witnesses, and to be entered in a proper book, for this purpose to be provided, to declare and constitute themselves, and each and every of them, members of a congregation of Christians for public worship, and other religious purposes, and in such deed or writing, to adopt a suitable name or designation for such congregation, and to declare the place where the same is established, and the particular sect, denomination or persuasion, of Christians, with whose doctrines, rites, ceremonies, belief, and religious observances, such congregation is connected, or which the persons constituting the same principally observe or adopt—and further, to name and designate any two or more persons, being members of the said congregation, to be the trustees thereof, and to give to such trustees a name of office, and likewise, to describe and set forth in such deed or writing, by metes and bounds, the particular situation and description of all lands and tenements conveyed to the said congregation, or any person or persons in trust for the same, or there held and enjoyed by such congregation, either for the site of their church, chapel, or place of meeting for public worship, or for places of interment, or for the house, manse, or residence of the pastor, minister, or clergyman, of such congregation, or for and as a glebe, or for the support and maintenance of the said congregation and the ministers, officers, and members thereof, or in aid or support of other lawful objects connected with such religious establishments, and moreover to declare and set forth in such deed or writing so much and such parts of the constitution of the said congregation or society, as the parties to such deed or writing shall think proper; but particularly the mode by which future members can or may be admitted into such congregations, and by whom the right of voting at its meeting shall be enjoyed, and how the votes of the members shall be ascertained and given, and the manner in which all vacancies in the trust shall be from time to time supplied.

*II. And be it further enacted*, That the deed or writing so to be executed, shall be registered on the oath of the sub-

scribing witnesses, in the office of the Registrar of Deeds, of the county or district where the congregation is established, and in like manner as other deeds, and the registry thereof shall be certified by the registrar upon the said deed or writing.

III. *And be it further enacted*, That after the registry of such deed or writing, all the lands and tenements therein described, with their respective appurtenances, and all other lands and real estate granted or conveyed to the said congregation, or any persons in trust thereof, or for all or any of the aforesaid objects and purposes thereof, saving nevertheless, the estate, right, and interest, whatsoever, therein, of any person not claiming as or under any trustees of any such congregation, and also all monies, goods, chattels, and effects whatsoever, and all securities for money, or other obligatory instruments, evidences, muniments, and all other effects whatsoever, and all rights, or claims, belonging to, or had by, such congregation or its trustees, shall be and become absolutely the property of such congregation, and be and become vested in the trustees named in such deed or writing for the time being, for the use and benefit of such congregation; and, after the death or removal of any trustee or trustees, shall vest in the succeeding trustee or trustees, for the same estate and interest as the former trustee or trustees had therein, and subject to the same trust, without any assignment or conveyance whatsoever, except the transfer of stock or securities in the public funds.—And also shall, for all the purposes of action or suit, as well criminal as civil, at law or in equity, in anywise touching or concerning the same, be deemed and taken to be, and shall in every such proceeding, when necessary, be stated to be, the property of the persons appointed to the office of trustees of such congregation for the time being, by their name of office, designated in such deed or writing as aforesaid.

IV. *And be it further enacted*, That such trustees shall, and they are hereby respectively authorised in their name of office, to bring or defend, or cause to be brought or defended, any action, suit, or prosecution, criminal as well as civil, in law or equity, touching or concerning the lands, real or personal estate, debts, claims, rights and property of the said congregation; and such trustees, by their said name of office, shall and may, in all cases concerning the respective lands, real or personal estate, debts, claims, rights, and property of such congregation, sue and be sued, implead and be impleaded, as trustees under their designation of office, and no

such suit, action, or prosecution, shall be discontinued or abate, by the death of such trustees, or any of them, or by their respective removal from office; but the same shall and may be proceeded in by the succeeding trustees respectively, any law, usage, or custom, to the contrary notwithstanding; and the trustees for the time being shall pay or receive the like monies, costs, and expenses, as if the action or suit had been prosecuted in the names of those who shall be trustees at the time of the award thereof, and for the benefit of, or to be reimbursed from, the funds of such congregation.

V. *And be it further enacted*, That it shall and may be lawful for every congregation established under this Act, to have, hold, receive, take, and enjoy, in the names of the trustees thereof, lands, tenements, and real estate whatsoever, to any amount not exceeding the yearly value of two thousand pounds; and also, all monies, securities for monies, goods, chattels, and effects, legacies and bequests, to any amount, not exceeding in the whole, at any one time, ten thousand pounds, and such real and personal estate to use, apply, sell, lease, or dispose of, as to the said congregation shall appear expedient.

VI. *And be it further enacted*, That it shall and may be lawful for the members of every such congregation to meet together at any time or times when they shall think proper, and at such meetings, by the votes of the majority of members present, to make, establish, and put in execution, all such rules and regulations as to the majority of the members shall appear necessary for declaring and establishing the constitution and government of the congregation, and such rules and regulations to change, alter, and amend, as they shall think proper; and also to choose trustees to supply any vacancy in the trust, and to remove from office any of their trustees for the time being; and generally to conduct, manage, and superintend, the affairs and business of the congregation. *Provided always*, That the time and place of meeting shall be duly notified as shall be prescribed by their rules in that behalf, and that some fit person shall be chosen moderator or chairman at every meeting; and that all the proceedings thereat shall be duly entered in the books of the congregation for that purpose to be provided; and the entries respectively shall be signed by the person presiding and by the clerk of the meeting, and proof of such entry so signed shall be deemed sufficient evidence of such proceedings, and of the regularity of the meetings respectively.

VII. *And be it further enacted*, That every person admitted a member of the

congregation after the registry of the deed or writing aforesaid, shall execute the same in the presence of two witnesses, before he shall be deemed a member thereof.

VII. *And be it further enacted*, That all lands, tenements, and real estate, which, at the formation of any congregation under this Act, shall be held in trust for the same society, church, or congregation, by any persons whomsoever, shall and may, by such trustees, or by the survivors of them, or by such trustees as then remain in this province, be for the like estate and interest, whereof such trustees are seized, granted, conveyed, and transferred unto, and to the use of, the trustees named in such deed or writing, by their names of office, or to their successors; and upon such conveyance being made and registered, all the estate, right, title, and interest, of the original trustees, or the survivors of them and their heirs, shall absolutely vest in and become the estate and property of the said congregation, and as fully and effectually as if all the original trustees had joined in the said conveyance.

IX. *And be it further enacted*, That by the vote and direction of the majority of the subscribing members of any congregation present at any lawful meeting, the trustees for the time being shall, and they are hereby required and empowered to, grant, sell, mortgage, lease, or convey, to such purchaser or purchasers, or other persons, and for such price, sums, rents, or terms, as by the meeting shall be agreed on, any lands or real estate of the congregation which its members shall think proper to sell, mortgage, lease, or dispose of; and every such deed, mortgage, lease, or conveyance thereof, executed by the trustees for the time being in their names of office, and signed by the chairman or moderator of the meeting which shall order the sale, mortgage, or other disposition, shall be sufficient and valid in law, to convey to the grantee, mortgagee, lessee, or purchasers respectively, either in perpetuity or by way of mortgage or of lease for years, or otherwise, as the case may be, all such estate, title, and interest therein, as the said congregation or the trustees thereof had, held, or was entitled to, in, to, or out of such real estate, with the appurtenances so granted, mortgaged, demised, or disposed of, or as the said congregation designed by such deed, mortgage, lease, or conveyance, to vest in the grantee, mortgagee, or lessee named therein.

X. *And be it further enacted*, That under the order and direction of any meeting of the congregation, the trustees

shall, and they are hereby empowered to, enter into contracts and agreements in writing, with any clergyman, minister, or pastor, whom the congregation shall think proper to select for, and appoint to, the spiritual charge of the said congregation, and for such periods and times, and at such salary and stipend, as shall be agreed on in these particulars.

XI. *And be it further enacted*, That the moderator and trustees of any such congregation, who shall have agreed with and settled any minister, pastor, or clergyman, shall, without delay, cause the execution of every such contract or agreement to be duly proved, by the oath of one of the subscribing witnesses, and to be registered in the registry of deeds for the county or district where such congregation is established, and thereupon such person shall be deemed the settled minister of such congregation for the time being.

XII. *And be it further enacted*, That the trustees for the time being, by the vote and direction of the majority of the subscribing members of any congregation, and not otherwise, shall, and they are hereby authorised, in all cases where the funds of the congregation in their hands, or at their disposal, shall be inadequate to the discharge of the claims paid or payable by the said trustees, to sue for and recover a rateable share and proportion from such subscribing members, to be fixed according to the rules of the congregation in this behalf established of such amount or deficiency; and also of all or any other the legal claims of the trustees against the congregation, by the distinct and separate suit for their respectable rateable proportion or contribution of the whole amount claimed, to be prosecuted against the several and respective surviving and solvent subscribing members of the said congregation, or the representatives of deceased members, competent and liable to such payment; and every such suit, against such individual member, or representatives of a member, shall and may be prosecuted before such justice of the peace or court, as, under the laws from time to time in force, shall have jurisdiction over suits for the recovery of simple contract debts of the like sum and amount as the defendant shall be liable to pay and contribute to such trustees.

XIII. *And be it further enacted*, That nothing in this Act contained, shall extend, or be construed to extend, to change, diminish, impair, or affect the parishes, rights, privileges, and immunities of the clergymen, ministers, officers, and parishioners, of the Church of England, as by law established, in this province.

*Abstract of the Census Roll lately issued in Nova Scotia.*

| COUNTY.                  | POPULATION.*                                                   |                                                                  |                                    |                                  |                                   | RELIGION.          |        |        |           |            |                 |                   |                |             |          |                 |       |              |             |                           |
|--------------------------|----------------------------------------------------------------|------------------------------------------------------------------|------------------------------------|----------------------------------|-----------------------------------|--------------------|--------|--------|-----------|------------|-----------------|-------------------|----------------|-------------|----------|-----------------|-------|--------------|-------------|---------------------------|
|                          | No. of Males in the County exclusive of labourers or servants. | No. of Females in the County exclusive of labourers or servants. | No. of Labourers or Male servants. | No. of Female Servants in ditto. | Total No. of Souls in the County. | OF THE CHURCHES OF |        |        | Baptists. | Lutherans. | Ch. of England. | Do. do. Scotland. | Universalists. | Sandinians. | Quakers. | Swedenborgians. | Jews. | Africanists. | Unitarians. | Doubtful, or no religion. |
| England.                 | Scotland.                                                      | Rome.                                                            | Methodists.                        | England.                         | Scotland.                         | Rome.              |        |        |           |            |                 |                   |                |             |          |                 |       |              |             |                           |
| Peninsula of Halifax . . | 5546                                                           | 6466                                                             | 1321                               | 1106                             | 14,439                            | 6021               | 2900   | 3627   | 1164      | 680        |                 |                   |                | 23          |          |                 | 3     |              |             | 21                        |
| District of Ditto . . .  | 4898                                                           | 4614                                                             | 689                                | 345                              | 10,437                            | 3709               | 3732   | 2158   | 150       | 668        |                 |                   |                |             |          |                 |       |              |             |                           |
| Ditto of Colchester      | 3601                                                           | 3597                                                             | 315                                | 185                              | 7,703                             | 334                | 6283   | 136    | 50        | 868        |                 |                   |                |             |          |                 |       |              | D           | 32                        |
| Ditto of Pictou . .      | 6704                                                           | 6291                                                             | 408                                | 296                              | 13,949                            | 257                | 12,429 | 1013   |           |            |                 |                   |                |             |          |                 |       |              |             | 250                       |
| County of Hants . . .    | 3901                                                           | 5692                                                             | 619                                | 415                              | 8,627                             | 1956               | 2722   | 509    | 1590      | 1753       |                 |                   |                |             |          |                 |       |              |             | 7                         |
| Ditto Kings . . .        | 4756                                                           | 4654                                                             | 537                                | 261                              | 10,208                            | 1507               | 2432   | 721    | 1080      | 4454       |                 |                   |                |             | 14       |                 |       |              |             |                           |
| Ditto Annapolis .        | 7152                                                           | 6917                                                             | 339                                | 253                              | 14,661                            | 4900               | 400    | 2604   | 1776      | 4872       |                 |                   | 21             |             | 75       | 3               |       |              |             | 10                        |
| Ditto Shelburne .        | 6133                                                           | 5885                                                             | 273                                | 288                              | 12,018                            | 2116               | 2075   | 1326   | 1501      | 4872       | 26              | 13                | 95             |             | 60       |                 |       |              | 4           |                           |
| Ditto Queen's . .        | 1936                                                           | 1915                                                             | 251                                | 123                              | 4,225                             | 865                | 217    | 183    | 1253      | 411        | 45              | 1231              | 9              |             | 2        |                 |       | 9            |             |                           |
| Ditto Lunenburg .        | 4531                                                           | 4288                                                             | 315                                | 271                              | 9,405                             | 2119               | 1916   | 437    | 844       | 1192       | 2897            |                   |                |             |          |                 |       |              |             |                           |
| Ditto Cumberland         | 2538                                                           | 2415                                                             | 285                                | 148                              | 5,416                             | 768                | 646    | 417    |           |            |                 |                   | 3173           | 405         | 7        |                 |       |              |             |                           |
| Ditto Sydney F . .       | 6255                                                           | 5775                                                             | 431                                | 222                              | 12,760                            | 4107               | 1473   | 7180   |           |            |                 |                   |                |             |          |                 |       |              |             | 320                       |
| CAPE BRETON              | 57,986                                                         | 56,509                                                           | 5,783                              | 3,913                            | 123,848                           | 28,659             | 37,225 | 20,401 | 9408      | 19,790     | 2968            | 4417              | 405,552        | 23,158      |          | 3               | 3     | 9            | 4           |                           |
|                          |                                                                |                                                                  |                                    |                                  | 20,000                            |                    |        |        |           |            |                 |                   |                |             |          |                 |       |              |             |                           |
| Total.....               |                                                                |                                                                  |                                    |                                  | 143,848                           |                    |        |        |           |            |                 |                   |                |             |          |                 |       |              |             |                           |

## POLITICAL RETROSPECT.

**PARLIAMENT.**—The Chancellor of the Exchequer, in his speech on opening the Budget, states an expected increase of income on the present year of 800,000*l.* over the past, arising principally from the custom-house and excise duties, in the latter of which there was a considerable defalcation last year; whilst he calculates also on a diminished expenditure of three millions. This sum he purposes devoting to the Sinking Fund of the present year, instead of issuing Exchequer Bills for that purpose; a plan he deems it advisable to discontinue, as productive of more injury than benefit to the real interests of the nation. The Sinking Fund will therefore in future be confined to the surplus revenue; a change in our financial measures, which is certainly dictated by the soundest policy.

The election for the county of Clare has concluded in the return of Mr. O'Connell, and it only remains for him to take the prescribed oaths; without doing which he cannot exercise any of the functions of a member within the House; he himself has declared publicly, that he considers himself entitled to sit, speak, and vote, without incurring any penalty whatever, inasmuch as the Act excluding Catholics was passed before the Union, and cannot, therefore, operate on a united Parliament. Whether this argument will be received as a good one, when the subject is brought before the House, we cannot now venture to determine; if it is, the question of Catholic emancipation has been so long agitated to no purpose, since all disabilities must have been equally removed at the union of the two kingdoms.

**AGRICULTURE.**—We regret to state, that in consequence of the heavy and repeated rains which have fallen throughout the country during the past month, the hay harvest has suffered very severely, especially in the northern counties, where the grass is necessarily cut much later than in the neighbourhood of the metropolis. The different species of corn are at present at a very critical period of their growth, and cannot fail to be much affected by

the continued heavy rains, which, accompanied as they were by boisterous winds, have beaten perfectly flat almost every field of wheat that was thickly planted, and renders it but too probable that they must suffer very extensive injury; whilst in many parts of Lancashire the crops of potatoes have sustained considerable damage.

**THE PENINSULA.**—The King and Queen of Spain are still in the northern provinces. They are expected to return to Madrid about the middle of August.

In Portugal, we have to announce the termination of that movement which we reported in our last, from which we had anticipated very beneficial results. The body of Constitutionalists which had advanced from Oporto, for the purpose of restoring the authority of Don Pedro in Lisbon, had reached Coimbra, where, for some reasons which have not been satisfactorily explained, they halted; the delay that followed gave Don Miguel time to employ his agents (and almost every priest in Portugal was of that description) to excite a contrary spirit among the people in their rear, and by creating opposition to surround them with difficulties. Whilst he was thus proceeding with the army by land, he blockaded the harbour of Oporto with some ships of war; a circumstance which was sure to create divisions among the inhabitants. His troops in the mean time pressed hard upon those of Don Pedro, who, finding their strength daily diminishing, their retreat northward intercepted, and the force opposed to them in every direction, too powerful to encounter, retired towards Spain, which they were permitted to enter to the number of nearly five thousand men, having previously laid down their arms. Don Miguel's troops thus released from the presence of the Constitutionalists, moved upon Oporto, which they entered on the 3d of July, and were received by the inhabitants with great apparent rejoicings.

During these transactions in the provinces, a number of Don Miguel's creatures have been assembled in Lisbon, as the three estates of the realm of Portugal, and to them have been

submitted resolutions, the general tenor of which was, that Don Pedro had forfeited the throne of Portugal by becoming Emperor of the Brazils, and that Don Miguel was, by hereditary right, King of Portugal. These measures were passed by acclamation, agreed to by the usurper, and his acceptance notified to the mock estates, who then addressed him, supplicating this unworthy scion of royalty to take steps for an early marriage, that his loyal people may not suffer from the want of heirs to succeed him on the throne. At the termination of this farce, all the foreign ministers withdrew from Lisbon.

**RUSSIA AND TURKEY.**—The Russian army has crossed the Danube on three points. Brailow has capitulated after a very sanguinary assault, in which the Turks defended themselves with great bravery, and repulsed their assailants with considerable loss. They were, however, compelled to send envoys to ask an armistice of ten days; promising, that the place should be surren-

dered, if not relieved by the expiration of that time. The Grand Duke refused to allow them a longer truce than twenty-four hours, which they accepted; and, at the close of which period, the fortress was delivered up. The fortress of Malchin has also been taken by the Russians.

Meantime the Sultan continues busily engaged in organizing his troops and making every preparation for war; he has not yet left Constantinople, which city remains perfectly tranquil. It is calculated that he can lead an army of between 70 and 80,000 men to the banks of the Danube, after leaving efficient garrisons in his capital and the frontier fortresses, and keeping the Greeks in check. The Reis Effendi has delivered to the Minister for the Netherlands letters inviting the return of the French and English Ambassadors to the Porte. What motive can have prompted this request it appears difficult to determine, unless it is to pave the way for negotiations on the Greek question.

## ECCLESIASTICAL INTELLIGENCE.

### NEW CHURCH.

**HOLLOWAY.**—The new Church of St. John, Holloway, in the Parish of Islington, has been consecrated by the Lord Bishop of London, and opened for Divine Service.

### WEST INDIES.

Abstract of a Report of the state of the Parishes and Churches in the West India Islands, with the number of Schools, and the Scholars who receive religious instruction in each:—

#### DIocese of JAMAICA.

| County.          | Parishes. | Clergy-<br>men. | Churches &<br>Chapels. | Containing. | Schools. | Scholars. |
|------------------|-----------|-----------------|------------------------|-------------|----------|-----------|
| Middlesex . . .  | 9         | — 16            | — 15                   | — 6,000     | — 35     | — 2,500   |
| Surrey . . . . . | 7         | — 17            | — 13                   | — 6,000     | — 18     | — 4,000   |
| Cornwall . . . . | 5         | — 12            | — 17                   | — 6,000     | — 30     | — 2,500   |

#### DIocese of BARBADOS.

| Island.                          | Parishes. | Clergy-<br>men. | Churches &<br>Chapels. | Containing. | Schools. | Scholars. |
|----------------------------------|-----------|-----------------|------------------------|-------------|----------|-----------|
| Barbados . . . .                 | 11        | — 17            | — 14                   | — 5,500     | — 108    | — 3,000   |
| Antigua . . . . .                | 6         | — 9             | — 11                   | — 4,000     | — 16     | — 1,000   |
| Montserrat . . .                 | 2         | — 2             | — 2                    | — 1,500     | — 3      | — 300     |
| St. Christopher .                | 7         | — 8             | — 5                    | — 2,000     | — 9      | — 1,000   |
| Nevis . . . . .                  | 5         | — 3             | — 5                    | — 1,000     | — 8      | — 300     |
| Dominica . . . .                 | 1         | — 1             | — 1                    | — 300       | —        | —         |
| St. Vincent . . .                | 3         | — 2             | — 6                    | — 2,000     | — 8      | — 1,500   |
| Grenada . . . . .                | 4*        | — 3             | — 5                    | — 800       | — 15     | — 1,500   |
| Tobago . . . . .                 | 1         | — 1             | — 2                    | — 500       | —        | —         |
| Trinidad . . . .                 | 2         | — 2             | — 2                    | — 1,000     | — 4      | — 300     |
| Demerara and<br>Essequibo (Col.) | 8†        | — 6             | — 11                   | — 5,000     | — 8      | — 450     |

\* One parish vacant.

† Two parishes vacant.



## CLERICAL APPOINTMENTS.

| <i>Name.</i>           | <i>Appointment.</i>                             | <i>Patron.</i>               |
|------------------------|-------------------------------------------------|------------------------------|
| Adcock, James.....     | Mast. of Lincoln Gram. School ..                | Dean and Chapter of Lincoln. |
| Carter, Joseph .....   | St. Giles, Oxford, <i>Lect.</i> .....           | University of Oxford.        |
| Crosby, J. Litton .... | Dom. Chap. to H. R. II. the Duke of Cumberland. |                              |
| Cutbush, C. ....       | Mast. of Northampton Giam. Sch.                 | Corporation of Northampton.  |
| Glynn, John Carr ..    | Chap. to H. R. H. ....                          | The Duke of Clarence.        |
| Gordon, James C. ..    | Præcentorship of Down Cathedral,                | Bishop of Down and Connor.   |
| Hodgson, C. H. ....    | Chap. of Wilts County Gaol.                     |                              |
| Sheepshanks, Thomas    | Rectorship of Edinburgh Schol.                  |                              |
| Webber, G. H. ....     | Dom. Chap. to Lord Braybrooke.                  |                              |

## PREFERMENTS.

| <i>Name.</i>                       | <i>Preferment.</i>                                                                     | <i>County.</i>       | <i>Diocese.</i>   | <i>Patron.</i>                          |
|------------------------------------|----------------------------------------------------------------------------------------|----------------------|-------------------|-----------------------------------------|
| Bailey, H. Vincent, }<br>D.D. .... | Preb. in Coll. Ch. of Westm.                                                           | Middlesex            | London            | The King.                               |
| Bathurst, Robert {                 | V. of Docking,<br>and R. of Topcroft,<br>to Heigham, R.                                | Norfolk              | Norwich           | Bishop of Norwich.                      |
| Bower, E. ....                     | Closworth, R.                                                                          | Somerset             | Bath&W.           | E. B. Portman, Esq.                     |
| Bowles, W. Lisle {                 | V. of Bremhill,<br>and C. of Highway,<br>and Preb. of Maj. Pars Alt.<br>to Can. Resid. | Wilts                | Salisb.           | Bishop of Salisbury.                    |
| Bush, James.....                   | South Luffenham, R.                                                                    | Rutland              | Peterboro'        | J. Bush, Esq.                           |
| Clayton, Aug. Philip               | Garvestone, R.                                                                         | Norfolk              | Norwich           | Sir W. Clayton, Bt.                     |
| Corser, Thomas ..                  | Norton, V.                                                                             | Northam.             | Peterboro'        | B. Botfield, Esq.                       |
| Davies, Edward I.                  | Kenderchurch, P. C.                                                                    | Hereford             | Hereford          | Earl of Oxford.                         |
| East, John .....                   | Crocombe, R.                                                                           | Somerset             | Bath&W.           | Elizabeth Wylie.                        |
| Egremont, E. ....                  | Wroxeter, V.                                                                           | Salop                | Lichfield         | Marq. of Cleveland.                     |
| Fancourt, W. L. ..                 | St. Mary, Leicester, V.                                                                | Leicester            | Lincoln           | The King.                               |
| Foster, Aaron .. {                 | V. of Lyng,<br>to Mudford, V.                                                          | Somers.              | Bath &<br>Wells   | H. Dawes, Esq.<br>Dn. & Ch. of Wells.   |
| Gottwaltz, Francis .               | Coughton, V.                                                                           | Warwick              | Worcest.          | Sir C. Throckmorton,<br>Bart.           |
| Greenwood, William                 | Thrapston, R.                                                                          | Northam.             | Peterboro'        | Lord Chancellor.                        |
| Grove, Charles .. {                | R. of Odstock,<br>to Preb. of Min. Pars Alt. in                                        | Wilts                | Salisb.           | Earl of Radnor,<br>Bishop of Salisbury. |
| Haughton, John ..                  | Cockey, Par. Ch.                                                                       | Lancaster            | Chester           | R. of Middleton.                        |
| Head, H. E. ....                   | Feniton, R.                                                                            | Devon                | Exeter            | J. Haverfield, Esq.                     |
| Heath, Charles .. {                | Suffield, R.<br>with Gunton, R.<br>and Hanworth, V.                                    | Norfolk              | Norwich           | Lord Suffield.                          |
| Hoskins, Henry ..                  | Preb. of Shalford                                                                      |                      | in C. C. of Wells | Bp. of Bath & Wells                     |
| Hubbard, Thos. . {                 | West Stow, R.<br>and Wordwell, R.                                                      | Suffolk              | Norw.             | R. B. de Beauvoir,<br>Esq.              |
| Huddleston, And. {                 | R. of Moresby, and<br>C. of St. Nich. Whitehaven                                       | Cumb.                | Chester           | Earl of Lonsdale.                       |
| Jowett, J. Forbes..                | to Bowness, R.                                                                         | Cumb.                | Carlisle          |                                         |
| Legge, Henry ....                  | Kingston, R.                                                                           | Berks                | Salisbury         | St. John's Coll. Oxf.                   |
| Lockhart, S. J. I. {               | East Lavant, V.<br>Binsted, Ch.<br>and Kingsley, Ch.                                   | Sussex               | Canterb.          | Lord W. de Broke.                       |
| Maul, John, .....                  | Preb. in Cath. Ch. of                                                                  |                      | Winch.            | Rev. E. Poulter<br>as V. of Alton.      |
| Monk, Ed. Gould                    | Newport, V.                                                                            |                      | Lincoln           | Bishop of Lincoln.                      |
| Morley, T. W. ....                 | Birkby, R.                                                                             | Essex                | London            | Lord Chancellor.                        |
| Munden, J. M. ....                 | Northover, V.                                                                          | York, Pec. & Exempt. | Bp. of Durham.    |                                         |
| Richards, Henry, ..                | Horfield, P. C.                                                                        | Somerset             | Bath&W.           | J. H. Chichester, Esq.                  |
| Scott, Benjamin {                  | Bidford, V.<br>and Salford Priors, V.                                                  | Dorset               | Bristol           | Bishop of Bristol.                      |
| Silver, T. D. C. L. .              | Charlbury, V.                                                                          | Warwick              | Worcester         | Dame S. Skipwith.                       |
| St. John, M. ....                  | All Saints', Leicester, V.                                                             | Oxford               | Oxford            | St. John's Coll. Oxf.                   |
| Thynne, Lord J. ...                | Subcanery in Cath. Ch. of                                                              | Leicester            | Lincoln           | Lord Chancellor.                        |
|                                    |                                                                                        |                      | Lincoln           | Bp. of Lincoln.                         |

| <i>Name.</i>         | <i>Preferment.</i>                        | <i>County.</i> | <i>Diocese.</i> | <i>Patron.</i>        |
|----------------------|-------------------------------------------|----------------|-----------------|-----------------------|
| Turner, Hamilton     | { Dilham, V.<br>with Honing, R.           | { Norfolk      | Norwich         | Bp. of Ely            |
| Vane, John           | { Wrington, R.<br>and Berrington Ch.      | { Somerset     | Bath & Wells    | Marq. of Cleveland    |
| Watts, John          | { Tarrant Gunville, R.                    | Dorset         | Bristol         | Univ. Coll. Oxf.      |
| White, John Neville, | Rushali, V.                               | Norfolk        | Norwich         | Joseph Sewell, Esq.   |
| Wilson, H. Currier,  | Tunstall, V.                              | Lancaster      | Chester         | Matthew Wilson, Esq.  |
| Wyldc, Robert        | { Claverdon, V.<br>and Norton Linsey, Ch. | { Warwick      | Worcester       | Archd. of Worcester   |
| Wynter, Philip, D.D. | Handborough, R.                           | Oxford         | Oxford          | St. John's Coll. Oxf. |

# CLERGYMEN DECEASED.

At Lambeth Palace, on the 21st of July, in the seventy-fourth year of his age, the Right Honourable and Most Reverend CHARLES MANNERS SUTTON, D.D. Lord ARCHBISHOP OF CANTERBURY, Primate of all England, and Metropolitan. His Grace was educated at Emmanuel College, Cambridge. He took the Degree of Bachelor of Arts in the year 1777; and in 1791 he was appointed to the Deanery of Peterborough. In the following year he was consecrated to the See of Norwich, with which he held the Deanery of Windsor; and on the death of Dr. Moore, in 1805, he was placed over the Province of Canterbury.

| <i>Name.</i>       | <i>Preferment.</i>                                           | <i>County.</i>   | <i>Diocese.</i>             | <i>Patron.</i>                               |
|--------------------|--------------------------------------------------------------|------------------|-----------------------------|----------------------------------------------|
| Brodie, Alexander  | East Bourne, V.                                              | Sussex           | Chichester                  | Treas. of Chichester                         |
| Dixon, J.          | { Preston, V.<br>and Hedon, P. C.                            | York             | { Pec. of D.<br>& C. of Yk. | Archbp. of York                              |
| Francis, John      | { All Saints, R.<br>with St. Mary, R.<br>and St. Mildred, R. | Canterb. Kent    | Canterb.                    | Lord Chancellor                              |
| Hall, Joseph       | Bartlow, R.                                                  | Camb.            | Ely                         | W. Hall, Esq.                                |
| Hemming, Samuel    | East Lavant, R.                                              | Sussex           | Canterb.                    | Lord W. de Broke                             |
| Lloyd, Thomas      | Weedon Lois, V.                                              | Northam.         | Peterboro'                  | King's Coll. Camb.                           |
| Partridge, William | { Stourton, R.<br>and Caundle Marsh, R.                      | Wilts.<br>Dorset | Salisbury                   | Sir R. C. Hoare, Bart.                       |
| Pembroke, Charles  | Weybridge, R.                                                | Surrey           | Winches.                    | Lord Chancellor                              |
| Shinglar, John     | { Swayton, V.<br>with Spanby, Ch.<br>and Walcot, V.          | { Lincoln        | Lincoln                     | { J. W. Knapp, Esq.<br>Sir G. Heathcote, Bt. |
| Tyrrell, James     | Beedon, V.                                                   | Berks.           | Salisbury                   | Sir J. Read                                  |

| <i>Name.</i>   | <i>Residence.</i> | <i>County.</i> |
|----------------|-------------------|----------------|
| Fleury, J.     | Walton Hall       | Surrey         |
| Lloyd, William | Margate           | Kent           |
| Loxham, Robert | Stickford         | Lincoln        |
| Martin, Joseph | Ham Court         | Worcester      |
| Norris, John   | Martin Rainham    | Essex          |
| Ogle, George   | Purley Park       | Berks.         |
| Williams, W.   | Pantycollyn       | Carmarthen.    |

## UNIVERSITY INTELLIGENCE.

### OXFORD.

The nomination of the Rev. Stephen Ross, M.A. of St. Alban Hall, to be one of the Sub-Librarians of the Bodleian, in

the room of the Rev. C. H. Cox, M.A. Student of Christ Church, resigned, has been unanimously agreed to in Convocation.

On the last day of Act Term, the nomination of the Rev. J. L. Richards, Fellow of Exeter College, to be a Public Examiner in *Literis Humanioribus*, was unanimously agreed to.

Mr. Edward Arthur Dayman, 'Commoner of Exeter College, has been elected Fellow of that Society.

Mr. Francis Forster, B. A. (Founder's kin) and the Rev. William Harding, M. A. have been admitted Actual Fellows, and Mr. Thomas William Allies, (of the county of Somerset,) Scholar, of Wadham College.

Mr. Francis Povah and Mr. Charles Edward Birch have been admitted Actual Fellows and Mr. William Wellwood Stoddart, Mr. Richard Wood, and Mr. Edward Alston, of Merchant Tailors' School, Scholars, of St. John's College.

Mr. John Estridge, Post-Master of Merton College, and Mr. Borrett, have been elected Demies of Magdalen College; the Rev. H. Jenkins, B. D. Richard Dunford, M. A. and R. Price Morrell, B. A. Actual Fellows; and the Rev. Roger Bird, M. A. a Probationary Fellow, of the same Society.

### Degrees conferred.

#### DOCTOR IN DIVINITY.

Rev. William Fawcett, Magdalen Hall, grand compounder.

#### BACHELOR IN DIVINITY.

Rev. George Proctor, Worcester College.

#### MASTERS OF ARTS.

James Edward Winterbottom, St. John's, grand compounder.

John Snfalcon Masters, Jesus Coll.

Rev. Robert Sherson, St. Mary Hall.

Rev. Charles John Gooch, Christ Church.

Rev. James W. Birch, Magdalen Hall.

#### MARRIED.

At St. Pancras Church, the Rev. John Watts, Fellow and Tutor of University College, and Rector of Tarrant Gunville, Dorsetshire, to Anne, eldest daughter of the late Germain Lavie, Esq. of Hampstead.

At Northaw, Herts, the Rev. John Egerton, M. A. Fellow of New College, to Ellen, daughter of Thomas Gould, Esq. of Northaw Place, Herts.

## CAMBRIDGE.

Philip Bocket Barlow, Esq. B. A. of St. Peter's College, has been elected a Foundation Fellow, and the Rev. Frederick Smith, B. A. a Bye Fellow of that Society.

The Vice-Chancellor and other trustees under the will of the late Mr. Hulse, have given notice, that they shall proceed to the election of Christian Advocate and Hulsean Lecturer at Christmas next.

### Prizes.

The Members' Prizes of fifteen guineas each, to two Bachelors of Arts, for the encouragement of Latin prose composition, have been adjudged to B. H. Kennedy, of St. John's College, and V. F. Hovenden, of Trinity College.—Subject, *De Origine Scripturæ Alphabeticæ*.—Undergraduates, no prize adjudged.

### Degrees conferred

At the Commencement, July 1, 1828.

#### DOCTORS IN DIVINITY.

The Rev. John Bird Sumner, of King's Coll. Prebendary of Durham.

The Rev. S. Birch, St. John's Coll.

The Rev. J. Castleton Miller, Queen's Coll.

#### DOCTOR IN PHYSIC.

Stephen Luke, Jesus Coll.

#### BACHELOR IN DIVINITY.

Rev. Henry Bausfather, Jesus Coll.

#### LICENTIATE IN PHYSIC.

John Barthrop Roberts, Corp. Chr. Coll.

#### BACHELOR IN CIVIL LAW.

Edward Romilly, Trinity Hall.

#### BACHELOR IN MUSIC.

Samuel Matthews, Trinity Coll.

## MASTERS OF ARTS.

KING'S COLL.  
G. J. Pennington  
John Wilder  
Henry Battiscombe  
James Pack  
Peter Still  
George Hume

ST. PETER'S COLL.  
Edward Ventris  
William H. Wayne  
John Dunningham

James Lee  
Edw. Wm. Peshall  
John Moiley  
W. Fred. Hamilton  
Henry Edw. Beville  
P. Bockett Barlow  
Henry T. Wilkinson  
Frederick Smith

CLARE HALL.  
Samuel Crowther  
Charles Randolph

Wm. Ord Ruspini  
G. Alexander Paske  
John Neville Calcraft  
Denny Ashburnham  
Robert Davies  
William Williamson  
R. Clerke Burton

PEMBROKE HALL.  
Christ. Jeffresson  
B. W. Beatson  
Charles Perring

Charles Mathews  
Henry Hargreaves  
John Evans  
John Peacock Byde

#### \* CAIUS COLL.

Charles Borton  
Wm. C. Twiss  
Henry Cape  
Henry Richardson  
C. Abraham Brook

George Coldham  
J. Bancroft Reade  
Daniel Maude

CORP. CHR. COLL.  
Arthur Hussey  
Joshua Scholefield  
T. James Dallin  
Allen Fielding  
Philip Alpe  
Robert Cock  
Henry Calthrop  
John Everitt Everitt  
J. Houghton Ward

TRINITY COLL.  
Joseph Sturges  
R. Pioleau Roupell  
Robert Thompson  
James Challis  
Thomas Riddell  
Edward Johnstone  
William Goode

Chas. Wm. Bollaerts  
John Bishton  
Fied. Solly Flood  
Henry Davis Ward  
Winthrop M. Praed  
J. H. Hawkins  
H. Walpole Bucke  
John Yong  
Henry Bateman  
Edward Davies  
Wm. James Pinwell  
William Barry  
Josiah Pratt  
Charles M. Macleod  
Edw. Hatch Cropley  
Francis C. Knowles  
John Hey Puget  
W. Henry Marriott  
Richard Andrews  
Edmund St. Aubyn  
Loftus H. Bland  
T. Williams Helps  
W. H. Colquhoun  
W. H. Torriano  
Frederick Hildyard  
Arthur Hanbury  
Arthur T. Malkin  
Richard Williamson  
G. Wilson Sicklemore  
John Hepworth Hill  
Edward Cookson  
Thomas Francis Hall

Wm. Henry Ord  
James Parker  
Edwin Pearson  
Henry Grant Trail  
Henry Lewin  
Graham Willmore  
John Warne  
C. Bridges Knight  
Loftus T. Wigram  
Henry Claridge  
Lucius O'Brien  
Thomas S. Godfrey  
Edmund Beales  
James Calshan Parr  
W. Charles Lambert  
Edward Ombler  
Edward Pearce  
Laurence Gwynne  
R. Kerrison Harvey  
James Crocker  
Adam Lodge

ST. JOHN'S COLL.  
Thomas Ferris  
Wm. Henry Greene  
John Henry Bright  
George Hepper  
Thomas Nayler  
Francis John Spitta  
John Henry Pooley  
F. Cuthbert B. Eaile  
Henry Cleveland  
Charles Cutbush  
C. Hen. Hartshorne  
John F. Isaacson  
T. C. S. Kynnersley  
Richard Procter  
T. Taylor Lewis  
Thomas Newton  
Edward Wilson  
Robert Ousby  
William Lonsdale  
Thomas Harrison  
James Metcalfe  
Stephen Donne  
Thomas Coates Cane  
Christopher Neville  
Robert Turner  
H. J. Lee Warner  
J. Mort Wakefield  
William Falcon  
Philip James Chabot  
W. Lloyd Gibbon  
Ferdinando Casson

Salisbury Dunn  
Abraham Youlden  
Henry Moule  
G. Rochfort Clarke  
Martin Baylie Darby  
Leonard Pickering  
R. Lambton Hopper  
William Wilson  
Richard Willan  
W. Robert Skilton  
Randel H. Fielden  
C. Orchard Dayman  
William Shaw Bond  
C. Theophilus Clarke  
T. Leveson Lane  
Edward Dix Pitman  
George Lister  
W. H. Wilkinson  
Herbert Langham  
Thomas Marshall  
John Hooper  
George Osborne

EMMANUEL COLL.  
John Penny  
Rob. Thom. Adnutt  
Gustavus A. Barnaby  
Hugh Speke  
Charles Tomblin

QUEEN'S COLL.  
John Graham  
Thomas Ramshay  
Robert Barrick  
Robert Hustwick  
Thomas Griffith  
Edw. Carus Wilson  
G. Horatio Webster  
John Longhurst  
Benjamin Donne  
Matthew H. Jones  
Nicholas Padwick  
Charles Blathwayt  
William Hammond  
Bernard Gilpin  
William Godfrey

CHRIST COLL.  
H. Wedgwood  
Martin Mayson  
Peter Veel  
Richard Johnson  
John Ward  
James T. Dorington  
Henry Stuart

James Forbes  
Hugh Williams  
John Phillips  
Miles J. Berkeley  
Edward John Edison  
Woolley Spencer  
John Henry Arthy

JESUS COLL.  
Richard Heathfield  
Archibald Campbell  
W. Brown James  
Edward Bower  
Walter Chenery  
C. C. Bartholomew  
John Holdship  
Hervey A. A. Oakes  
Philip Hall Palmer

TRINITY HALL.  
F. Luard Wollaston  
Gilbert Elliott  
Thomas White

SIDNEY COLL.  
George Henry Hine  
Russell Skinner  
Benjamin Weaver  
Charles Mark Barne  
Thomas Nunn  
James Saunders

CATHARINE HALL.  
Edw. Hyde Cosens  
Humphry T. Walford  
Horatio Montagu  
J. N. O'Brien Hall  
Ralph Blakelock  
Charles Luck  
John Croft Brooke  
Edward Serjeantson  
James King

MAGDALENE COLL.  
John Hardy Raven  
S. Wilkes Waud  
John P. Simpson  
W. Kew Fletcher  
John Evans  
Gilbert Blackburne

DOWNING COLL.  
James Grundy Cross  
H. Browne Longe  
G. A. F. Chichester  
J. Osmond Deakin  
Wm. John St. Aubyn

# BACHELORS OF ARTS.

William Ogilby, Trin. Coll.  
Charles Dunkin Wake, Trin. Coll.  
Henry John Davis, Trin. Hall.  
Thomas Erskine Perry, Trin. Coll.  
Christopher Nevill, Trin. Coll.  
William Spelman, Trin. Coll.  
John Robert Cree, Trin. Coll.

The following gentlemen of Oxford have been admitted *ad eundem* of this University:

— John Seatiff, D. D. Wadham Coll.; Wm. Mills, B. D. and Nassau Wm. Senior, M. A. Magd. Coll.; and John James, M. A. St. John's Coll.

James Lee, B. A. of Trin. Coll. Dublin, has been incorporated *ad eundem* of this University.

## COMBINATION PAPER, 1828.

## PRIOR COMB.

Aug. 3. Coll. Joh.

10. Mr. Lane, Magd.

17. Mr. Sandys, Regin.

24. Mr. Harris, Clar.

31. Mr. Green, Jes.

Sept. 7. Coll. Regal.

14. Coll. Trin.

21. Coll. Joh.

28. Mr. Melvill, Pet.

Oct. 5. Mr. Blake, Pemb.

12. Mr. Ward, Clar.

19. Mr. Clarke, Jes.

26. Coll. Regal.

Nov. 2. COMMEM. BENEFACT.

9. Coll. Trin.

16. Coll. Joh.

23. Mr. A. Veasey, Pet.

30. Mr. Clowes, Regin.

Dec. 7. Mr. T. C. Thornton, Clar.

14. Mr. Engleheart, Cai.

21. Coll. Regal.

28. Coll. Trin.

## POSTER. COMB.

Aug. 3. Mr. Wildig, Cai.

10. Mr. H. Smith, Trin.

17. Mr. H. S. Foyster, Regin.

24. FEST. S. BART. Mr. A. B.

Brereton, Regin.

31. Mr. Rawson, Magd.

Sept. 7. Mr. Mills, Joh.

14. Mr. Browning, Regal.

21. FEST. S. MATT. Mr. Moore, Joh.

28. Mr. Jenkin, Pet.

29. FEST. S. MICH. Mr. Cunn-

ham, Regin; Mr. Grove, Jes.

Oct. 5. Mr. Carnac, Joh.

12. Mr. Lucy, Trin.

18. FEST. S. LUC. Mr. Dunn, Joh.

19. Mr. Stevenson, Trin.

26. Mr. Whewell, Trin.

28. FEST. SS. SIM. ET JUD. Mr.  
Hamilton, Trin.Nov. 1. FEST. OM. SANCT. Mr. Higman,  
Trin. Mr. Bromhead, Trin.

2. Mr. Hudson, Pet.

9. Mr. Graham, Chr.

16. Mr. Sheepshanks, Trin.

23. Mr. Hare, Trin.

30. FEST. S. AND. Mr. Carver, Trin.

Dec. 7. Mr. Turnbull, Cai.

Dec. 14. Mr. Beckett, Trin.

21. FEST. S. THOM. Mr. Dampier,  
Regal.25. FEST. NATIV. Mr. Tattershall,  
Regin.26. FEST. S. STEPH. Mr. Harrison,  
Pet.

27. FEST. S. JOH. Mr. Haggitt, Clar.

28. FEST. INNOC. Mr. Atlay, Jun. Joh.

*Resp. in Theolog.* — *Oppon.*Mr. Matthew, Trin. { Coll. Joh.  
Mr. Bushby, Pet.  
Mr. Brown, Regin.Mr. Feachem, Joh. { Mr. Loftus, Clar.  
Mr. Godson, Cai.  
Coll. Regal.  
Coll. Trin.Mr. Otter, Jes. { Coll. Joh.  
Mr. Bray, Pet.  
Mr. Thompson,Mr. Lucas, Cai. { Pemb.  
Mr. Page, sen, Clar.  
Mr. Studholme, Jes.*Resp. in Jur. Civ.* — *Oppon.*Mr. Caldwell, Jes. { Mr. Dugmore, Cai.  
Mr. Crabbe, Cai.*Resp. in Medic.* — *Oppon.*Mr. Shaw, Cai. { Mr. White, Emm.  
Mr. Corrie, Cai.

Singuli suo ordine concionabuntur, respondebunt, disputabunt, cæterasque exercitationes ipsi per se suâ in personâ præstabunt, nisi justa causa inciderit secundum Statuta approbanda.

Ad Conciones in Templo Beatæ Mariæ nullâ de causâ quisquam alterum sibi surroget, qui ad Concionem aliquam habendam omnino non sit (a principio ad finem circuli Combinationum) assignatus, sine expressâ licentiâ a Procancellario prius obtentâ, quo de ipsius gradu, sacris ordinibus, canonicâ obedientiâ, cæterisque requisitis constet Procancellario, antequam admittatur ad Concionem publicam.

GULIELMUS FREDERICUS,

Cancellarius.

## MARRIED.

At Abbotsbury, Dorset, the Rev. Robert Bentley Buckle, M. A. Fellow of Sidney Sussex college, to Caroline Louisa, daughter of the Rev. Alleyn Barker, vicar of Abbotsbury, and rector of Moncton.

## TO CORRESPONDENTS.

We were sadly grieved to have incurred the applause of the *Christian Observer*; and are proportionately flattered by the Editor's public recantation of his laudatory diatribe. Special care shall be taken to give him no cause for *inconsistency* in future. He, perhaps, remember the *Laudatur ab his* in Horace.

"J. W. F.'s" judgment respecting the Missionary Society is *uneous*, and we think we could persuade him so. On the other hand, his definition of the term *evangelical* is correct; but he is much mistaken in supposing that it can be so applied to the party who assume the title. The *Christian Review* may expect a *trimming*.

"A. T. H." "T. B. R." "J. B." and other miscellaneous matter, must stand over for the present, as we have so many articles of interest in that department, which require more immediate attention. The concluding paper on Gen. iv. 1, and that on *προκυνησαι*, will appear next month.

THE  
CHRISTIAN  
REMEMBRANCE.

SEPTEMBER, 1828.

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REVIEW OF NEW PUBLICATIONS.

ART. I.—*The Sacred Calendar of Prophecy ; or, a Dissertation on the Prophecies which treat of the Grand Period of Seven Times, and especially of its Second Moiety, or the latter Three Times and a Half.* By GEORGE STANLEY FABER, B.D. Rector of Long Newton. In three volumes, 8vo. London: Rivingtons. 1828. 1l. 16s.

THERE are few subjects more interesting, and none more difficult, than the interpretation of prophecy : we cannot be surprised, therefore, at the *multitude* of Commentators who have endeavoured to explain these mysteries, or at the *diversity* of constructions which they have respectively adopted. The obscurity of these prophetic visions arises, neither from the intrinsic difficulty of describing things future, for it is as easy to speak of things to come intelligibly, as it is of things past ;—nor from defect of talent in the prophet,—“for the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost ;”—nor altogether from the dark and figurative language in which they are sometimes conveyed ;—but from *design*. The word of prophecy, however “sure,” is “a light shining in a *dark* place ;” and the purposed ambiguity of the oracles of God is not, like the lying divination of pagan soothsayers, the subterfuge of ignorance, or the effect of craft, but the wise appointment of the omniscient Spirit, who enabled the recipients of his grace to prophesy only “in part,” and gave therefore to his messengers *such* a degree of information as might be sufficient to raise the expectations of the faithful, and to animate the patient hopes of those who should “wait for the Son of God from heaven.” The testimony of prophecy is indeed one of the strongest proofs of the truth of Christianity, equally indicative of divine prescience, as miracles were of divine power. These respective witnesses, though establishing the veracity of our holy faith by an appeal to the character of the Deity, who cannot lie, and depending therefore for their validity upon the same foundation, are calculated for different eras. Miraculous attestation addressed itself more especially to those, who lived at the time when the miracles were wrought ; whilst the sister proof of prophecy was meant to be a *growing* and an *undecaying* evidence to

distant generations. It was, doubtless, the benevolent and wise purpose of the Almighty, not to impart an unclouded blaze of light to interfere with the condition of man, and to disturb the balance of his moral energies by a knowledge unsuited to his station; but to open his gracious purposes by a *gradual* process, and to drop the life-sustaining manna of his promises in proportion to the wants of his children; and the stream of prophecy was made to flow, consequently, in a channel, narrow and penurious at its source, yet widening perpetually, and enlarged, by the swell of tributary waters, to a majestic river, in its progress towards the ocean of eternity. "That there should be difficulties, therefore, in the interpretation of prophecy, is exactly what ought to be expected; neither will those difficulties entirely vanish, till the whole scheme is completed; for the true and accurate interpretation of all prophecy is only to be had from the accomplishment."\* Hence, then, it is manifest, that the interpretation of prophecy must be *progressive* as the events which it predicts: and the *gradual* unfolding of these prophetic rolls, by the *successive* researches of laborious and diligent commentators, seems to be foretold in the remarkable phraseology of Daniel, "*MANY shall run to and fro, and knowledge shall be increased.*" (Dan. xii. 4.) What the nature of prophecy, and the very language of the prophets teach us to expect, has actually come to pass. We have seen a host of interpreters applying their talents to the subject of the prophetic visions, to whose successive labours, *exceptis excipiendis*, we may apply the remark of Sir Isaac Newton, that "amongst the interpreters of the last age there is scarce one of note, who hath not made some discovery worth knowing."

Amongst those, who have endeavoured to illustrate these deep mysteries of God, Mr. Faber holds a conspicuous rank. The learned volumes before us have a peculiar claim upon the attention of divines; they were written, our author tells us, "in the course of the years 1818, 1819, and 1820," and his object in not expediting their publication was, that "he might subject to the jealous severity of mature judgment every position which they undertake to establish." "The Sacred Calendar" is meant to supersede the "Dissertation on the Prophecies relative to the Period of 1260 Years," which was published by our author in the year (we think) 1806. The present treatise rests, indeed, on the same foundation as its predecessor, but it has been greatly enlarged; for whilst the Dissertation rested on the chronological basis of the three times and a half, *this* Sacred Calendar is built upon "the grand master number of *seven* times," which comprehends what our Lord styles "the times of the Gentiles," and which

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\* Bagot's Discourses on the Prophecies, Disc. III. p. 79.

is indeed "*the great almanack of prophecy*," being equally the chronological measure of Daniel's metallic image, and of the Apocalypse itself, down to the commencement of the predicted 1000 years of blessedness."—*Pref.* p. vii.

This "grand master number of seven times," is dwelt upon with singular emphasis by Mr. Faber. Lest we should misrepresent our author in this favourite portion of his work, we shall let him speak for himself, and explain in his own words how the duration of the metallic image is made to comprehend "those seven times, which are produced by the duplication of the three times and a half, and which are identical with the times of the Gentiles, mentioned by our Lord."

That the term of seven times is not mentioned in direct connexion with the metallic image, I readily allow: but we shall find it mentioned no less positively, though obliquely and mystically, through the intervention of that remarkable type or ruling principle of the great idolatrous image Nebuchadnezzar himself, . . . . shadowing out, in his own person, both the age and the fortune of the great compound progressively increasing empire, which the image, during its growth is employed to symbolise. . . . . And since the king of Babylon (our author continues) was a type of the great image,—for it is equally said to him by the prophet, Thou art the head of gold, and the tree which thou sawest, it is Thou, O king,—his predicted destiny will shadow out the destiny of that great compound empire, to which he was the declared head, and (according to the notions of oriental mythology) the animating principle; or, in the language of hieroglyphics, as employed by the oneirocritical writers, the *fate of the lofty tree* is the fate of the colossal image. Hence the seven times, during which the king was to be physically deranged, are the figure of seven prophetic times, or 2520 natural years, during which the great compound empire, defined as the terms of the symbol require us to define it, should be subjected to the moral madness of Paganism, or Popery, or Mohammedism, or Infidelity: hence, as at the end of those times the king was restored to the use of his intellects, and became a faithful worshipper of the one true God; so, at the end of those corresponding prophetic times, the great compound empire is to be restored to a state of moral sanity, and, after the predicted destruction of the antichristian confederacy, is to serve the Most High with a pure adoration during the long-expected Millennium: and hence, as the king was translated to heaven, when he had piously reigned for a short season after his recovery from madness; so will the Church of God be translated to heaven, when the comparatively short season of millennial holiness shall have rolled away.—Vol. II. pp. 25, 26, 30, 31.

Our author proceeds in some subsequent pages to shew us how the phraseology of the prophet, by which the madness of Nebuchadnezzar is described, "and which forms the connecting link between Nebuchadnezzar the type, and the four great empires collectively the antitype," covertly points out the fate of the empire from the commencement of the seven prophetic times in the middle of the seventh century before Christ to the present hour, when we have nearly arrived, he thinks, at the end of them, during *all* which period the empire has laboured under the grievous evil of moral insanity." (Vol. II. p. 31.) And he would fain persuade us that the types of the iron band and the brazen band, in the hieroglyphical picture of the tree which was stript of its branches, (Dan. iv. 10, &c.) have a



reference to the iron and the brass of the metallic image, and are most artfully introduced as connecting links, by which, in exposition, the stump of the tree may be tied to the great compound image." (Vol. II. p. 35.)

But (again we quote the words of Mr. Faber) if the iron band and the brazen band correspond with the iron and the brass of the image; then the stump of the tree must symbolize the territorial dominions of the image in their widest extent. The duration therefore of the image, as firmly bound to its basis or platform by the two empires of iron and brass, must be the same as the duration of the stump, while firmly bound to the earth by the iron band and the brazen band. But the duration of the stump, while thus secured, is seven times. Therefore the duration of the image, while thus firmly bound, must be seven times also."—Vol. II. p. 36.

Having demonstrated, "so far as moral evidence is capable of effecting a demonstration," (moral evidence, by the bye, has no such power, and therefore our author's phrase is inaccurate, and betrays a wish to overstate his argument, the detection of which is always injurious to a cause;) but "having demonstrated," says Mr. Faber, "that the commencement of the latter three times and a half coincides with the year after Christ 604," and consequently, "that the termination of those three times and a half will coincide with the year after Christ 1864;" calculating retrogressively from the year after Christ 1864, the seven times, "to which the duration of the image is limited by its connexion with the stump, their commencement will be found to coincide with the year before Christ 657, in which year Nebuchadnezzar is said to have been born."

Such being the case, (we permit Mr. Faber to sum up his own argument,) the age of the image, from the protrusion of its head to its final dissolution, is equivalent to those seven prophetic times which our Lord denominates the times of the Gentiles, and which constitute the great calendar of chronological prophecy: the seven prophetic times comprehend 2520 natural years: and the 2520 natural years commence in the year before Christ 657, and terminate in the year after Christ 1864.—Vol. II. p. 39.

We are free to confess that we recognize much ingenuity in this novel hypothesis; but *ingenuity* is a dangerous attribute in an interpreter of prophecy, more befitting the fanciful author of the *Cabiri* than a sober expositor of the mysteries of heaven. Is it by such cabalistic alchymy as this, that the meaning of the prophecies of Holy Writ is to be discovered? Is it by such fine-spun theories as this, that the believer is to be established in the faith, or the infidel reclaimed from his errors? We cannot discover *the least foundation in Scripture* for making Nebuchadnezzar the "*animating principle*" of the metallic image; nor can we acknowledge Nebuchadnezzar to be the type of that image, of which the golden head was clearly the type of *him*; nor can we at all persuade ourselves that the bands of brass and iron, which bound the stump of the symbolic tree, have the reference which Mr. Faber so zealously advocates; ~~nor~~ do we

recognize, after the most patient and impartial investigation, any connexion, like what our author insists upon, between the history of the tree, which shadowed out *the individual fate, and nothing but the individual fate*, of the monarch of Babylon, and the vision of the great compound metallic image. We distinctly deny that the fate of the lofty tree is the fate of the colossal image. The typical tree is the symbol of Nebuchadnezzar *individually*; it contains a signal judgment upon that proud potentate for his arrogance and impiety, to teach him "that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will:" and it shadows forth his restoration to the throne after seven times or years of insanity had passed over his head. The threatened judgment and the predicted restoration, and the intervening madness, accurately came to pass; nor can we find in history a more awful example and monument of Providence; than the vicissitudes of Nebuchadnezzar's life afford. "God," says Horsley, "was pleased to make him an example to the world and to himself, of the frailty of all human power, the instability of all human greatness. I say an example to the world and to himself; for it is *very remarkable*, that *the king's own conversion* was in part an object of the judgment inflicted upon him, and it was in order to the accomplishment of it that the king had a warning of the impending visitation in a dream."\*

Let any man, unwedded to system, and content to abide by the unsophisticated dictates of common sense, read the history of the tree, and we are sure that he will come to the same conclusion with the learned Bishop of St. Asaph, whom we have just quoted, and who has left the venerable *imprimatur* of his high authority for the interpretation, which we are solicitous to maintain in opposition to the fond phantasy of Mr. Faber. "The whole vision," says the Bishop, "was typical of some dreadful calamity, to fall for a time, but for a time only, *on some one of the sons of men*."† The metallic image, indeed, is the symbolic history of the four great successive empires, from the era of Nebuchadnezzar, its golden head, to the dissolution of the Roman empire at the termination of a certain specified period, which, in prophetic phraseology, is called three times and a half, or forty-two months, or twelve hundred and sixty days. The symbolic tree, therefore, and the typical image, necessarily contain the common subject. • Nebuchadnezzar, for his individual fate, is painted in the first; and his dynasty, as the king of the first four empires, is described in the last; but their connexion stops at this point, and the decree of the watchers has no more affinity with the metallic image, as far as our

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\* Horsley's Sermons. Sermon on Dan. iv. 17.

† Ibid.

feeble judgment can discover, than the fable of the renowned giant-killer, which enchanted us in our boyhood, has with the illustrious history of the great hero of Waterloo! We speak thus decidedly, and in this strong language, upon the subject, because we deem our author's ingenious speculations mischievous to the cause which *he*, equally with ourselves, has so much at heart. These airy dreams are *baseless* as the fabric of a vision. They may serve, indeed, to display the skill of literary gladiators; and, if they threatened harm only to those engaged in the battle, we might be amused with the contest; but when their swords may wound the interests of Christianity itself, we feel it a matter of duty to advertise men of the illegality of such prize-fights, and we are resolved to discourage their exhibition.

We would not, however, be misunderstood. Our censure attaches but to a very small portion of Mr. Faber's work; and we can sincerely recommend the perusal of these learned volumes to every man who wishes for information upon the momentous and interesting topics which they embrace. The principles which have guided our author, (for without some fixed principles, the interpretation of prophecy would be little better than the chaos of the drunkard's dream,) are equally simple and reasonable, and are thus detailed in the Preface of the Calendar before us:

1. When the definite meaning of each prophetic symbol has been established with as much evidence as the subject admits, an expositor must never allow himself to vary from that meaning.
2. The principle of homogeneity must never be violated: or, in other words, homogeneous prophecies must be interpreted homogeneously.
3. No interpretation of a prophecy can be deemed valid, except the prophecy agree, in every particular, with the event or character to which it is applied.
4. No single link of a *chronological* chain of prophecy is capable of receiving its accomplishment in more than a single event or person."

With respect to the Apocalypse, Mr. Faber adopts the excellent principle of arrangement so judiciously laid down by the illustrious Mede, who taught that "the order of all the visions was to be wholly taken from intrinsic characters in the book itself, and not at all to be conformed to any particular hypotheses; that from such an order first established all certainty of future applications is to be derived; and that without such order all expositions must be precarious, depending only on the fancy and imagination of every commentator."

Guided by these wise principles, Mr. Faber has favoured the public with the result of his investigation of the intricate question of the prophecies, which treat of the succession of the four principal kingdoms. He has arranged his materials under six books, which are subdivided into chapters. It is scarcely possible to give an intelligible analysis of such a performance within the compass usually allotted to articles in our Review; and, therefore, we shall

content ourselves with giving a mere sketch of "the Calendar" on our table. Mr. Faber wisely opens his Dissertation with a chapter on the figurative and symbolical language of prophecy. Having proved, in the second chapter, that each prophetic day, in the numbers of Daniel and St. John, is equal to a natural or solar year, the third chapter of his first book details the principal events and characters comprehended within the period which is commensurate with the duration of the great metallic image, commencing at some point between the years 658 and 646 before Christ, (for between those years it is certain that Nebuchadnezzar, the head of the image, was born), and terminating at some point between the years after Christ 1863 and 1875. This grand period is said to be "bipartited" at some point between the years after Christ 603 and 615.

These matters being laid down, (says our interpreter,) it will not be very difficult to specify the principal events and actors comprehended within "the times" which jointly constitute the age of the great metallic image; and which are divided (i. e. by our author) into two smaller periods, each containing three times and a half . . . . History, in perfect accordance with prophecy, teaches us that the actors, "during the first moiety of the seven times," were the four pagan empires of Babylon, and Persia, and Greece, and Rome; and that the ecclesiastical events comprehended within it were the various trials, which successively affected the Levitical and the Christian Churches. These events were,—the captivity of the Jews by the Babylonian empire; the restoration of the Jews by the Medo-Persian empire; the persecution of the Jews by the Greek empire, using as its organ the Macedonian kingdom of Syria; the advent and crucifixion of the Messiah, which last event occurred precisely at the end of the seventy prophetic weeks; the destruction of Jerusalem with its temple, and the complete scattering of the Jews by the Roman empire; the successful preaching of the Gospel by the apostles and their successors, after the Christian Church had been first founded in Judea by the long-expected Saviour of mankind; the violent and continued persecution of the faithful by the Pagan Roman empire; the conversion of that empire to the religion of Christ; the gradual corruption of Christianity through an excessive veneration of the Virgin Mary, and the defunct saints and martyrs, which ultimately revived under a new and specious form the ancient demonolatri of Paganism; the division of the western or proper Roman empire by ten distinct Gothic nations: and the gradual rise of the Papal power in the midst of the kingdoms founded upon the western or Latin platform by those ten Gothic nations.

The latter three times and a half (our Commentator proceeds) comprehend within their period not only the domination of Popery in the West, and the tyranny of Mohammedism in the East, but likewise the prevalence of that modern spirit of infidelity and atheism, which exemplified itself in the production of the French Revolution, and all its baneful consequences.—Vol. I. Book I. c. 3.

We have given this extract from Mr. Faber's volumes, because it will afford our readers a tolerably correct idea of the contents of his learned work. The fate of God's Church, both Levitical and Christian, from the reign of Nebuchadnezzar to the consummation of the prophetic 1260 years, and the subsequent period of millennial blessedness, with the final day of judgment, are embraced in this comprehensive dissertation of the Rector of Long Newton. With respect to the character and revelation of the Man of Sin, and the nature of the

apostasy, out of which he arises, there can be no question, that he is to be identified with the little horn of Daniel's fourth wild beast, and with the two-horned wild beast, and the false prophet, and the harlot of the Apocalypse: and the true application of the Man of Sin to the Papacy has been fully established by Mede and Newton, and other commentators, whilst the *chronological* interpretation of the prophecy has been less satisfactorily conducted. Mr. Faber, therefore, in the fourth chapter, Book I., undertakes to prove that Mede and Newton, and all other expositors, who have held that the impediment to be removed previously to the revelation of the Man of Sin, (one feature of whose great apostasy was the idolatrous worship of *demons or canonised dead men*,) was the Roman Empire, are under a mistake; for that the impediment was, not the Roman Empire itself, which never was removed at all, but *the coercing power* of that empire, by the removal of which "the lawless one" should be completely revealed; and this remarkable event is said to have taken place, when the times, and the laws, and the ~~rights~~, were given into the hand of the little Roman horn, at the commencement of the latter three times and a half, in the year after Christ 604; at which epoch "the then existing representatives of all the ten kingdoms of the West submitted to the Pope, or, (in the language of the Apocalypse) with one mind gave their power, and strength, and kingdom, to the wild beast and his harlot-rider." (Vol. I. Book I. c. 6.) The proper date of the 1260 years allotted to the tyranny of the little Roman horn is minutely discussed in the sixth chapter of the first book, to which we gladly refer our readers.

Mr. Faber has triumphantly demonstrated that the Antichrist cannot be a character attributable to the Pope, as most of the ancient interpreters have maintained in contradiction to the unambiguous testimony of St. John. "He who denieth the Father and the Son," (such is the syllogistic argument of our author,) "this is the antichrist." The line of the Roman Pontiffs did *not* deny either the Father or the Son: therefore the line of the Roman Pontiffs is not the antichrist.

This Antichrist our author discovers, (and we entirely agree with him in this discovery,) in the infidel king of Daniel, who is described, as doing according to his pleasure, as speaking marvellous things above the God of gods, as having no respect unto the gods of his fathers, as treating with studied contempt the desire of women, or (as that divine personage elsewhere styled) the desire of all nations, and as proudly magnifying himself above all.—Book I. c. 5.

And,

The power emphatically styled by the revealing angel *that King*, (for such is the import of the original Hebrew) must be viewed as the Roman Empire chronologically existing, from the year 1697, when the second woe terminated, down to the year 1864, when the time of the end commences. For the character

of the wilful king determines him to be the great Antichrist of St. John : while the context and tenor of the prophecy no less determine him to be the divided Roman Empire about the chronological close of the seventeenth century. Hence the Roman Empire, from that chronological epoch, stands identified with the Antichrist of St. John. But the Roman Empire is also identified with the ten-horned wild-beast : while the ten-horned wild-beast was esteemed, in the early church, either Antichrist himself, or the Roman Empire, viewed as specially subsisting under Antichrist, its seventh head. Hence the result will be, that the wilful King, the ten-horned wild-beast, the divided Roman Empire during a specified term of its later existence, and the great God-denying Antichrist, are all identical.—B. III. c. 4. p. 214.

Our space forbids us to follow Mr. Faber in his interesting sketch of the rise and progress of antichristian infidelity within the territories of the western Roman Empire, or yet more extensively within the region emphatically denominated *Christendom*. Suffice it to say, summarily, that the God-denying Antichrist is that spirit of lawless infidelity, which arose about the latter end of the seventeenth century, throughout the territories of the divided Roman Empire ; which specially developed itself through the instrumentality of revolutionary France, first democratic, and afterward imperial ; which was destined to prosper until its angry defiance of the living God should be finished ; and which should be thenceforward reduced to a state of humiliation, until the era of its predicted revival, when, the deadly wound of the Roman wild beast being healed, its power will be irretrievably broken, and its final overthrow effected in the region of Palestine, between the Dead Sea on the East, and the Mediterranean Sea on the West, in the mighty conflict at Armageddon, in the day of Gog and Magog, between the Roman king and the sovereigns of the north and south.

How the infidel king exalted himself above every god, speaking marvellous things against the God of gods, having no respect unto the gods of his fathers, *i. e.* the false divinities of the abrogated paganism of the ancient Romans ; and magnifying himself above the desire of women, they who wish to be informed, will do well to consult the excellent fourth chapter of the third book of the Calendar of Prophecy, whence we extract what Mr. Faber has said with respect to his interpretation of the phrase "*the desire of women*," as we have always thought *this* portion of his labours amongst the most happy efforts of his critical acumen, and because we shall at the same time give a fair specimen of the *perspicuous* and *logical* style of our author.

In regard to the specific nature and character of what is styled *the desire of women*, we may receive, I think, much abstract information from the peculiar construction of the clause, in the midst of which that remarkable expression is inserted. (See Dan. xi. 36, 37.) From the context thus furnished by the revealing angel, nothing can be more evident than that *the desire of women* is something homogeneous with the *God of gods*, and the *gods of his fathers*, and every god. The whole connected clause descends from a general to particulars, employing those particulars to establish the general. We are told that *the Roman king shall magnify himself above every god* : and this general proposition

is established and explained by the several particulars, that *he should speak marvellous things against the God of gods*, and that *he should have no respect unto the gods of his fathers*, and that *he should have no respect unto the desire of women*. Hence it is obvious, unless the rules of composition be entirely violated, that *the desire of women*, like *the God of gods* and *the gods of his fathers*, must be subincluded in the generalizing phrase *EVERY god*. Nor shall we be permitted to doubt the propriety of this conclusion, if we attend yet more closely to the very peculiar construction of the clause. Not only, by the arrangement of the entire clause, is *the desire of women* plainly subincluded in the generalising phrase *EVERY god*; but likewise this *desire of women* is placed as it were studiously between *the gods of his fathers* and *EVERY god*, repeated and borrowed from the beginning of the entire clause itself. *Unto the gods of his fathers he shall have no respect*; and *unto the desire of women*, and *unto every god he shall have no respect*. Such a collocation, I think, compels us to suppose that *the desire of women*, is a god of some description or another, whether true or false; which, like every other deity, the Roman king should defy and contemn. Nor is even this the whole that may be said respecting the peculiarity of the clause now under consideration. While the same verb of negation, *he shall have no respect*, is alike applied to all the three particulars *the gods of his fathers*, and the desire of women, and every god, thus clearly pointing out and determining their homogeneity; the whole sentence is wound up by a sweeping declaration; "*for above ALL he shall magnify himself*." Now, by the leading particle *for*,\* this declaration is inevitably referred to what had before been specified as the objects, above which the king should exalt himself, or to which he should have no respect; namely, *the God of gods*, and *the gods of his fathers*, and *the desire of women*, and *every god*; and by the adjective *all*, it is compelled to relate to the generalising phrase *EVERY god*, with which the entire clause commenced. "*For, above ALL*," i. e. above ALL the deities previously enumerated and generally comprehended in the phrase *EVERY god*, (such only, in its existing collocation, being the possible sense of that important adjective,) "*For, above ALL, shall he magnify himself*." If, then, *the desire of women* be thus plainly determined, by the whole context under every aspect, to be something homogeneous with *the God of gods* and *the gods of his fathers*, and *every god*; then assuredly *the desire of women* must be not only a person real or imaginary, but likewise a person who is the object of religious worship.—Vol. II. Book III. c. 4. p. 239—241.

By an admirable display of critical ingenuity, our author proceeds to show (very satisfactorily, we think,) that *the desire of women* is *He*, whom Haggai subsequently called *the desire of all nations*; and he clearly proves that the prediction was exactly accomplished in this sense by that diabolical conspiracy of atheists, and infidels, and anarchists, which produced the French Revolution, and whose favourite watchword it was, in reference to the Messiah, "*CRUSH THE WRETCH*."

We must break off here, somewhat abruptly, with the promise of completing our remarks upon this interesting work in our next number.

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\* Heb. 'ב.

ART. II.—*The Omnipresence of the Deity. A Poem.* By ROBERT MONTGOMERY. Fourth Edition. London: S. Maunders, Newgate Street. 1828. pp. 215. price 7s. 6d. (*With an Epigraph from Psalm cxxxix. 7—10.*)

THIS work has made a good deal of noise in and out of London; and the Reviewers, we know not how, one and all, seem to have fallen in love with it. Some of them have said most marvellous fine things about the author and his book, and sundry have done the pathetic, and pretended to be overcome with sensations of wonder, delight and admiration. If we did not know many of them to be *old women*, we should think they were *hysterical*. But the subject, and our own grave character, warn us to be serious.

This poem has in an unusually short time got *into* and partly *out* of four editions: we pretend not to know whether these editions are large or small; but we cannot help thinking that the *first* owed its sale in some measure to the *surname* of the author; and that, in consequence of the work having been advertised as "*Montgomery's New Poem*," many purchasers were found who might not otherwise have bought it. It was certainly a bookseller's trick to set off the volume in this way: but, though far below the standard of JAMES Montgomery, it contains sufficient to sell an edition without borrowing any of *his* fame to recommend it to the public. As "good wine needs no bush," so a good poem needs no such fictitious attractions; and we shall be rather contented, as we think the author will, to wait a few years longer for his establishment in the Temple of Fame. He seems to have been set up on a hastily-formed bracket, and perchance may have an unlucky tumble.

The title of the work is most ambitious, and most ambitiously it is handled. We need not say that, *so far*, it is a complete failure. It is impossible that any mind short of a Milton's could do it even bare justice. We regret some more modest title was not found: it must tell against the author, when *performance* is balanced against *promise*. We think also the author has a little overrated his abilities in contemplating such a theme. His talents are decidedly very great; his *genius* . . . but that's another question. The poem he has written is uneven in its merits; it bears marks of haste; it is sometimes lame, lazy, and obscure; but occasionally contains passages of singular beauty, and expressed with unusual force. His great fault is excess of ornament. He has mistaken the use of his language. The best poetry (we speak of *poetry* in its best acceptation) has fewest aids of this kind. *Simplex munditiis* is the Muses' best motto. It is sufficient *to go to the heart*, that poetry *comes from* the heart; and we might quote, if we were so inclined, page upon page in instance, from



Shakspeare and Milton down to Wordsworth, the most simple in his language, but sublimest in ideas, of all our modern bards. It is a defect in verse-writers to patronize too readily, and employ too frequently, the noun-adjective. A high-sounding epithet, tacked to a humble substantive, is like "the jewel of gold in the swine's snout." The similes, too, in this poem of Mr. Montgomery, are out of all reason abundant; and, consequently, he has not unfrequently compared things which in their nature are, and ever must be, unlike. The simile is only useful to give a clear notion of an obscure thought; he uses it to give a notion, which he would not allow if he wrote in prose. Thus he compares the *sun* to a "*virgin*;" the *ocean* to "*leaping hills of snow*;" death to a jack-ass, as "*dragging the world into eternity*;" an *orphan child* (by implication though) to a *starched neckcloth*, "*mute, stiff, and white*;" and many more such. Not seldom, too, he contradicts himself, and common sense into the bargain, in his zeal to deck his verse in fitting attire. He makes Ocean to be of the feminine gender, though apostrophised distinct from the *sea*, and therefore, we presume, a scion of mythology; by the same rule, we suppose, as Mr. Tennant wrote of Mont-Blanc, calling the mountain monarch, "*She, white-robed MAID of Chamony*."

It is time now to take up the tale in another way:—as a theological poem we have not yet named it. That it is not an heterodox affair, let the following passage from the introductory poem determine:—

But see! the Moon unrobes, and from her face  
Beauty goes forth, and fills the heavens with light,  
Till the vast concave blossoms out in stars!  
At such an hour, while weary Nature sleeps,  
And Silence walks the world, pervading God!  
Awe-smote, before thy viewless throne I lay  
A sacrifice of feelings, flash'd from Thee  
Into immortal man. But who shall paint,  
Or mete with words, the majesty of God?  
Ineffable, sublime, supreme—beyond  
The lip of cherubim to tell—Alone!—  
Glimps'd in the lightning—in the thunder heard—  
Creation in Thy grasp,—Thy throne in Heaven—  
Eternity unroll'd beneath Thine eye!—  
Still on the earth Thy shadow's seen; and, oh!  
Among the meads, or by the mazy rills,  
Or on the mountains mantled by thy smile,  
Or by the wave-beat shore,—where'er I roam  
In sweet companionship with Thought, I feel  
Thee by,—an unseen Presence, ruling All.  
If aught, then, of the mind's devotion warm  
The poet's page; if feelings from the soul  
Gush into glowing verse, from Thee deriv'd,  
Receive it, God! and may it glide around  
The world, and win to heaven harmonious minds.—Pp. 11, 12.

The poem has three parts. The first treats of nature in its aspects

and its forms; the second is devoted to human life; the third to the refutation of atheistical and deistical notions, and the consolations of religion; each, in its turn, affording some proof and argument to establish the great doctrine stated in the words of the title. We cannot consider the latter portion of the third part worthy, either the subject or the author. It is a description of the day of wrath—the end of all things; and it is handled in a way, by no means calculated to inspire that awe and seriousness, which the solemnity of the subject demands.

There are, however, some magnificent sentiments, and some very sweet passages, as the following extracts will shew:

But oh! when heal'd by love and heaven, we rise,  
With radiant cheek, and re-illumin'd eyes,  
Bright as a new-born sun, all nature beams,  
And through the spirit darts immortal dreams!  
Now for the breezy hills, and blooming plains,  
And pensive ramble when the noontide wanes;  
Now for the walk beside some haunted wood  
And dreamy music of the distant flood;  
While far and wide, the wand'ring eye surveys,  
And the heart leaps to pour away its praise!

\* \* \* \* \*

Now, turn from earth to yonder glorious sky—  
Th' imagin'd dwelling-place of Deity!  
Ye quenchless stars! so eloquently bright,  
Untroubled sentries of the shadowy night,  
While half the world is lapp'd in downy dreams,  
And round the lattice creep your midnight beams,  
How sweet to gaze upon your placid eyes,  
In lambent beauty looking from the skies!

And when, oblivious of the world, we stray  
At dead of night along some noiseless way,  
How the heart mingles with the moon-lit hour,  
As if the starry heavens suffused a power!  
See! not a cloud careers yon pensile sweep—  
A waveless sea of azure, still as sleep;  
Full in her dreamy light the Moon presides,  
Shrined in a halo, mellowing as she rides;  
And far around, the forest and the stream  
Bathe in the beauty of her emerald beam:  
The lull'd winds, too, are sleeping in their caves,  
No stormy murmurs roll upon the waves;  
Nature is hush'd, as if her works adored,  
Still'd by the presence of her living Lord!

And now, while through the ocean-mantling haze  
A dizzy chain of yellow lustre plays,  
And moonlight loveliness hath veil'd the land,  
Go, stranger, muse thou by the wave-worn strand:  
Cent'ries have glided o'er the balanced earth,  
Myriads have bless'd, and myriads cursed their birth:  
Still, yon sky-beacons keep a dimless glare,  
Unsullied as the God who throned them there!  
Though swelling earthquakes heave the astounded world,  
And king and kingdom from their pride are hurl'd,

Sublimely calm, they run their bright career,  
 Unheedful of the storms and changes here.  
 We want no hymn to hear, or pomp to see,  
 For all around is deep divinity! Pp. 38—41.

The following is far inferior:\*

Stupendous God! how shrinks our bounded sense  
 To track the triumphs of Omnipotence;  
 From the dread mountain to the deepest den,  
 From the mean insects, to immortal men;  
 Bless'd with Thy brightest smile, dare we confine  
 Paternal Providence, supreme as Thine?  
 Far as the fancy flies, or life-stream flows,  
 From Georgia's deserts to the Greenland snows,  
 Where space exists, Thine eyes of mercy see,—  
 Creation lives, and moves, and breathes in Thee!—Pp. 42, 43.

This quotation serves to exhibit the strange love of antithesis which our author, in common with some other young poets of the day, think so graceful. It gives also an instance of the solemn familiarity with which he addresses the Deity,—a characteristic, and by no means graceful feature, of the composition. The two next lines,

Yes! *pause and think*, within one fleeting hour,  
 How vast a universe obeys thy power,—P. 43.

are a still stronger and more irreverent instance. Again,

Yet not alone created realms engage  
 Thy faultless wisdom, *grand, primeval Sage*!!—P. 43.

A few pages further (in Part II.) we find a curious anachronism—

List! war-peals thunder on the battle-field;  
 And many a hand grasps firm the glitt'ring shield.

\* \* \* \* \*  
 The cannon's hush'd! nor drum, nor clarion sound;  
 Helmet and hauberk gleam upon the ground.

The picture of the felon, at p. 74, is very good, save that it has some of those conceits which are seldom to be found except in Cambridge Prize Poems, where one looks for little else but juvenile ingenuity.

And hark! the midnight bars have ceas'd to sound,  
 The dungeon guard has paced his clanking round,  
 And all is dark, and dismal as the deep,  
 When weary storms sink mutt'ring into sleep:  
 But one there is in yonder glimm'ring cell,  
 Whose young heart wept, and wonder'd while it fell;  
 A wreck of crime, upon his stony bed,  
 With eye wild-rolling and bewilder'd head:  
 'Tis not the chain that clinks upon his straw,  
 'Tis not the blow of violated law.  
 But racking thoughts that rive his shudd'ring heart,  
 And make the fibres of his bosom start!  
 Yes! they have borne him to his native streams,  
 Where young-eyed Fancy wove her fairy dreams;  
 To each green glade where Boyhood lov'd to roam,  
 Till Twilight came, and call'd the truant home:

And where is she who rock'd him to repose,  
 And sang, and smiled, to lull his infant woes?  
 And he who greeted with paternal joy  
 The dawning virtues of his darling boy?  
 Afar, beneath the trampled sod they sleep,—  
 He neither heard them sigh, nor saw them weep!—  
 That working eye, and palpitating cheek,  
 Those wringing hands, and that delirious shriek,  
 Oh! these betray the burning load of pain  
 Remembrance piles upon his phrensied brain!  
 Till Faith descend upon her wings of Love,  
 Raise the droop'd soul, and point to realms above;  
 Then, firm his glance, hush'd every groan and cry,  
 And Hypocrites might shake to view a felon die!—Pp. 74, 75.

The idiot boy is also a beautiful sketch :

Down yon romantic dale, where hamlets few  
 Arrest the summer pilgrim's pensive view,  
 The village wonder, and the widow's joy,  
 Dwells the poor, mindless, pale-faced maniac boy:  
 He lives and breathes, and rolls his vacant eye,  
 To greet the glowing fancies of the sky;  
 But on his cheek unmeaning shades of woe  
 Reveal the wither'd thoughts that sleep below!  
 A soulless thing, a spirit of the woods,  
 He loves to commune with the fields and floods:  
 Sometimes along the woodland's winding glade,  
 He starts, and smiles upon his pallid shade;  
 Or scolds with idiot threat the roaming wind,  
 But rebel music to the ruin'd mind!  
 Or on the shell-strewn beach, delighted strays,  
 Playing his fingers in the noon-tide rays;  
 And when the sea-waves swell their hollow roar,  
 He counts the billows plunging to the shore;  
 And oft, beneath the glimmer of the moon,  
 He chants some wild and melancholy tune;  
 Till o'er his soft'ning features seems to play  
 A shadowy gleam of mind's reluctant sway.  
 Thus, like a living dream, apart from men,  
 From morn to eve he haunts the wood and glen;  
 But round him,—near him—wheresoe'er he rove,  
 A guardian angel tracks him from above!  
 Nor harm from flood or fen shall e'er destroy  
 The mazy wand'rings of the maniac boy.—Pp. 76—78.

But when the author asks—

What hand *pu-is-sant* gave to life each form,  
 Scatter'd the cloud, and piloted the storm?

when he talks of the “*trepid beauty - star*,” and of tigers who  
 “*gnash*” their prey “*in*” their “*rav'nous fangs*;” of “*rocks that rear*  
 their *ice-hair'd heads*,” and “*hurl their torrents at Napoleon*;” or when  
 we read of

———— The eagle [who] sits at noon  
*Rolling his eye-balls at the blazing sun!*

and meet with such a description of Noon as this is—

———— flies  
 And insects, on the *tumours of hot mud*,

Basking and buzzing creep. *The trees stand still  
Amid the air, and at their matted trunks .  
The ploughman lies, his head upon his palms ;*

we naturally feel surprise that the same hand could pen such a sweet couplet as this—

And those sweet stars, that, like familiar eyes,  
Are wont to smile a welcome from the skies,

or indite the better part of that poem which has gained him so much notice.

Some of these instances come from the poems appended, *ut mos est*, by way of relief to the larger portion of the work. And, *à propos*, of them, we shall just observe that if the pieces in blank verse are given as proofs of poetical power, they have deceived their author. Blank verse is the most difficult thing in the whole "*ars poetica*;" and if the author cannot succeed better than he has done in the nine specimens here given, we hope he will never waste paper in attempting that style again. Much has been said of the powerful effect of "The Crucifixion:" and we therefore turned to it, expecting to find a sort of *Reuben-like* picture. It is true the Gospels are closely followed—and that's all: the effect on us has been to wish such subjects were never versified, especially by young hands. The author shines better in lyrical composition: as witness these seven sweet-flowing stanzas :

Oh! Beauty is the master-charm,  
The syren of the soul;  
Whose magic zone encompasseth  
Creation with control:  
The love and light of human kind,  
And foster-flame of every mind.  
'Twas Beauty hung the blue-robed  
heavens;  
She glitters in each star,  
Or trippeth on the twilight breeze,  
In melody afar;  
She danceth on the dimpled stream,  
And gambols in the ripple's gleam.  
She couches on the coral wave  
And garlandeth the sea;  
And weaves a music in the wind  
That murmurs from the lea;  
She paints the clouds, and points the ray,  
And basketh in the blush of day.  
She sits among the spangled trees,  
And streaks the bud and flower;  
She dims the air, and drops the dew  
Upon the moonlight bower:

'Tis she unwreathes the wings of Night;  
And cradles Nature in delight.

And woman!—Beauty was the power  
That, with angelic grace,  
Breath'd love around her glowing form,  
And magic in her face;  
She crisp'd her hyacinthine hair,  
And on her brow—her throne is there!

She arm'd her liquid-rolling eye  
With fairy darts of fire;  
She wreath'd the lip of luscious hue,  
And bade its breath inspire;  
She shaped her for her queenly shrine,  
And made her like herself—divine.

Oh! Beauty is the master-charm,  
The syren of the soul;  
Whose magic zone encompasseth  
Creation with control:  
The love and light of human kind,  
And foster-flame of every mind.

Pp. 148—151.

These, with two or three other pieces of like nature, and particular parts of the main poem, prove clearly that Mr. Montgomery's *forte* lies not in the sublime, the grand, or the extravagant, but in the quiet

expression of pathetic feelings which, springing, as they do, at once from the heart, cannot fail of striking, by sympathy, a correspondent chord in the bosom of his readers. In such a style, if he would employ his time and talents, he would do much better than in attempting a theme far above his powers either of imagination or of art, great as they undoubtedly may become by practice, respectable as they now are in themselves. We would recommend him not to imitate bad models, or even the bad parts of good ones: to follow the plan of Pope's versification without coveting his pert conceits: to borrow from no University Prize Poems of any kind; and to be content with such subjects as lie about his daily path, without being desirous of entering on a theme which involves such awful considerations as the "Omnipresence of the Deity."

There is, in conclusion, much poetry in this volume of a superior order; much conceit also, and affectation; many proofs of carelessness; and, with all the real amiability which, we are sure, belongs to the author, no little vanity. We wish him a safe and speedy progress to that elevation which we hope, and feel sure, he will one day reach in the estimation of his countrymen: but this he must gain by a severer discipline than the lucky *storming* of the Reviewer's camp by the manœuvring of his bookseller. He must throw away his tinsel, and strive to be great in spite of it. This is in him. He is a poet by nature, and need not try to spoil himself by the cultivation of a *bad* art. "*Ars est celare artem!*"

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ART. III.—*The Apocalypse of St. John, or Prophecy of the Rise, Progress, and Fall of the Church of Rome; the Inquisition; the Revolution of France; the Universal War; and the final Triumph of Christianity. Being a new Interpretation. By the Rev. GEORGE CROLY, A.M. H.R.S.L. Second Edition, revised. London: C. & J. Rivington. 8vo. 1828. pp. 470. 12s.*

THE Apocalypse is not only a deeply curious and interesting book, as assuming to delineate the historical complexion of all time between the Ascension of our Saviour and his second Advent; but it is also a very important portion of Scripture, as bearing such express testimony to the Divinity of our Lord, that the Socinians have only been able to evade it by recourse to their usual subterfuge, an allegation of spuri-ousness. This stratagem is well known, and is now, for the most part, perfectly harmless; for as its novelty has passed away, and people can examine it soberly, the public are no longer to be per-suaded, without some shew of evidence, that what has been received

by distant communities and successive ages as genuine, can have been imposed upon the world. In the Apocalypse, however, they have an advantage which seldom falls to their share. Although received by the Christians of the first two centuries, the genuineness of this book was partially disputed in the third, on the fallacious argument of diversity of style, and in defiance of the strongest external evidence which could be brought to bear upon a question of the kind.\* Those who will venture to reject documents supported by the testimony of nearly 1800 years, on no better ground than this visionary logic, are, of course, rejoiced to find objections of so venerable antiquity: and, therefore, though Dr. Priestley himself did not venture to resist the opposing force of external evidence, his followers in general make no scruple in expunging the Apocalypse from the record of inspiration. It happens, however, that this book has a peculiar evidence of its divine origin, which no other portion of the New Testament can claim; and, as if the nature of the objections raised against it had been prudently guarded against by a watchful providence, this evidence is INTERNAL. The fulfilment of many of its curious predictions affords us a pledge both of the authority of the work, and of the certainty of those which remain incomplete. This fulfilment has been shewn to exist by many learned writers, who, differing on many points, have nevertheless been agreed on great and general principles. But Mr. Croly has pointed out some leading facts and dates, which partly the advance of time, and partly the satisfactory establishment of a leading epoch, has enabled him to discover; and although we do not pursue his path into many minor details, which, though generally probable, are often fanciful, yet we cordially embrace the truth of his outline, which seems drawn in rays of divine light, whose splendour might illuminate the heart of the darkest sceptic, and melt the obstinacy of the most resolute Socinian.

Mr. Croly shall himself acquaint our readers with the reasons which led him to his work, and the encouragement which induced him to persevere in its prosecution.

The circumstances which led me to the task are briefly these.

Some years since, in a casual reading of the Apocalypse, I was struck with the apparent reference of the eleventh chapter, that of "the two witnesses," to one of the most extraordinary events of our time or any other, the abjuration of religion by a government and people! a circumstance perfectly alone in the history of the world. But I further found that this event was declared to mark the conclusion of an æra, on which the whole chronology of the Apocalypse was fixed, the well-known "twelve hundred and sixty years," which in their turn were declared to mark the papal supremacy from the time of its commencement until the cessation of its "power over the saints," its power of persecution.

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\* The evidence is well stated by Mr. Croly, p. 15, *seqq.*

This abjuration occurred in 1793, the first year of the French Republic; reckoning 1260 years back led to their commencement in A. D. 533. On referring to Bishop Newton's work to ascertain whether this date had been noticed, I found a note mentioning the opinion of Dr. Mann of the Charterhouse, then deceased, that the year 533 was to be considered as the true epoch of the papal supremacy.\* On reference to Baronius, the established authority among the Roman Catholic annalists, I found Justinian's grant of supremacy to the Pope formally fixed to that period.†

Baronius has been a suspected authority, where the honour of the popedom is concerned. But his statement was, at least, a proof of the Romish opinion of the original epoch; and it received an unanswerable support from the books of the Imperial laws, in which the grant of "primacy and precedency over all the Bishops of the Christian world," is registered, and repeated in a variety of forms. The entire transaction was of the most authentic and regular kind, and suitable to the importance of the transfer. The subsequent grant of Phocas was found to be a confused and imperfect transaction, scarcely noticed by the early writers, and, even in its fullest sense, amounting to nothing beyond a confirmation of the grant of Justinian. The chief cause of its frequent adoption as an epoch by the commentators, seemed to be its convenient coincidence with the rise of Mahometanism.

From this point I laid aside all commentators, and determined to make my way alone, to form my opinions without bias, and discover whether the difficulties of the prophecy could not be cleared by an inquiry on the common principles of interpretation. The difficulties were less stubborn than I had conceived; and the present arrangement and interpretation were soon decided upon.

Subsequently, I read all the commentaries that I could meet with; and the crowd of writers on this subject would be scarcely suspected by those who have not made the same experiment. But, admiring their frequent ingenuity and literature, I found but little to add to my own interpretation, and nothing to alter.

Where I could make use of them in illustration or reference, they will be found in the shape of notes. My chief authority in dates and points of history has been the very diligent and exact Lardner; in both his "Credibility of the Gospel History," and his "Dissertations." In the learning of the Apocalypse, Vitringa is a guide whose research extends through almost all languages and all authorship; but like his countrymen he is overwhelmed by his literary opulence, his meaning is lost in endless and irrelevant discussion, and the severest task that I have been put to in a work proverbially intricate and laborious, has been the toil of wading through the ponderous "*Implementa Prophetiæ*" of Vitringa.—Pp. 12—14.

The whole prophecy of the death of the two witnesses bears so striking an affinity to the French Revolution, and so little similarity to any other occurrence in the history of the last 1800 years, that this event might very fairly be assumed as the completion of it; and when the dependent dates so aptly coincide, the assumption becomes conviction itself.

Dating and reasoning by this arrangement, Mr. Croly divides the three leading trains of prophecy in the Apocalypse according to the following order:

\* Bishop Newton on the Prophecies, Vol. II. p. 305.

† Baronii Annal. Cen. 6.



## TABLE OF THE SEALS, TRUMPETS, AND VIALS.

| THE SEALS.                                    |                                    |                                                      |                                               |
|-----------------------------------------------|------------------------------------|------------------------------------------------------|-----------------------------------------------|
| 1.                                            | The establishment of Christianity. |                                                      |                                               |
| 2.                                            | The fall of the Western Empire.    |                                                      |                                               |
| 3.                                            | The Papacy,                        |                                                      |                                               |
| comprehending                                 | {                                  | THE TRUMPETS.                                        | THE VIALS.                                    |
|                                               |                                    | 1.                                                   | 1.                                            |
|                                               |                                    | The Papal and French wars of the fourteenth century. | The plague of the fourteenth century.         |
|                                               |                                    | 2.                                                   | 2.                                            |
|                                               |                                    | The destruction of the Spanish Armada.               | The destruction of the Spanish Armada.        |
|                                               |                                    | 3.                                                   | 3.                                            |
|                                               |                                    | The war of the Cevennes.                             | The war of the Cevennes.                      |
|                                               |                                    | 4.                                                   | 4.                                            |
|                                               |                                    | The wars of Louis XIV.                               | The wars of Louis XIV.                        |
|                                               |                                    | 5.                                                   | 5.                                            |
|                                               |                                    | The French Revolution.                               | The seizure of Rome in the French Revolution. |
| 4.                                            |                                    | 6.                                                   | 6.                                            |
| The French Revolution.                        |                                    | The overthrow of the Revolution.                     | The overthrow of the Revolution.              |
| 5.                                            |                                    |                                                      |                                               |
| An interval preparatory to the universal war. |                                    | 7.                                                   | 7.                                            |
| 6.                                            |                                    | The universal war.                                   | The universal war.                            |
| The universal war.                            |                                    |                                                      |                                               |
| 7.                                            |                                    |                                                      |                                               |
| The triumph of the Church.                    |                                    |                                                      |                                               |

After a complete analysis of the above prophecies, Mr. Croly proceeds to those which relate to the history of the Church, and the extraordinary phenomenon of the Papacy. And it is not a little remarkable how accurately the principal dates and the principal events in the history of that conspicuous usurpation, are noted in the *Apocalypse*. The Inquisition is most directly indicated. A popish reader, it might be imagined, could not fail to be enlightened by the argument; and both to papists, and, more especially, to the advocates of their political power, would we recommend the perusal of Mr. Croly's powerful Preface. It is short, and may be perused unconnectedly with the work; and it is one of the finest pieces of philosophical reasoning on history which we ever remember to have read. By the clear and steady light of facts, he exhibits the uniform tendency of popish counsels in this country. He considers England especially as the depositary of pure Christianity, contradistinguished from its corruptions, no less than Judea was the depositary of true monotheism, as distinguished from its corruptions. He shows that

as Paganism corrupted the doctrine of one God, so has Popery corrupted the idea of one Mediator. And as the Jews rose and fell in political prosperity and importance in proportion as they resisted or encouraged Paganism, so has he demonstrated that England has risen and sunk in the scale of nations in proportion as Protestantism or Popery has influenced her counsels. These points being plain historical facts, capable of easy proof, are such as cannot be controverted; and, connected with the certain doctrine that national retributions take place in the present world, supply an inference altogether inevitable, and one which no legislator of religious impressions could possibly disregard.

Mr. Croly, however, like most discoverers, is ill-contented to see the bounds of his discoveries. He has struck out the true argument of the Apocalypse, and hence he too rashly considers himself able to interpret the minutest details of it; much of which is, perhaps, only oriental ornament, and much is obscure prophecy, which receives no light from the fanciful reveries of the commentator. It were better to leave passages of this sort untouched, than to explain "*obscurum per obscurius*." It is worse than unsatisfactory—it begets distrust where it is least deserved. We are sorry to find Mr. Croly carrying his conjectures beyond the book which he undertook to interpret, and applying them to the temptation of our Lord, of which he has made a typical transaction, prefiguring the "three great æras of crime in the Church of Rome." This interpretation appears to us very visionary. The transaction in question is doubtless mysterious; but a satisfactory solution, as it seems to us, may always be found in the consideration that Christ, as the second Adam, was obliged to undergo such a temptation, that thus he might "fulfil all righteousness;" and we think that Mr. Croly, in setting it aside, has offered nothing so truly explanatory. Sobriety in a commentator, and a biblical commentator especially, is a quality of primary importance.

In taking leave of Mr. Croly, it would be injustice to omit notice of his style, which is of a very superior order; highly nervous and eloquent, without soaring into poetry, or degenerating into bombast. While it sometimes reminds us of the luscious melody of Gibbon, we feel that we are, on the whole, doing injury to the masculine character of Mr. Croly's prose by the comparison. The extract with which we conclude, will afford our readers a tolerably fair opportunity of judging this question for themselves.

But Roman Paganism, with all its arts, was simplicity itself to the new master of its throne. It was a thing of external glitter, and there its powers and its ambition closed; it solicited no hold upon the mind; it had none of those keener and fiercer instruments of grasp and possession, the fangs and claws, that were yet to strike into the very marrow of mankind. It was a luxurious and giddy, a splendid, and sometimes a profligate exhibition, laughed

at by the higher minds, amusing to the multitude, popular and pleasant to all; the graver game of the idle and self-indulgent nations of the south; a more serious shape of human pleasure, gratifying the worshipper by some empty sense of duty done without restraint upon his passions, and keeping his vanity awake without disturbing the slumber of his conscience. It went down to the grave for a time, with its idle generation. But, when it returned to the world, a great revolution had passed over the surface. It found the old system of society broken into ruin irreparable, a host of new nations, with new and rival interests, a bolder temperament, and a manlier intellectual capability, struggling for mastery, sword in hand, on the soil which had once lain smooth and uniform as the slavery that moved over it. It found a still sterner trial in the presence of the true religion, that stood even in that day of adversity, like its Lord in the wilderness, the sign to the evil spirit that his time was at hand; and putting his proudest temptation to shame.

To fight its battle through this iron multitude up to empire, other means were essential than the feeble contrivances of the past. A kingdom and a priesthood, it must seek conquests and converts, and it must obtain the one without an army, and the other without the Gospel. Auricular confession, absolution, indulgences, miracles of bones, images, and pictures, and, to crown the whole stupendous imposture, transubstantiation, the claim of man to be the maker of God! were the guilty and powerful means by which paganism, new risen, forced its way through the tumult of nations,—the spells by which weakness was made stronger than strength; which turned the Lombard and the Norman, that had cloven down the Roman empire, into the nerveless slaves of Rome; and bowed in worship the bold barbarian crowns and helmets of the north and west before the feet of a monk and an Italian.—Pp. 233—235.

## LITERARY REPORT.

*Sermons principally designed to strengthen the Faith and increase the Devotedness of Christians in the present remarkable Era.* By the Rev. JAMES HALDANE STEWART, M.A. Minister of Percy Chapel, St. Pancras; and Chaplain to the Most Noble the Marquis of Bute, and the Right Honourable the Earl of Breadalbane. London: Seeley. 1828. pp. xvi. 455. Price 10d. 6s.

THE style of this book is, notwithstanding the date, of a very humble order, though intended to work a lofty work. We very much question the prudence of printing and publishing such familiar performances as those contained in the volume before us: extemporary discourses certainly enjoy a great latitude, and there are men who think the cause of *serious* religious views assisted by the introduction of a few lines of verse, or of a biographical anecdote;

but we did not expect ever to see such things in print. Mr. Stewart has, however, enlightened us on this point, and we have, in his sermons, all that can be desired, to form an opinion on the style of preaching more common in the humbler order of conventicles, than in the fashionable chapels of the metropolis, where the language is often more attended to than the doctrine. We cannot presume to say how far the march of intellect has extended into St. Pancras; but cannot help thinking Mr. Stewart's hearers are of a class in society whose minds have been too much polished by refinement and education, to relish the many singularities in the oratory of "their gratefully obliged friend and faithful servant."

He is, evidently, a good man, and a very conscientious minister; and he clearly desires to see his people as good and conscientious as himself: and if, throughout the volume, there was

found the plain and forcible simplicity of that correct manner which characterises some of its parts, we should think he might succeed; as his principles and exposition of Scripture are of a kind likely to benefit the generality of his auditors. Our readers may judge for themselves by the following extracts, some of which are, it is to be feared, carried somewhat too far. He says of baptism that it is too often profaned, as the worldly festivities uncontestedly prove.

So much is this the case, that, if it were not called the christening of a child, so far from our supposing it to be what baptism is—a renunciation of the world, the flesh, and Satan, and an admission into the visible church—we should conceive the parties were assembled to initiate it into the service of the prince of darkness.—P. 80.

In the same discourse, on the marks of conversion, he declares that the Christian "*takes delight in enthusiasm.*" And "on the Christian's motto in the present crisis," says, that the word of prophecy is truly shown by "*the increase of our national debt producing great distress!*" Of the Duke of York's death he piously observes,

At the very time that the nation were building a stately palace for the presumptive heir to the crown, his mortal remains are deposited in a space scarcely larger than will be allotted to the poorest cottager.—Pp. 415, 416.

He states, that "when Adam was created, God let down a *cord of love* to earth;" and, carrying on the simile, that Christ

was a *link* far different from the cord first dropped down: he is a link in which the divine and human nature are entwined; a link composed both of his sufferings and his active obedience; a link by which both pardoning mercy and sanctifying grace are sent, and sent with this generous invitation,—Come and receive this gift of God.—P. 177.

These, however, are venial things compared with the strange assertion made of his own assurance of salvation, an assertion certainly presumptuous, and very wrong; but doubly so, as introduced in the passage before us, where the idea of "final destruction from the presence of God" is over-

looked, and Mr. Stewart is made the chief consideration.

Yes, my friends, you and I must then part; the Gospel day will be closed, and the offers of mercy be no more. I speak thus plainly, that you may not misunderstand me. I fear that, in my unwillingness to declare heavy tidings, I may not have been sufficiently plain in speaking out; for it grieves my very heart to think of the separation that must be between you and me, if you are not a new creature, and, therefore, I can scarcely bring myself to mention it. And yet it must be: the Lord will not receive any into his kingdom but those who are new creatures; into his blessed abode nothing enters that defiles.—P. 94.

This is decisive: yet there are parts of the volume, notwithstanding its oddities, which deserve attention, as plain and faithful expositions and enforcements of practical Christian duty. *Oh! si sic omnia!*

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*Christian Essays.* By the Rev. SAMUEL CHARLES WILKS, A.M. *Second Edition.* London: J. Hatchard. 1828. pp. viii. 470. Price 12s.

IN our Number for June, 1819, is a very favourable report of a previous work of the author on Christian Missions. And we are happy to add our testimony to the many flattering recommendations given by our periodical brethren of the work before us. We have read it with much interest, and with a full assurance of its being profitable for instruction in the soundest views of Christian doctrine and profession. The subjects treated of are ten in number:—True and False Repose in Death.—Full Assurance of Understanding.—Full Assurance of Faith.—Full Assurance of Hope.—Christian Obedience.—The Form and the Power of Religion.—Sources of Error in Opinion.—False Modesty in Religion.—Affection between Ministers and their Flocks.—Natural and Revealed Religion.

The first Essay contains a most interesting examination of the real state of mind during various portions of the life of our great moralist Dr. Johnson—of his errors in belief—his eccentricities in practice—and, finally, of his true conversion to the truth as it is in

Christ Jesus. Such a chapter as this, written in the mild and unpretending, yet plain and manly, style which characterises all the productions of the author, would be of infinite use in the correction of that species of irreligious morality, which men of strong minds and little faith are so apt to boast of as their claim to be considered genuine Christians. The following passage, with which we will conclude, will afford a fair specimen of the way in which this tale is told—a tale which we would like to see more generally diffused than, we fear, from its present situation it is likely to be, amongst the class of unestablished persons for whom it is particularly intended:

The feelings of Dr. Johnson on this subject [that of final condemnation] were more fully evidenced on a subsequent occasion. "One day, in particular," remarks Sir John Hawkins, "when I was suggesting to him these and the like reflections, he gave thanks to Almighty God, but added, that notwithstanding all the above benefits, the prospect of death, which was now at no great distance from him, was become terrible, and that he could not think of it but with great pain and trouble of mind." Nothing assuredly could be more correct than Dr. Johnson's distinction. He acknowledges the value of the mercies which he enjoyed, and he gratefully "gave thanks to Almighty God" for them; but he felt that they could not soften the terrors of a death-bed, or make the prospect of meeting his Judge less painful and appalling. Hawkins, who could not enter into his illustrious friend's more just and enlarged views of human guilt and frailty, confesses himself to have been "very much surprised and shocked at such a declaration from such a man," and proceeded, therefore, to urge for his comfort the usual arguments of extenuation. He reports that he "told him that he conceived his life to have been a uniform course of virtue; that he had ever shown a deep sense of, and zeal for, religion; and that, both by his example and his writings, he had recommended the practice of it; that he had not rested, as many do, in the exercise of common honesty, avoiding the grosser enormities, yet rejecting those advantages that result from the belief of Divine Revelation; but that he had, by prayer and other exercises of devotion, cultivated in his mind the seeds of goodness, and was become habitually pious."

This was the rock on which numberless professed Christians have fatally split; and to the mercy of the Almighty must it be ascribed, that the great and good Dr. Johnson did not add one more to the melancholy catalogue. For what was the doctrine which the narrator attempted to inculcate but this? that his friend, like the Pharisee in the Gospel, ought to place his confidence upon his being more meritorious than other men, and instead of attributing the praise to Him who had "made him to differ," was to "sacrifice to his own net, and burn incense to his own drag." Can we wonder that with such flattering doctrines constantly sounding in his ears, Dr. Johnson was suffered to undergo much severe mental discipline, in order to reduce him in his own esteem to that lowly place, which, as a human, and, consequently, a fallen being, it was his duty, however high his attainments or his talents, to occupy.

The snare of spiritual pride, which Sir John Hawkins thus unconsciously spread for his dying friend, was the more seductive, from the circumstance of Dr. Johnson's life having been upon the whole correct and laudable, and from his writings having been eminently useful for the promotion of morality and virtue. The convictions of a profligate man might have been supposed too keen and alarming to be quelled by such common-place soporifics; but where there was really so much apparent cause for self-complacency and gratulation, as in the case of Dr. Johnson, it must appear almost wonderful that the self-righteous delusion did not succeed.—Pp. 23—25.

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*A View of the American Indians, their General Character, Customs, Language, Public Festivals, Religious Rites, and Traditions; showing them to be the Descendants of the Ten Tribes of Israel. The Language of Prophecy concerning them, and the course by which they travelled from Media into America. By ISRAEL WORSLEY. London: R. Hunter. 1828. pp. xii. 185.*

THIS little work contains much curious information on the subject of which it treats; and, though it does not distinctly establish its position, states enough to stagger disbelief, if not to convince, and opens a field of inquiry not only interesting but highly

instructive. In 1816, Dr. Boudinot published his "*Star in the West, or a Humble Attempt to discover the long-lost Ten Tribes of Israel.*" In 1825, Mr. Ethan Smith sent out his "*View of the Hebrews, or the Tribes of Israel in America.*" These, together with "*The Gathering of Israel,*" a work published in Amsterdam in 1644, and some other sources of information, assisted by the incidental remarks of Josephus, Prideaux, Gibbon, Robertson, &c. are the materials of which the present treatise has been composed; and, if it has no other merit, it has, at least, put into a tangible form, some exceedingly singular coincidences and arguments. The following passage contains some of the parallels:

They are living in tribes, with heads of tribes—they have all a family likeness, though covering thousands of leagues of land; and have a tradition prevailing universally, that they came into the country at the north-west corner—they are a very religious people, and yet have entirely escaped the idolatry of the old world—they acknowledge One God, the Great Spirit, who created all things seen and unseen—the name by which this being is known to them is *ale*, the old Hebrew name of God; he is also called *yehowah*, sometimes *yah*, and also *abba*—for this Great Being they profess a high reverence, calling him the head of their community, and themselves his favourite people—they believe that he was more favourable to them in old times than he is now, that their fathers were in covenant with him, that he talked with them and gave them laws—they are distinctly heard to sing with their religious dances, *halleluyah* or praise to *jah*: other remarkable sounds go out of their mouths, as *shilu-yo*, *shilu-he*, *ale-yo*, *he-wah*, *yohewah*: but they profess not to know the meaning of these words; only that they learned to use them upon sacred occasions—they acknowledge the government of a providence overruling all things, and express a willing submission to whatever takes place—they keep annual feasts which resemble those of the Mosaic ritual; a feast of first-fruits, which they do not permit themselves to taste until they have made an offering of them to God; also an evening festival, in which no bone of the animal that is eaten may be broken; and if one family be not large enough to consume the whole of it, a neighbouring family is called in to assist: the whole of it is consumed, and the relics

are burned before the rising of the next day's sun: there is one part of the animal which they never eat, the hollow part of the thigh—they eat bitter vegetables, and observe severe fasts, for the purpose of cleansing themselves from sin—they have also a feast of harvest, when their fruits are gathered in, a daily sacrifice and a feast of love—their forerathers practised the right of circumcision; but not knowing why so strange a practice was continued, and not approving of it, they gave it up—there is a sort of jubilee kept by some of them—they have cities of refuge, to which a guilty man, and even a murderer, may fly and be safe; for these beloved or sacred towns are never defiled by the shedding of blood—in their temples is a holy place into which none may enter but the priest, and he only on particular occasions—there he makes a yearly atonement for sin, dressed in a fantastic garb, which is a humble imitation of the High Priest's robes, with a breast-plate and other ornaments—he addresses the people in the old divine speech, and calls them *the beloved and holy people*—they have a succession of priests, who are inducted into office by purification and anointing—they had once a holy book, which, while they kept, things went well with them; they lost it, and, in consequence of the loss, fell under the displeasure of the Great Spirit; but they believe they shall one day regain it—they are looking for and expecting some one to come and teach them the right way.—Pp. 181, 182.

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*The Protestant Guardian, conducted by Clergymen of the Church of England.*  
Vol. I. London: Seeley. 1828.  
pp. 380.

THIS is a very excellent undertaking, and one of the fairest fruits of periodical literature. It is destined, we hope, to be eminently useful in the work of the Reformation, now reviving, we trust, after a sleep of many years. The mass of matters connected with the "mystery of iniquity," as collected in the numbers of this magazine, is really extraordinary; and some of the papers are not only strong in argument, but pleasant specimens of a convincing style of controversy. We wish the work ample success; and are glad to see that the next number is announced on a larger scale than the preceding ones. The nature of the plan may be best learned

from the introduction to the first number, which ends with these remarks:

The conductors of the Protestant Guardian, while they avow themselves to be Clergymen of the Church of England, and to adhere affectionately to her communion, desire to state, that they have no other view in their present undertaking, than to promote the interests of truth and godliness, as far as those interests are concerned in the differences between the principles of *Protestantism properly so called, and the peculiar tenets of the Church of Rome*; that in endeavouring to promote those sacred interests, they recognize no other infallible standard of divine truth than the holy Scriptures interpreted according to reason; and that they purpose to use no other means of promoting them than those which truth and godliness justify. Giving this pledge, we earnestly invite the co-operation of all those who desire to promote the common cause of Protestantism, and may be able to render assistance in carrying on the present work. We indulge a hope that help will not be wanting in a matter of such moment, and in circumstances which require so much exertion.---Pp. 6, 7.

*The Obligations of the Ministerial Character: a Sermon, preached in the Parish Church of St. Mary's, Truro, at the Visitation of the Right Reverend WILLIAM, Lord Bishop of Exeter, July 26, 1828. By ROBERT LAMPEN, M.A. Vicar of Probus, Cornwall, and Minister of St. Andrew's Chapel, Plymouth. London: Rivingtons. 1828. pp. 19.*

SOUND doctrine and steadfastness of principles, influenced and supported by "faith and love, which is in Christ Jesus," are laid down in this discourse as the essential qualifications of the ministerial character. The argument is built upon 2 Tim. i. 13, as containing a brief but comprehensive summary of all that is required in the Christian pastor; and the necessity of a strict and constant attention to it, is inferred from the earnestness with which it is recommended by St. Paul to the notice of Timothy. It would be little praise to say the sermon is a good one: it is far above the ordinary class, even of visitation sermons, in which we naturally look for superior learning, and substantial reasoning. As a specimen,

we subjoin the following remarks, which spring out of the main subject of the discourse:

Such is the spirit of the Apostle's injunction to Timothy. Such, my brethren, is the spirit of the solemn pledge we all of us, at our ordination, gave at the altar of God. And how admirably does the constitution of our Church provide those who engage in her pastoral labours, with the means of fulfilling these sacred obligations! They are exempted from the excessive pressure of secular cares, and enabled to devote their chief attention to the objects of their holy calling. They have opportunities and constant need to consult the Scriptures, and to bring all the light of knowledge and experience to the illustration of these Oracles of God. They are provided with a "form of sound words," so that the language of prayer and praise which they employ in their ministrations, brings the whole counsel of God continually before their eyes and their hearts. By the calm uniformity of their sacred occupations, they are protected from the delusions to which an unsettled habit of life is exposed, and by their acquaintance with the real feebleness of man's nature, they learn the fatal mistake of those who represent man as sufficient to his own salvation, without the aid of divine grace; and they live under circumstances which will not allow forgetfulness of faith and love. Confined to a limited sphere of ministration, they are, by the constitution of their Church, protected from the temptation to "stretch themselves beyond their measure," and to substitute the reputation of the mere preacher for the enduring praise of the faithful pastor: a temptation to which those are exposed, who are not restrained by such salutary limits; and hence less difficulty may be encountered in cultivating steadfastness of principle, and those affections towards God and man, which are endangered by a mere popular and cursory exercise of the ministerial office. For we must not deceive ourselves---the Gospel is only "a savour unto life" when it becomes a principle of life, and shews itself forth in the habitual conduct of the Christian. It is easy to awaken temporary feelings of devotion, but not so to turn the heart of the sinner, in unseen but effectual penitence to God, and to induce him to "shew forth his faith in meekness of wisdom." For this a Christian adviser, to whom he may become firmly attached, is wanted: one who has known his manner of life; who is conversant with his infirmities; who has brought comfort and advice to those who

are dear to his heart: one whom he has learned to reverence for his works' sake, and with whose sacred office the first thoughts of religion were connected in his opening mind. The Parish Priest affords him all this, and from him, as from the patriarch of a united family, the continual influence of repeated and well-applied admonition, and the silent efficacy of example, and sympathy in all the joys and sorrows of life, may be felt by all who will avail themselves of this inestimable means of cultivating pure and undefiled religion. Pp. 15—17.

*The Benefit Club, a Dialogue; with a Statement of the Sums to be Paid and Received by the different Classes, according to the Rev. I. T. BECHER'S Tables. By the Rev. GEORGE DAVYS,*

M.A. London: Rivingtons. 1828. pp. 16.

THE Cottager's Monthly Visitor is one of the best conducted and most useful little periodicals that can well be imagined; abounding with a variety of instruction, domestic, moral, and religious, for that class of people to whom it is addressed. The little dialogue, written by the editor, and now published separately, is one of the best articles which has appeared in it. It is a clear and persuasive recommendation of Benefit Clubs, upon Mr. Becher's plan; and we trust that all true friends of the labouring classes will do all in their power to extend its circulation. We subjoin the following tables of the rates of payment, by which relief in sickness and in age is secured:

#### SICKNESS TABLE—No. I.

TABLE, shewing the Single and Monthly Contributions, for assuring *Six Shillings* a Week, during Sickness (Bed-lying Pay); *Three Shillings* a Week (Walking Pay); a Weekly Allowance of *Three Shillings*, after the Age of Sixty-five; and *Three Pounds* on Death.

| Class I. | Assurance of 6s. Weekly Pay in Sickness. |    |         |    | Assurance of 3s. a Week after Sixty-five. |    |         |     | Assurance of 3l. on Death. |    |         |    | TOTAL. |    |         |    |
|----------|------------------------------------------|----|---------|----|-------------------------------------------|----|---------|-----|----------------------------|----|---------|----|--------|----|---------|----|
|          | Single                                   |    | Monthly |    | Single                                    |    | Monthly |     | Single                     |    | Monthly |    | Single |    | Monthly |    |
| Under    | £.                                       | s. | d.      | £. | s.                                        | d. | £.      | s.  | £.                         | s. | d.      | £. | s.     | d. | £.      | s. |
| 20       | 5                                        | 2  | 9       | 0  | 6½                                        | 3  | 6       | 0   | 0                          | 4½ | 1       | 7  | 0      | 0  | 1½      | 9  |
| 25       | 5                                        | 2  | 9       | 0  | 6½                                        | 4  | 6       | 4½  | 0                          | 6  | 1       | 7  | 0      | 0  | 1½      | 10 |
| 30       | 5                                        | 14 | 2½      | 0  | 8½                                        | 5  | 14      | 2½  | 0                          | 8½ | 1       | 8  | 8      | 0  | 1½      | 12 |
| 35       | 5                                        | 16 | 5½      | 0  | 9½                                        | 7  | 11      | 10½ | 1                          | 0  | 1       | 12 | 3      | 0  | 2½      | 15 |
| 40       | 5                                        | 16 | 5½      | 0  | 9½                                        | 10 | 4       | 0   | 1                          | 4½ | 1       | 12 | 3      | 0  | 2½      | 17 |
| 45       | 5                                        | 11 | 0       | 0  | 11½                                       | 13 | 17      | 8½  | 2                          | 2½ | 1       | 16 | 6      | 0  | 3       | 21 |
| 50       | 5                                        | 11 | 0       | 0  | 11½                                       | 19 | 4       | 0   | 3                          | 6  | 1       | 16 | 6      | 0  | 3       | 26 |

#### SICKNESS TABLE—No. II.

TABLE, shewing the Single and Monthly Contributions, for assuring *Eight Shillings* a Week, during Sickness (Bed-lying Pay); *Four Shillings* a week (Walking Pay); a Weekly Allowance of *Four Shillings*, after the Age of Sixty-five; and *Four Pounds* on Death.

| Class II. | Assurance of 8s. Weekly Pay in Sickness. |    |         |    | Assurance of 4s. a Week after Sixty-five. |    |         |    | Assurance of 4l. on Death. |    |         |    | TOTAL. |    |         |    |
|-----------|------------------------------------------|----|---------|----|-------------------------------------------|----|---------|----|----------------------------|----|---------|----|--------|----|---------|----|
|           | Single                                   |    | Monthly |    | Single                                    |    | Monthly |    | Single                     |    | Monthly |    | Single |    | Monthly |    |
| Under     | £.                                       | s. | d.      | £. | s.                                        | d. | £.      | s. | £.                         | s. | d.      | £. | s.     | d. | £.      | s. |
| 20        | 6                                        | 17 | 0       | 0  | 9                                         | 4  | 8       | 0  | 0                          | 6  | 1       | 16 | 0      | 0  | 2       | 13 |
| 25        | 6                                        | 17 | 0       | 0  | 9                                         | 5  | 15      | 2  | 0                          | 8  | 1       | 16 | 0      | 0  | 2       | 14 |
| 30        | 7                                        | 12 | 3       | 0  | 11                                        | 7  | 12      | 3  | 0                          | 11 | 1       | 18 | 2½     | 0  | 2       | 17 |
| 35        | 7                                        | 15 | 3       | 1  | 1                                         | 10 | 2       | 6  | 1                          | 4  | 2       | 3  | 0      | 0  | 3       | 20 |
| 40        | 7                                        | 15 | 3       | 1  | 1                                         | 13 | 12      | 0  | 1                          | 10 | 2       | 3  | 0      | 0  | 3       | 23 |
| 45        | 7                                        | 8  | 0       | 1  | 3                                         | 18 | 10      | 3  | 2                          | 11 | 2       | 8  | 8      | 0  | 4       | 28 |
| 50        | 7                                        | 8  | 0       | 1  | 3                                         | 25 | 12      | 0  | 4                          | 8  | 2       | 8  | 8      | 0  | 4       | 35 |



## SICKNESS TABLE—No. III.

TABLE, shewing the Single and Monthly Contributions for assuring *Ten Shillings a Week*, during Sickness (Bed-lying Pay); *Five Shillings a Week* (Walking Pay); a Weekly Allowance of *Five Shillings*, after the Age of Sixty-five; and *Five Pounds* on Death.

| Class III. | Assurance of 10s. Weekly Pay in Sickness. |    |         |    | Assurance of 5s. a Week after Sixty-five. |    |         |     | Assurance of 5l. on Death. |    |         |    | TOTAL. |    |         |    |   |     |   |     |
|------------|-------------------------------------------|----|---------|----|-------------------------------------------|----|---------|-----|----------------------------|----|---------|----|--------|----|---------|----|---|-----|---|-----|
| Age        | Single                                    |    | Monthly |    | Single                                    |    | Monthly |     | Single                     |    | Monthly |    | Single |    | Monthly |    |   |     |   |     |
| Under      | £.                                        | s. | d.      | s. | d.                                        | £. | s.      | d.  | s.                         | d. | £.      | s. | d.     | £. | s.      | d. |   |     |   |     |
| 20         | 8                                         | 11 | 3       | 0  | 11½                                       | 5  | 10      | 0   | 0                          | 7½ | 2       | 5  | 0      | 0  | 2½      | 16 | 6 | 3   | 1 | 9   |
| 25         | 8                                         | 11 | 3       | 0  | 11½                                       | 7  | 3       | 11½ | 0                          | 10 | 2       | 5  | 0      | 0  | 2½      | 18 | 0 | 2½  | 1 | 11½ |
| 30         | 9                                         | 10 | 3½      | 1  | 1¼                                        | 9  | 10      | 3½  | 1                          | 1¼ | 2       | 7  | 9½     | 0  | 2½      | 21 | 8 | 4½  | 2 | 6   |
| 35         | 9                                         | 14 | 0½      | 1  | 4                                         | 12 | 13      | 1½  | 1                          | 8  | 2       | 13 | 9      | 0  | 3¼      | 25 | 0 | 11½ | 3 | 4   |
| 40         | 9                                         | 14 | 0¾      | 1  | 4½                                        | 17 | 0       | 0   | 2                          | 3½ | 2       | 13 | 9      | 0  | 3¼      | 29 | 7 | 9½  | 3 | 11½ |
| 45         | 9                                         | 5  | 0       | 1  | 6½                                        | 23 | 2       | 9¾  | 3                          | 7¾ | 3       | 0  | 10     | 0  | 5       | 35 | 8 | 7¾  | 5 | 7½  |
| 50         | 9                                         | 5  | 0       | 1  | 6¾                                        | 32 | 0       | 0   | 5                          | 10 | 3       | 0  | 10     | 0  | 5       | 44 | 5 | 10  | 7 | 9¾  |

In the three preceding Tables, the Monthly Contributions cease at the Age of 65.

*The Pious Christian's Daily Preparation for Death and Eternity; (extracted from Hele's Devotions) for the use of persons in lingering sickness, or under sorrow and affliction.* London: Rivingtons. 1828. 12mo. pp. 60.

AMONG the variety of manuals of a similar nature, all excellent in their kind, we assign to this unpretending little work a very prominent rank. The devotions and meditations are pious without affectation, well arranged, and very appropriate: and the occasional prayers at the end are some of the most beautiful specimens of this species of composition.

*A brief Account of the Bible and its Contents.* London: Rivingtons and Hatchard. 1828. 12mo. pp. 14.

THOUGH published anonymously, this little tract is said to be the production of a worthy member of the House of Commons; and it is highly gratifying to find men of superior rank and influence devoting their time and attention to the mental and spiritual improvement of their poorer fellow-creatures. The form adopted by the author is catechetical; giving a clear and concise detail of the contents of the Sacred Volume, together with a plain and practical exposition of the doctrines, essentially necessary to salvation. In future editions, of which we anticipate a rapid succession, we would

recommend a revision of a few minor inaccuracies, of diction chiefly, which will readily suggest themselves. We shall point out two, which occur immediately at the opening of the work, as explanatory of our meaning. *The Bible* is defined to be so called, because it *differs from all other books*:—does it not rather *excel* all other books? Of the sacred writers we are told that “the first was Moses, who died 1151 years before the birth of Christ, and the last St. John, who died not long after that event.” We think that the date of St. John’s death, who survived the destruction of Jerusalem, should have been given more precisely. As we said before, these little defects will be easily remedied.

## WORKS JUST PUBLISHED.

The Alliance of Education and Civil Government; with Strictures on the University of London. By T. W. Lancaster, M.A. 4to. 6s. boards.

A Compendious View of the Evidences of Natural and Revealed Religion; being the substance of Lectures read in the University and King’s College of Aberdeen. By Alexander Gilbert Gerard, D.D. 8vo.

The Rev. Dr. Hamilton of Strath has in the Press “A Defence of the Scripture Doctrine, respecting the Second Advent of Christ, from the erroneous Representations of Modern Millenarians.” It will appear early in September.

## MISCELLANEOUS.

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METROPOLITAN ADULT EDUCATION.

SINCE our last remarks on this important subject, two circumstances of some consequence have occurred. The first is, the realization of the plan which we then recommended,—the foundation of a place of sound education in the metropolis; and the second is, an enlarged republication of the system (if we may employ the term where each particular professor has his own) intended to be pursued in the London University. On each of these subjects we shall offer a few observations.

I. The Church of England is reproached by a party, *liberally* confining to themselves the title of “liberal men,” that she always lags in the “march” of improvement, and is compelled by shame into measures which she would never have invented or adopted spontaneously. The real sum of this objection amounts to this,—that the Church does not supply antidotes where she does not find poisons; for many of the liberal “improvements” are scarcely to be regarded in any other light. There was no reason why the Church should take the lead in erecting an University in the metropolis. Perhaps, of all places in the kingdom, none is so little suited for academical purposes as London.

“—Inter sylvas academi quærere verum,”

seems associated with every idea belonging to a place of study; while the gaieties and amusements, the vices and temptations, the labours and pursuits of a capital, are, of all possible circumstances, most hostile to the cool and tranquil acquirement of profound learning, and intelligent, practical religion. The Church, as the source and guardian of both, could scarcely be expected to originate such an institution; although her fidelity to her sacred trust, is evident in the existence of St. David's College, at Lampeter, and in the meditated erection of an university at York. If she has been compelled by the London University to the desertion of the latter object, and the foundation of an academical establishment in London, it is not because she would be surpassed by any association in diffusing mental and spiritual light; but because she could discover no other effectual means of qualifying an existing and most important evil.

This laudable object of the friends of the Church will, we think, be obtained by King's College, London. There is no reason why it should not be supported by all classes of Christians except Romanists, and that very equivocal tribe, called “Protestant Dissenters;” that happy Iris which manages to blend, in one harmonious arrangement, all the shifting and discordant hues of Socinianism. The subscription of articles is not required; and the three great recognized denominations of dissenters do not scruple to attend our Liturgy, and many among them would not hesitate to receive the Holy Communion after our forms. The last circumstance, however, will not be required. The objections of the Presbyterians and Independents lie against our ecclesiastical discipline; this, however, will in no degree interfere with their studies, or their religious opinions.

The Anabaptist objects to our pædobaptism only ; with this doctrine he is not likely to come in collision within the walls of King's College. The Methodists deny neither the doctrine nor the discipline of the Church, but only wish to enjoy a superadded discipline of their own ; and it is only the most ignorant and bigoted part of their body that regard themselves as separate from the Church at all. From these, therefore, no valid objection could arise. But we know, as matter of fact, that Socinians frequently attend the Church worship, and that they no less frequently instruct their children in those doctrines which they profess to disbelieve ; so that even a portion of these may be expected to contribute to the new foundation ; while such Romanists as at present send their sons to the Universities, would have even less objection to send them hither ; difference of religious opinion not interfering with the certificate of the College. So easy is it to form a College where all Christian denominations may attend, and which yet may embrace religious instruction !—an undertaking pronounced impossible by the Council of the London University, “after many long and anxious deliberations.” We do not understand it to be the intention of the Council of King's College to admit Jews ; yet it would be easy to pass a bye-law in their favour, without infringing the general principles of the institution.

When the London University was first projected, there was a senseless outcry raised against the Universities, who were represented as unfriendly to the new design, and anxious to strangle in the cradle the youthful Hercules, who was destined to tear from their reluctant grasp the honours which they had worn through so many centuries. Those who made this assertion well knew to whom they addressed themselves, and what effect they would produce. But the thing was too silly and contemptible to be noticed. It was very unlikely that the Gower Street Lecture-rooms would prove a rival either of Cambridge or of Oxford. It was still more unlikely that the truly liberal men who compose those enlightened bodies would object to the dissemination of really useful knowledge, even though it might be at some sacrifice of wealth. But the few who have been duped by this shameless and senseless allegation, may now retrace their error. The Universities, their Colleges, and their members, are now coming forward with subscriptions to King's College, a far more formidable rival than the London University. Not that we indeed believe that there will be much competition. The Universities are already overstocked ; and, beside this, scarcely any parent who would send his child to them, will be induced to transfer him to King's College. This we say not in any degree to disparage the excellence of that establishment ; but, because, as we have already said, we regard a metropolitan University excellent only as an antidote, though, as such, both excellent and necessary.

There is but one point in the constitution of King's College which does not give us entire satisfaction : this is, the want of power to confer degrees. This defect is one of the most injurious instances of that absence of authority which pervades the Gower Street establishment. The certificates of King's College may be more respectable than those of the former, but they will be only certificates ; and this

will at once sink the institution below the rank which she assumes and ought to maintain. It has been rumoured that a high authority has refused to grant the power of degrees to either of the new establishments exclusively. To this report we attach no credit. The same authority has been pleased especially to distinguish the Church College already; so that the balance of favour contended for, has been, in several instances, conspicuously disregarded. If this power is declined through a deference to the Universities, we cannot but think the principle of this deference mistaken. We have already said, we apprehend no injurious consequences from *them*; and we are sure that King's College, in foregoing this power, will forego a portion of its just authority and respectability.

II. The "Second Statement by the Council of the University of London, explanatory of the plan of instruction," is not less instructive than its precursor. We could find much to say on the want of unity displayed in the totally independent arrangements of the various professors. But this we must waive, in order to take a glance at those parts of the system, which more immediately court our animadversion.

In our last observations on this subject, we noticed the difficulties which beset the path of the Hebrew professor. Mr. Hyman Hurwitz, a gentleman celebrated for his profound researches in this branch of learning, as well as distinguished for an extensive acquaintance with classic and modern literature, has detailed the plan which he purposes to pursue: and a most noble plan it is. But to suppose that it will teach the Hebrew language, would be an absurdity. With a good apparatus, and a good private tutor, however, which cheap education men would scarcely allow their children, these lectures would be magnificent *aids* towards a right comprehension of the subject. But, what is most important on this point is, that the Council, struck with the absurdity which we have elsewhere adverted to, have allowed the Hebrew professor to lecture on the Old Testament! To qualify, however, the instinctive terrors which might besiege the breast of a London University-man on such a discovery, the Professor gives us the comfortable assurance,—“in interpreting these ancient documents, I intend to adhere strictly to the philological and grammatical sense of the text, *to abstain from controversial subjects*, and to AVOID ALL THEOLOGICAL OPINIONS, and dogmatical conjectures.” How he purposes to redeem his pledge, he proceeds to inform us. “I propose,” he says, “to lecture—‘ON THE CAUSES OF THEIR (the Israelites’) FREQUENT RELAPSES INTO IDOLATRY,’ and ‘ON THE MORAL AND POLITICAL CAUSES OF THEIR PROSPERITY UNDER DAVID AND SOLOMON, SUBSEQUENT DECLINE, AND FINAL SUBJECTION.’” Afterwards he places among the subjects to be treated, “The origin of the Septuagint; its utility and importance.” “Origin of the Mishna; origin of the Jerusalem Talmud; nature of these works, and their utility in a CRITICAL POINT OF VIEW.” “Origin of the Babylonian Talmud: ITS USE IN A HISTORICAL AND CRITICAL POINT OF VIEW.” “Important works of learned CHRISTIANS and Jews on Hebrew Grammar, Philology, and BIBLICAL CRITICISM.” And in all these things the Professor intends to avoid all theological opinions!!! If he succeeds in this attempt,

he will effect more than his countryman in the play, who modestly declined to take his pound of the merchant's flesh, when the condition of spilling no blood was attached to the bond.

But come we to the Rev. Thomas Dale, the English professor, who seems to have undertaken a task by no means grateful to the views of his patrons, because somewhat uncalled for. Mr. Hurwitz's difficulties are created by his subject: Mr. Dale's, in a measure, are of his own creation. In discoursing on the history and nature of the English language and literature, it could not be necessary to intrench on theology at all. Yet the incongruities of the local system are not entirely irresponsible for the introduction. For, as many of our greatest and noblest authors are divines, an English Professor must sacrifice much in silently passing them over. This sacrifice Mr. Dale appears to have shrunk from, and pleased his own taste, at the expense of the principle on which the University is founded. But mark how the subject of DIVINITY (yes, reader, that is the word—that fearful word) is introduced to the attention of the London University. “I propose to examine, 1. Divinity, which will comprehend THEOLOGICAL AUTHORS OF ALL PERSUASIONS, considered with respect to their *literary merits*,” Considered, that is, by Mr. D.; but how considered by his hearers? Can Mr. D. read authors on divinity, and yet convey no theological opinions? This would outdo Mr. Hurwitz. And if he cannot, then this College of *no persuasion*, is, it seems, to afford instruction in *all*, and let the mature judgment of the student select the best. What an edifying collocation! What a flattering juxtaposition! Charles Butler and Dr. Barrow, Whitefield and Mr. Belsham, Hawker's Poor Man's Commentary for *unction*, and Robert Hall for eloquence!—Theological authors of *all persuasions*! Southcottians and Swedenborgians must not be omitted; this would be palpable injustice,—this would be disturbing the happy religious equilibrium of the University. Yet in what their writings can adorn or illustrate the language and literature of England, remains to be seen. The very constitution of the place requires, either that the English professor must abstain from noticing a very noble province of English literature, or that he must confound it with much that would disgrace any literature, if it did but happen to deserve the name. The gold of the sanctuary is only current here when alloyed with the dross of the conventicle.

Beside this, Mr. Dale intends, as he informs us, to treat of “the contrast between the French and English models of professional oratory, and, MORE ESPECIALLY, of PULPIT eloquence.” How is this contrast to be shewn without examples? And though such examples may be “considered” by Mr. D. “with respect to their literary merits,” yet such consideration will not be binding on his auditors.

A similar difficulty has occurred to the Italian professor; indeed it is one which must obtrude itself on all the professors of modern literature. Dr. Panizzi, like Mr. Dale, has weighed taste against the Council; and the latter have kicked the beam. He divides oratory at once into SACRED and profane; the former he subdivides into SERMONS and panegyrics. Perhaps Dr. Panizzi may not be so “liberal” as his English colleague; and therefore may not consider himself

under obligation to rake up all that has been written in Italian, in defence of every opinion in religion which mankind have taken up. But the truth is, however "conciliatory" his wishes may be, he would not be able to indulge them to any considerable extent; for the liberal and tolerant views which characterize the dominating religion in Italy do not allow men to express dissentient opinions, and thus all the literary divinity of Italy is, of course, Romanist. In order to meet the views of the Council entirely, Dr. P. should compose a collection of sermons, which, like the ingenious wheels and levers of the Jacksonian Professor at Cambridge, may be ready, at a given moment, for any and every purpose. A little of Belsham, or Priestley, or any other liberal author (liberally translated) would furnish forth the system required.

Among the professorships which the Council as yet have been unable to fill, are those of history and moral philosophy. The perverse constitution of the establishment here again interposes. How is the historical professor to discharge his duties? The Bible must here again be gone over, or an integral and important portion of the subject wholly neglected. How, too, must ecclesiastical history be disposed of?—a part so vitally connected with the whole science, that any attempt at disjunction must be fatal. Yet to lecture on biblical and ecclesiastical history, without conveying theological opinions, we humbly conceive an impossibility even to minds unfettered with religious prejudices, as those of the helmsmen of the London University. But with respect to moral philosophy, let us hear their own definition. "The moral philosophy class will have for its province, that department of the mental phenomena in which all that relates to action is concerned; or, more properly speaking, those peculiar states of mind which are the immediate antecedents of our actions, and from which we therefore say that our actions proceed." Now the question is, in the explication of these phenomena, Is the moral character of an action or motive to be ascertained? If it is not, the moral philosophy of the London University amounts to no more than the philosophy of the human mind; for which they have a distinct professorship. If it is, what is the standard by which the action or motive is to be characterized? All moral systems framed on what is called a moral fitness, or the advantage of society, have proved defective, because they have either wanted sufficient sanction to render them practical, or they have been frequently inapplicable for want of some fundamental principle to render them universal. Hence those who have attached any importance to religion at all, have always made it the foundation of morals. The Council of the London University might here have taken another hint from the forbidden book, which tells them, that "the fear of the Lord is the beginning of wisdom." Paley, who is not the straitest of moral theorists, makes Christianity the basis of his morality; and even professes to do no more than reduce into a philosophic system, that great outline of ethical principle, which runs throughout the Scriptures. Morality, distinct from religion, will be of no practical use to any, and of no theoretical value except to sceptics and casuists. Yet it is not easy to see how a religious morality can be inculcated in the

London University, unless the morals of that place are to be as motley as its gremials, and a new class of moral motives be founded on the combined energies of Protestant, Episcopal, Romanist, Presbyterian, Independent, Anabaptist, Socinian, Theistical and Atheistical opinions. How edifying to combine "no faith with heretics," with "fellowship with Mahometans!" The blessed fruits of "theophilanthropical" morals have ripened on a neighbouring soil. Far be the omen from ours!

The results which we ventured to predict are in course of maturity. Messrs. Cox and Fletcher have started a dissenting meeting for the furtherance of their own peculiar opinions. The Romish professors, of course, will not be so far wanting to the interests of their religion as to neglect provision for its exercise. And the same may be said of all the others; with what shew of consistency could the Council deny to the juvenile follower of Paine and Carline, the indulgence of an "Arcopagus?" We *know* that the "list of new proprietors"* embraces deistical opinions; and we suppose that few become proprietors who do not intend to take part of the value received in education. And, following this observation, we perceive several Parsees and natives of India, in the same list. Are the means of religious instruction to be denied by this impartial University to the followers of Zoroaster, Brahma, and Mahomet? If they are, what becomes of the boasted theological balance? If they are not, the consequences are impious and absurd beyond all that the contrivers of the University can, in charity, be supposed to have contemplated.

But the concern must, in all probability, be abandoned. Professors Williams and Millington have already resigned, from the conviction that they were embarked on a torrent which they could not stem. The host of respectability and authority which has arrayed itself in favour of King's College, is a pledge to the public for the integrity of that institution. We are sorry to see some respectable writers complaining that the new establishment is not to be exclusively Church. The Church doctrines will be taught there, the Church services employed; and this, we think, ought to remove all ground of cavil. All that is intended is, that no questions shall be asked about the religious profession of the students. If this College were to grant degrees, the expediency of so doing, without subscription to the Articles, might fairly be canvassed. As it is, however, we cannot see what impropriety or danger there can be in the course contemplated. If dissenters cannot send their children to King's College, where they will be educated in the doctrine and discipline of the Church, they will send them to the London University, where there is neither doctrine nor discipline. The greater part of the *religious* dissenters want only to *know* our Church in order to unite with her; and we are never afraid that the cause of the Church will be injured in any mind by sound education. We must, therefore, consider this objection futile, though it may be made with the best motives; and we have little doubt that the sound religious feeling of the country will ultimately triumph, and the public censure be unequivocally affixed to establishments which profess to separate learning from religion.

* Second Statement, p. 165.

ON GENESIS IV. 1.

PART III.

THE exclamation of Eve in Gen. iv. 1, it has now been shown, ought to be rendered, "I have acquired the man, the Jehovah." Yet, resting as this interpretation does on the firm basis of grammatical interpretation, some have assailed it with weapons of a different kind, and have rejected it rather from theological than critical reasons; a proceeding, however, justly chargeable with a violation of the fundamental rules of hermeneutic divinity. No argument merely theological can be suffered to set aside the plain and literal sense. If we wish to take our tenets from the Bible, and not surreptitiously to foist our own notions into it, we must conscientiously adhere to the grammatical interpretation. Even in those places where another mystical sense is avowedly superadded, nothing of this description can be admitted which contradicts the literal meaning. Hence the arguments alluded to may be passed over in silence, for they *cannot* overthrow the version of Gen. iv. 1, which stands upon the sure foundation of an unquestionable Hebraic idiom. But let us meet our antagonists on their own ground, and try the strength of those theological reasons which they have advanced against it.

Dr. Adam Clarke in his note upon the passage says, "unless Eve had been under divine inspiration, she could not have called her son (even supposing him to be the promised seed) *Jehovah*; and that she was not under such an influence, her *mistake* sufficiently proves; for *Cain*, so far from being the Messiah, *was of the wicked one*, 1 John iii. 12. We may, therefore, suppose that אֵת יְהוָה THE LORD, is an elliptical form of expression for מֵאֵת יְהוָה, FROM THE LORD, or *through the divine blessing*." Great and increasing is the number of those, who the more they study the less they admire this writer's commentary, which, with all its pretensions, exhibits a learning neither accurate nor profound, while the wild and whimsical notions with which it abounds bear the impress of an ill-regulated or defective judgment. A weaker specimen of reasoning than that just cited cannot easily be found. It is built upon the assumption that inspiration was requisite to enable Eve to call the promised seed *Jehovah*, which is not only unproved, but contrary to all likelihood. She surely might give him this title if his nature and office had been in part previously revealed to her; and that such a communication had been made to the first pair appears from various circumstances.* Hence Eve's ascription of the name "*Jehovah*" to the expected Messiah *may* be accounted for without the supposition of her being inspired; and till Dr. A. Clarke shall have proved that she *could not* so apply it without inspiration, his argument rests on nothing better than an assumption which may with more probability be denied than affirmed. That she was under a mistake, if she believed Cain to be the Messiah, is perfectly evident; but though it may overthrow the notion of her inspiration, it is not opposed to that, for the utterance

* See some excellent remarks on this subject in Dr. Burnet's *Sermons at Boyle's Lectures*, 2.

of which inspiration was unnecessary. If some general and indefinite intimation of our EMMANUEL had been communicated to the first pair, her mistake was extremely natural, and what under such circumstances we should be led to expect.

It has been objected, that, if Eve had known the Messiah was to be Jehovah, she could not have supposed Cain to be the Messiah, as she knew her son was naturally descended from Adam: "Si scivit Messiam esse debere Jovam, quomodo existimare potuit, Cainum esse Messiam, quem sciebat esse ab Adamo genitum?"* We know of a surety that the Messiah was to be the consubstantial Word in hypostatic union with the human nature; whether Eve was acquainted with this circumstance partly depends upon the interpretation of the verse in question: but if she was, there can be no difficulty in accounting for her mistake. She was informed by the Divine Oracle that the promised Deliverer was to be the seed of the woman; and if she had also any intimation of his super-human nature, where is the improbability of her supposing herself the woman destined to bring forth, and Cain to be that seed to which the divine nature was to be united? Little comfort would it have afforded the guilty pair, had they been expressly told, that the evangelical promise would not be fulfilled till the far distant period when Christ should be born in Bethlehem of Judea. The time of its accomplishment, we may well believe, was left indefinite; and it is nothing wonderful that Eve, in the eagerness of pious anticipation, should refer that event to the birth of her son. Anxiously looking forward to Him, who was the hope of the patriarchs, as well as the consolation of Israel, Luke ii. 25, she would hail with joy any circumstance which seemed to announce the fulfilment of an expectation so dear to her heart.

It has been further argued that the version here defended ascribes to Eve a knowledge of the divine nature of the Redeemer, beyond that possessed by the worthies either before or under the law; and that such a clear declaration of the Messiah's divinity is incompatible with the plan pursued by the Deity of the gradual development of the scheme of redemption. In this objection are involved questions, the discussion of which would require a volume; and yet a few observations will form an adequate reply. Granting that religious truth was vouchsafed to man with still increasing lustre in each successive period of the world, it may still be denied that the proposed interpretation of Gen. iv. 1, is opposed to such a gradual revelation. The divinity of the Messiah, if disclosed to the Protoplasts, might have been disclosed as it were under a veil; some even of the strongest intimations of the Gospel truths in the Old Testament are hidden in a shade of obscurity, which it required a brighter day of religion to dispel; and Eve might not understand the denomination in the sense which we attach to it now that the day-spring from on high hath visited us. Nor is it unreasonable to believe that a clearer discovery of the Messiah might have been expedient to our first parents, than was granted under the Mosaic dispensation. Expelled from Paradise, the blissful seat of their first existence, bereaved of the favour of God,

* Dathæ, Vers. Lat. Vet. Test. nota in loc.; Dawson, New Transl. note in loc.

because bereaved of their innocence, sad and solitary, doomed to toil, misery, and death—sorrowing in regret for the past, and brooding over anticipated evil, a clearer view of the Redeemer *might* be necessary to solace them in a situation so hapless and forlorn. The Deity, as is evident from the preceding chapter, actually condescended to hold converse with them, and vouchsafed the gracious promise of mercy through a Redeemer; and why need we doubt that *some intimation* was given of his office and divine nature? This is unquestionably a reasonable conclusion; and if our interpretation of Gen. iv. 1 be admitted, Adam and Eve must have possessed some knowledge, though perhaps dark and obscure, of the super-human nature of the Messiah.*

It is taken for granted by most writers on the subject, that Eve mistook her first-born son, Cain, for the expected Messiah; and in rebutting the objections I have all along argued upon this supposition; but, in the opinion of some authors, it does not absolutely follow from the expressions which she employed. She might mean no more, they allege, than that, as she was now favoured with offspring, she was assured the human race would be perpetuated, and that the Redeemer would, in the plenitude of time, appear for the restoration of man from the ruins of the Fall; as if she had said, "I have now gotten, by the birth of my son, a proof that the man Jehovah will come, the Redeemer, whom the Almighty announced for our consolation, as *the seed of the woman*, and will repair the evils consequent upon our transgression." This is in substance the interpretation of Schmidt, which Pfeiffer declares to be sweeter to him than Hyblæan thyme:† and it may be thought to be, in some degree, sanctioned by the verb קנה, which is never applied to the acquiring a child by natural birth, whereas it may properly denote the acquiring an attestation to any fact. If Eve considered Cain, not as the Messiah, but as the pledge that the evangelical promise concerning him would be fulfilled, the two former objections which we have been considering are entirely groundless; nevertheless I must adhere to the common opinion as being more agreeable to the plain and obvious meaning of the terms, and equally defensible from all objections. In a philological point of view, it is a matter of perfect indifference which we adopt, as the words *ish eth Jehovah* must be taken in apposition, and will still be the designation of the promised seed, whether Eve intended by them that she had *then* given birth to him, or only *then* acquired the assurance and pledge of his future appearance in the world. On either interpretation, too, the theological, like the gram-

* The extent of their knowledge it is impossible in the silence of Scripture to determine; but many things must have been imparted to them by revelation, probably more than is commonly imagined. See Holden, *Diss. on the Fall of Man*, p. 165; Delany, *Revel. Examined*, Vol. I. Diss. 1, et seq; Leland, *View of Deistical Writers*, Lett. 80; Grinfield, *Connexion of Nat. and Rev. Theol.* p. 19, et seq; Law, *Theory of Religion*, p. 47; Peters, *Crit. Diss. on Job*, p. 400; Jurieu, *Hist. des Dogmes*, L. 1. cap. 1.; Winder, *Hist. of Knowl.* Vol. I. cap. II. sect. 3; Chandler, *Bampt. Lect.* sect. 2; Ellis, *Inquiry Whence Cometh Wisdom*; Burnet, *Sermons at Boyle's Lect.* in the Abridgment, Vol. IV. p. 29, et seq; Faber, *Horæ Mos.* Lib. II. sect. 1. cap. II.

† Schmidt, *Disput. de Fide Matris Evæ*; Pfeiffer, *Dub. l'ex.* Loc. 11. See also Deylingius, *Obs. Sacræ*, Vol. V. p. 391.

matical reasons, against our translation of the passage, are completely futile.

The rendering, then, "I have acquired the man, the Jehovah," is not liable to any substantial objection, and is, moreover, established by all the evidence which it is reasonable to expect, and which, after repeated consideration, I am persuaded it would be uncritical to reject. Not only are all the other versions which have been given open to great, and, it may be added, to insuperable objections; not only is this required by the idiom and grammatical construction of the Hebrew; but it is further confirmed by the peculiar nature of the entire phraseology of the passage. It has been already shewn, that the verb קנה is never applied to the process of human generation; how, then, are we to account for the application of a word to the birth of Cain, which is unexampled in any other part of Scripture? And what adds to the singularity of the procedure is, that other phrases to express the birth of children are of frequent occurrence. I have too much reverence for the sacred writings, for the sacred writers, and for the sacred language, to imagine that any expression is used lightly, unadvisedly, and without peculiar propriety. If any phrase is put into the mouth of Eve which is singular, and without parallel, when speaking of human progeny, it would be derogatory to the Scriptures to suppose it to be without design. If she apply any such to the birth of Cain, we are warranted in concluding that something more was intended than merely to assert the natural birth of a child. It is more reasonable to suppose, and the peculiarity of the expression admirably agrees with the supposition, that she believed, however erroneously, that she had obtained the divine Messiah in her first-born.

If the verb upon which we are commenting be used by Solomon, Prov. viii. 22, in reference to the consubstantial Word, the second person in the blessed Trinity, as I think has been proved in my *Attempt to illustrate the Book of Proverbs*; and if the meaning of that place be, "The Father possessed the divine Logos by right of paternity and generation," it may be considered as a beautiful coincidence in expression with Gen. iv. 1, supposing the latter to relate to the Messiah, the God-Man, symbolically shadowed out in the Seed of the woman that was to bruise the serpent's head. To my apprehension, this appears a very extraordinary coincidence, and the more I reflect upon it, the more am I impressed with the belief, that it is not purely accidental, but that both places have reference to the same sacred Being, whose eternal filiation is in both places expressed by a term *never* elsewhere applied to any process of generation or emanation.

No example, again, can be produced, if I am not mistaken, where עֵשֶׂה signifies *a child*; and if the ejaculation of Eve is to be taken only as an acknowledgment of the blessing of God in the grant of progeny, the word in such an application is most strange and extraordinary. Why were not the usual appellations denoting *a child*, selected and employed? Why, instead of these, is the appellation "man" introduced? If the sacred penmen have not employed words carelessly and at random, there must be some reason for this unusual phraseology; and what more probable can be given, than that *he* used

it in reference to the Seed of the woman, the Being who, as man, was to bruise the serpent's head.

The expression *eth Jehovah*, likewise, is never used to denote *through the favour of God*, a sentiment very differently expressed in the Hebrew Scriptures; and if it be here employed in this signification, the sacred historian has adopted a mode of expression unexampled and ambiguous, nay, it may be said, inexplicably dark and obscure. Had it been the intention of Eve merely to say, that she had been favoured with offspring, that the human race would not now perish through her and Adam's transgression, since she had now brought forth a child, why is a different phrase used from that which the historian has so often adopted on similar occasions? If she had meant merely to express her thankfulness for having got through the pain and sorrow of conception and parturition, the punishment inflicted upon woman for her offence (Gen. iii. 16), why was not this circumstance particularly mentioned? If she had only intended to declare her sense of grateful joy at the birth of a son, why was a phraseology employed not literally expressive of exultation, and so remote from that of the holy persons, who poured forth their praises and thanksgivings for the blessing of children? (Gen. v. 29.) To explain the words as a declaration of Eve's sense of the Divine favour in the birth of Cain, is to put a meaning upon them, which, in their combination, they do not literally convey, and to which, in their separate signification, they are opposed. But explain them in reference to the Messiah, and they become peculiarly appropriate. She called the name of her first-born, "Cain," *acquisition*, because she supposed that she had obtained the fulfilment of the evangelical promise of a great Deliverer. She exclaimed, "I have gotten, or acquired, the man," not only a child, not merely offspring to perpetuate the human race, but THE MAN whom the Creator announced as the Seed of the woman, who, by bruising the head of the Seducer, should restore mankind from the miseries of the Fall. She called him "Jehovah," because she knew, by communication with the Creator, what we know from the records of revelation, that the promised Messiah was to be the incarnate Logos, the God-man, the object of adoration in the Patriarchal, Jewish, and Christian Churches.

In a case so amply confirmed, the authority of the ancient versions is not wanted, however gratifying it would be if their weight could be thrown into the same scale. Yet the Targum of Jonathan Ben Uzziel is, "Adam knew his wife, who desired the angel; and she conceived, and bare Cain, and said, 'I have gotten the man, the angel of Jehovah,'" which clearly shews that the paraphrast understood the passage of the Messiah. All the other ancient translators have taken *AN* as a preposition; but this circumstance, as observed before, is far from proving that they did not suppose Eve's exclamation had reference to the predicted Redeemer. Whether they considered it as ascribing divinity to him is doubtful; but the Targum of Jonathan Ben Uzziel is satisfactory evidence that such an interpretation was traditionary among the Jews, and it cannot be thought that either Onkelos or the Septuagint translators were ignorant of it; yet, while their versions *may* be explained of a divine

Deliverer, they must be allowed to be too ambiguous to warrant the inference that they ought to be so understood. Neither the testimony of the early translators, however, nor Rabbinical authority, are wanted in support of a rendering so completely established as that which has been submitted to a full examination. The result of this long discussion is, that the expressions of Eve on the birth of Cain have undoubtedly a reference to the Deliverer promised by the Almighty immediately after the first fatal transgression: *secondly*, that no rendering which has been proposed does necessarily exclude the notion of divinity as belonging to this Deliverer: *thirdly*, that those versions which take אֵל either as a noun or a preposition, are untenable: *fourthly*, that the true rendering is, "I have gotten or acquired the man, the Jehovah!:" and, *fifthly*, that it conveys a plain declaration of the divine nature of the Messiah.

Dr. Geddes, I am aware, endeavours by a singular process to weaken the force of this attestation. "The Hebrew אֵל," says he, "cannot here be understood, but as the sign of the accusative: and this being the case, we must render with the present text, 'I have acquired a man, Jehovah,' or reading אֱלֹהִים instead of יְהוָה, 'I have acquired a man, a God,' that is, 'a god-like man-child.'" This he supposes to be the true reading: 1st, because the word "Jehovah" was not known to Eve, nor to any of the Patriarchs: 2dly, because the word "Elohim" has in several other places been changed into "Jehovah by the Jewish transcribers; and 3dly, because "Jehovah" is never used to denote a human being.* But of these reasons the first is an assumption of the thing to be proved; for if the present text be genuine, Eve certainly was acquainted with the appellation "Jehovah." The second is a mere assertion, not only without proof, but, as it should seem, contrary to the fact; and the third is irrelevant, as the name "Jehovah" is not here applied to a merely human being, but to the Messiah, both God and man. The reverence due to the Holy Scriptures should deter us from the attempt to alter the received text without the strongest grounds. If such reasons as those advanced by Dr. Geddes were sufficient for changing the present reading, the text would be ever varying, and the Bible would assume as many forms as there are presumptuous critics. Even allowing his own reading, the inference which he would deduce from it does not seem just; for he says it is literally "I have acquired a man, a God," from which I am unable to abstract the notion of Divinity. Why then did he adopt a rendering which expresses a different and a lower sense than that which his literal version naturally conveys? If it had been intended to express the idea of "God-like," other terms would surely have been selected which are elsewhere used, as "in the image," "in the likeness of God," and not *eth Jehovah*, or *eth Elohim*, which are not found in the Bible in such a sense. Both his version and comment, in short, are a striking instance of that perversion of taste and want of judgment, which unfortunately mingled with all the critical labours of this ingenious writer.

His admission, nevertheless, is not without its value; that *eth* is

here the sign of the accusative case, and that the present text must be rendered agreeably to the version which it has been my endeavour to defend, "I have acquired the man, the Jehovah:" a version which rests upon the principles of sound criticism, and gives consistency, pertinence, and energy to a passage, the phraseology of which, according to any other exposition, is strange, unaccountable, and repugnant to the usage of the Hebrew writers. Whether Eve believed that by the birth of Cain she had obtained the wished-for Deliverer, the second person of the Godhead united to the seed of the woman, or only that she then obtained the proof and pledge of his appearance in due time, he is in either case styled "the man-Jehovah:" and, as Moses could only know by the means of revelation that Eve uttered these remarkable expressions, we cannot but conclude that divinity is here plainly and distinctly ascribed to the Redeemer by the pen of inspiration. I must therefore ever regard Gen. iv. 1. as a strong attestation to the Deity of the Messiah. I am, &c.

G. H.

TRANSUBSTANTIATION.

MR. EDITOR,—If you will be good enough to give the following letter a corner in your Remembrancer, you will oblige one who has been a constant reader of your useful publication from its commencement.

There is no doctrine in which Protestants and Roman Catholics differ more than on that, which relates to the Eucharist. The doctrine of transubstantiation, which every Catholic is bound to believe, is quite abhorrent to the mind of a Protestant. The Roman Catholic asserts, that a miracle is always performed when the priest consecrates the elements, and that the bread and wine become actually changed into the flesh and blood of Christ. On this question much, I know, has been written on both sides, but the view I mean to take of it has not, as far as I know, been taken by any other person, and appears, to me at least, decisive of the controversy.

A miracle is something that happens contrary to the usual course of nature. And, therefore, before we consider whether a miracle has been performed or not, it is necessary that something must have happened contrary to the course of nature; and this can only be ascertained by the help of one or more of our senses. When a miracle is performed in the Scriptures, it is always made apparent to the spectators that something contrary to the course of nature has taken place; for, till that has happened, no question about a miracle can arise. When our Saviour opened the eyes of a man born blind by a word, it was evident that something contrary to the course of nature had happened. The spectators knew that the man had been blind from his birth; and when they saw that he was immediately restored to sight by our Saviour, they confessed that a miracle had been performed. Let us now apply this test to the doctrine of transubstantiation. The Catholic affirms, that, by the act of consecration by the priest, the bread is immediately changed into the flesh,

and the wine into the blood of Christ. If this be so, it is undoubtedly a miracle. But then, according to our rule, it is first necessary to ascertain that this is really the case; that the bread is actually become flesh, and the wine blood. This can only be ascertained by one or more of our senses. Let us first examine it by our sight. Have the bread and wine a different appearance from what they had before?—They certainly have not: they still look like bread and wine. Have they a different smell or taste? Most undoubtedly not. And therefore I can come to no other conclusion, than that nothing contrary to nature has taken place, and that no miracle has been performed. How different was our Saviour's first miracle that he wrought in Cana of Galilee, when he changed the water into wine! It was evident to the guests assembled* that something contrary to the usual course of nature had taken place, and that a miracle had been performed. It was evident that the water no longer retained its former appearance: it not only tasted like wine, but was declared by the governor of the feast to be much superior to what they had been drinking before. Suppose now our Saviour had said, "See, I have worked a miracle, I have changed the water into wine;" but that it still retained the *appearance* of water, and, when the guests tasted it, it also tasted like water; would they not have considered Christ as an impostor, and a mere pretender to miracles? The same observation may be applied to our Saviour's other miracles. It is evident, therefore, that there is no foundation for supposing that the bread and wine are changed in the Eucharist; that it rests solely upon assertion; and that, in fact, no miracle has been performed. All our senses attest this truth; and every man endued with common understanding must allow, that the doctrine of transubstantiation is a fiction, and founded upon error.

Supposing, however, for the sake of argument, that this miracle, as asserted by the Catholics, does take place; to what an absurdity does it lead! It is well known that the Creator does not unnecessarily change the settled course of nature, but only in very extraordinary cases. Miracles, in fact, are like angels' visits (and such almost they may be accounted) "few, and far between." But, according to this doctrine of the Roman Catholics, this miracle takes place ten thousand times in the course of a year, as often as any priest consecrates the elements. And for what purpose is the course of nature so constantly interrupted? If you take away the superstition, which is mixed up by Roman Catholics with the participation of the Lord's supper, I will venture to assert, that in the Protestant Church, where no such notion as transubstantiation is entertained, the bread and wine are received by its members with all that devotion and faith in the atonement of a crucified Saviour, which such an affecting ceremony is designed to produce.

Whilst these, and other pretended miracles, are made a matter of faith in the Roman Catholic Church, can we be surprised, that the minds of men are alienated from, and disgusted with, a church, which aids and abets such delusions? When the Irish Roman Catholics ask for, what they call, emancipation (of which not one in a hundred could feel the benefit,) they should ask for an emancipation from their various superstitions; they should ask to be restored to the free and

unfettered use of the Sacred Scriptures, which would immediately detect the errors of their Church ; and they would be induced to quit a religion which sanctions and allows them. Indeed, we may hope, under the blessing of God, that such an emancipation is not far distant. The reformation seems to be making considerable progress in Ireland : conversions to the Protestant religion and a purer Church are every day occurring ; and I trust that the great body of Irish Catholics will soon want no other emancipation. They will then have thrown off their allegiance, both spiritual and political, to a foreign power ; and will partake unreservedly of all the blessings of the Protestant religion, and the benefits of the British constitution. MENTOR.

ΗΠΟΣΚΥΝΗΣΙΣ.

SIR.—It is with great reluctance that I enter the lists as a controversialist : but since I cannot avoid it, I hope the result will be beneficial to you, to myself, and to my brethren in general.

You refer to certain works which I do not possess ; namely, Bishop Porteus' Lectures, and Dr. Marsh's Michaelis on the New Testament. I shall therefore endeavour to do as well as I can without them. I cannot, however, help mentioning, (lest you should think that I ought to refer to such valuable works) that I am the curate of a small village, with no library to which I can pay a *visit* except my own, and without any book of biblical learning in my parish, that I am aware of, except Dr. Clarke's Commentary on the Sacred Scriptures.

But, Sir, you need not have troubled yourself with Bishop Porteus if you had considered the drift of my argument ; nor need you have mentioned Beyer, if you had read with attention my words, and ascertained, first, whether I said they were Beyer's words or sentiment ; and still less so, if you, as you profess to have done, had looked six lines further, where you would have found "*ultra civilem tamen non est extendendum.*"

Now permit me, Sir, to ask you one question before I commence. Does Dr. Marsh, by saying that Ephrem the Syrian is the first who has quoted the Syriac New Testament, thereby determine its date ? Does he fetter us up to the opinion that it did not exist long before his time ? Do we not frequently draw more absurd conclusions than this, that although Ephrem in the fourth century is the first who has quoted the Syriac New Testament, it nevertheless might have been in existence more than a century before his time : and even supposing that I could grant you all you desire, I hope there are not many persons, besides yourself, who would quarrel with me about the epithet "*most ancient,*" as I have applied it. •

I have no objection to your translation of *prona adoratio*, but I still like my own better, because it not only signifies the posture, but also implies the humiliation and dejection of the mind, which I hope accompany the kneeling posture of every Christian, during his prayers at Church. I could give more reasons for my translation, besides

having recourse to etymology, had I but as much time as I could wish to devote to the subject. In my answer, therefore, I shall principally content myself with returning to the word **שָׁכַד**, which, I believe, is used four times only as a Hebrew word in the Old Testament; namely, in Isaiah xlii. 15, 17, 19, and xlii. 6, where it is used "for the falling down to a God or idol, in a religious manner, or for the sake of worshipping."

In Dan. ii. 46, **שָׁכַד** is used for the falling down of Nebuchadnezzar to worship Daniel; whom, at the time, he doubtless considered as a super-human being: and so hints the marginal note in one of my Bibles. In Dan. iii. 5, 6, 7, 10, 11, 12, 14, 15, 18, 28, **שָׁכַד** is used in the same sense as in the Hebrew. These fifteen are perhaps all the places where the word is to be found in the Old Testament in both the Hebrew and Chaldee languages: and I think we may fairly say, that it is used in the sense I set out with, as being a word (so far as I am able to judge at present) of less doubtful import than the Greek word *προσκυνεω*.

I will now conclude with quoting upon the Greek text, Dr. Dwight, vol. ii. Ser. 37. "The word *προσκυνησιτωσαν* is used twenty-four times in the New Testament to denote the worship of the true God; it is used many times more to denote the religious worship of false gods; and is, so far as I have observed, the *only* word used to denote what is intended by worship, when considered as an act immediately performed. The words *θεραπευω*, *λατρευω*, and *σεβομαι*, rendered also to worship, appear rather to express either habitual reverence or service, or a general course of worship, considered as a character or course of life. *Προσκυνεω*, so far as I have been able to observe, is the only term used to denote religious worship by St. John; and is certainly the appropriate word for this idea: if there is any such appropriate word in the New Testament, it is particularly the word used by Christ in his answer to Satan; 'Thou shalt worship the Lord thy God:' and in his discourse with the woman of Samaria, concerning the place where, the manner in which, and the persons by whom, God is acceptably worshipped, &c.

What Dr. Dwight has said of the Greek in St. John's Gospel, I think I may venture to say of the Arabic and Syriac, for I have searched them through, and found in every instance the words **سجد** and **سجود** used for *προσκυνεω*.

Now, allowing that in an instance or two you may find the root in question applied in a doubtful or even in a civil sense, should not candour incline us to the favourable side of the subject? But so many, and such striking instances exist of its restricted sense, that it is still my sincere opinion, that in Matt. ii. 2, where the Magi are making search for the *Messiah*, we ought to consider the word as implying their intention of paying a *religious* adoration.

B. CLERICUS.



ELIJAH.—1 KINGS xviii.

ANOTHER month has pass'd 'mid hope deferr'd,
 And weep and wail from hill and plain are heard.
 Prayers from the cottage, curses from the throne,
 Mix'd with the funeral dirge, and dying groan,
 Ascend to heaven; but still no voices come,
 Silent its thunder, its responses dumb!
 Suns rise and set, and moons increase and wane,
 Nor yet descends one drop of blessed rain!
 The gentle dews that fall on Hermon's head,
 And spread like mists along the vale, are fled.
 Mute are the streams of Sichem's rocky brow,
 And Aenon's springs deny their nectar now.
 The fig hangs withering on the leafless tree;
 Hush'd is the murmur of the summer bee;
 The drooping camel, and the parched well,
 And silent driver, tales of sorrow tell.
 The widow's cruse is dry, her loaf is gone,
 Yet still survive the widow, and her son!
 It is a mournful sight! on Israel's land
 Rests the dread vengeance of Jehovah's hand,
 And do his people mourn? Ah, no! the hymn
 From yon dark grove ascends to Baalim!

Yet see! thine aching eyes may dimly scan,
 Amid yon arid plain, one lonely man!
 Clad in a hairy robe of coarsest weed,
 And girt as one for battle or for speed.
 He looks no denizen of land so dread—
 A land whose living scarce can hide its dead—
 But one whose valour never brook'd a lord,
 Who never stoop'd to famine, or the sword,
 But, from a land remote, had hither come,
 To gaze—himself unmov'd—on Israel's doom.
 Yet is he all unmov'd? 'Twere hard to trace
 The deep-wrought feelings of that holy face.
 Grief sits upon that forehead broad and high,
 Yet 'tis not grief that sparkles from his eye!
 There is a fire that springs not of the earth,
 That draws from no poetic fount its birth,
 But deeper, brighter, holier is its glow,
 Than springs from mortal thought—from joy or woe!
 It is Elijah! prophet of the Lord,
 Fraught with the bearing of his Master's word.
 For him the heavens are shut—the people mourn—
 For him, God's prophet, laugh'd by man to scorn.
 He comes, at Heaven's behest, to set before
 His race, a blessing and a curse, once more;
 To wake, by mighty signs, that ancient awe,
 Which Israel felt for Moses and the Law,
 And teach her sons, that He their sires ador'd,
 Is still the same, unchang'd, unconquer'd Lord.

The crowds are met on Carmel;—'tis a scene
 Such as again will be not, nor hath been.
 From utmost Dan, to far Beersheba's bound,
 Wherever Israel's name and race are found,
 They gather fast; and pour their human tide,
 In swelling waves, on Carmel's grassy side.
 There sits the monarch on his ivory throne,
 With eye of evil fire, and heart of stone.

Around, the ranks of white-stoled prophets stand,
 That lift to heathen Baal apostate hand;
 While those who consecrate the groves are seen
 In rival pride to circle round his queen.
 Silence through all that mighty concourse spread,
 And stillness, such 'as fills the heart with dread,
 As, to the centre of that ring, they scan,
 Slowly advancing still, that single man!
 They gaze with awe; and as the lines they trace
 Of grief and thought upon the well-known face,
 Dim recollection dawns of former days,
 Ere Israel left his God for crooked ways;—
 Of meekest Moses, with his rod of might,—
 The guiding cloud by day, the fire by night,—
 Or strong-arm'd Joshua, conquering in the field,—
 Jephthah and Samson, Israel's sword and shield,—
 Of David's holy head, God's favourite son,—
 And all the royal pomp of Solomon.
 And when they heard,—in tones so deep and clear
 The utmost verge of that vast host might hear,—
 That single, coarse-clad, friendless prophet throw
 A proud defiance on his mighty foe,
 Dare every fiend by magic art or spell,
 To struggle for the knee of Israel.—
 There was a hush—a throbbing of the heart—
 A breath suppress'd—a half-unconscious start—
 A pang of hope! a self-convicting prayer
 That he, their long-scorn'd God, might triumph there!
 Oh, with what anxious heart and eager eye,
 They watch'd each spell that Baal's prophets try!
 Now, every ear is turn'd to catch the sound
 Of Baal thundering from the yawning ground;
 Now, every eye is gazing on the pyre,
 To catch the glance of his consuming fire.
 But still no sound is heard—no sight is seen;
 The earth is dumb—the element serene;
 And doubt, and grief, and hate, the prophets rouse
 To tenfold energy of prayer and vows—
 Grief, for their shame; and hatred, to have borne
 Elijah's mockery, and the people's scorn!
 Now sinks the sun on Carmel; 'tis the time,
 Ere rites unholy bow'd the land to crime,
 When prayer, with incense-wreath, was wont to rise—
 The solemn hour of evening sacrifice.
 Then stood Elijah by the grassy mound,
 Once God's own altar, consecrated ground,
 But now a ruin'd mass of scatter'd stone,
 With bones polluted, and wild weeds o'ergrown.
 With reverent hand he rais'd the levell'd shrine,
 Perform'd, with holy care, each rite divine,
 And stood—the centre of a nation's eyes—
 With hand uprais'd, before the sacrifice!
 His manly form now rose to giant height,
 His glowing eye now beam'd intenser light;
 And, as his solemn words fell, one by one,
 The people stood like monuments of stone.
 All was so still, the listener might descry
 The murmuring Jordan—but his fount was dry!
 'Tis done! 'tis done! the Prophet's prayer is heard!
 The Lord of Hosts performs his servant's word!

The fire of Heaven, with whirlwind motion, came,
 And wrapp'd the altar in a living flame.
 There was a moment lost to all around,
 The eye forgot its sight, the ear its sound,
 But when the heart and eye their sense regain,
 Bullock nor altar, wood nor stone remain!
 The shrine in that uprising flame is gone,
 And by the mound Elijah stands alone!

Then what a shout, when prostrate Israel rose,
 Of faith in God, of triumph o'er his foes!
 The rocks reply, the immortal cedars nod,
 In glad response—"THE LORD HE IS THE GOD!"

Now gaze from Carmel! See that cloud expand.
 (Its utmost sign as yet like human hand.)
 Till all the heaven is with its storms array'd,
 And all the earth is darken'd with its shade.
 How sweet each rain-drop to the thirsty land!
 Each leaf and bud it, wher'd breast expands;
 And man and beast rejoice, that Heaven once more,
 Its wrath appeas'd, pours down its liquid store.
 Dews, showers, and suns, revisit earth again,
 And Faith and Peace resume their ancient reign

St. Abbs.

R. P.

ILLUSTRATIONS OF SCRIPTURE FACTS AND CUSTOMS,

By analogous Reference to the Practice of other Nations.

SWEET SAVOUR OF SACRIFICE.

Gen. vii. 21.—"And the Lord smelled a sweet savour, and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth: neither will I again smite any more every thing living, as I have done."

It seems to have been a general opinion that the Deity was gratified by the fumes arising from burnt-offerings. Lucian refers to the wound inflicted on Venus, by Diomed. Hom. 5, adding, that the greatest luxury of the gods was, instead of victuals, to suck in the fumes that arise from the victims, and the blood of sacrifices that are offered to them.—*Lucian's True Hieroglyphus*, Vol. II. p. 225.

PATRIARCHAL LONGEVITY.

Gen. xi. 10—25.—"These are the generations of Shem; Shem was an hundred years old, and begat Arphaxad two years after the flood. And Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters. And Arphaxad lived five and thirty years, and begat Salah. And Arphaxad lived after he begat Salah four hundred and three years, and begat sons and daughters. And Salah lived thirty years, and begat Eber. And Salah lived after he begat Eber four hundred and three years, and begat sons and daughters. And Eber lived four and thirty years, and begat Peleg. And Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters. And Peleg lived thirty years, and begat Reu. And Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters. And Reu lived two and thirty years, and begat Serug. And Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters. And Serug lived thirty years, and begat Nahor. And Serug lived after he begat Nahor two hundred years, and begat sons and daughters. And Nahor lived nine and twenty years, and begat

Terah. And Nahor lived after he begat Terah an hundred and nineteen years, and begat sons and daughters. And Terah lived seventy years, and begat Abram, Nahor, and Haran."

The opinion of extreme longevity was familiar with the ancients. Lucian has a whole dissertation upon the subject, in which he gives many instances of advanced age amongst entire nations; some of them no doubt exaggerated, but founded probably on traditions. Thus the Seres are said to extend life to three hundred years; the people in the vicinity of Mount Athos to a hundred and thirty, and the Chaldæans to above a hundred.—*Lucian on Longevity*, Vol. II. p. 396.

The American Indians, north of the Athabasca Lake, believe that, in ancient times, their ancestors lived till their feet were worn out with walking, and their throats with eating.—*West's Two Journals*, p. 132.

PATRIARCHAL LIFE.

Gen. xiii. 5.—"And Lot also, which went with Abram, had flocks, and herds, and tents. And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together. And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle. and the Canaanite and the Perizzite dwelled then in the land."

Gen. xxxii. 4, 5. 13—16.—"And he commanded them, saying, Thus shall ye speak unto my lord Esau: Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now; and I have oxen, and asses, flocks, and men-servants, and women-servants: and I have sent to tell my lord, that I may find grace in thy sight. And he lodged there that same night, and took of that which came to his hand a present for Esau his brother: Two hundred she goats, and twenty he goats, two hundred ewes, and twenty rams. Thirty muleh camels with their colts, forty kine, and ten bulls, twenty she asses, and ten foles. And he delivered them into the hand of his servants, every drove by themselves; and said unto his servants, Pass over before me, and put a space betwixt drove and drove."

It was entertaining to see the horde of Arabs decamp, as nothing could be more regular; first went the sheep and goatherds, each with their flocks in divisions, according as the chief of each family directed: then followed the camels and asses loaded with the tents, furniture, and kitchen utensils, these were followed by the old men and women mounted on asses, surrounded by the young men, women, boys, and girls, on foot. The children that cannot walk are carried on the backs of the young women, or the boys and girls, and the smallest of the lambs and kids are carried under the arms of the children. To each tent belong many dogs, amongst which are some greyhounds; some tents have from ten to fourteen dogs, and from twenty to thirty men, women, and children, belonging to it. The procession is closed by the chief of the tribe, whom they call Emir, or Father (Emir means Prince), mounted on the very best horse, and surrounded by the heads of each family all on horses, with many servants on foot. Between each family is a division or space of 100 yards or more when they migrate; and such great regularity is observed, that neither camels, asses, sheep, nor dogs, mix; but each keeps to the division to which it belongs without the least trouble. This tribe consisted of 850 men, women, and children; their flocks of sheep and goats were about 5000, besides a great number of camels, horses, and asses.—*Parsons' Travels in Asia and Africa*, p. 109.

The above extract is a curious illustration of the patriarchal life, and in comparing it with the texts, it is impossible not to be struck with the little change which has taken place in the manners of a country inhabited by Abraham and Jacob, after quitting Haran, nearly 1000 years ago.

MONTHLY REGISTER.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

Third Report of the Bishopsgate District Committee.

It is with much pleasure that this Committee present an account of their operations during the last two years, and of the good effects which have resulted from their labours. The continued demand for books, which is little, if at all diminished, proves the continued necessity of exertion to promote the pious and charitable objects which they have in view. Every successive year brings with it fresh cause for activity, particularly in a neighbourhood where the richer inhabitants continue nearly the same, and the poor are continually changing.

The number of books issued during the years 1826 and 1827—the point of chief interest with the Subscribers, as it will enable them to calculate with some degree of certainty, the amount of good, which, by the Divine blessing, they have been enabled to effect in the neighbourhood, are as follows.

Books distributed in

	1826	1827	Total
Bibles	185 ..	133 ..	318
Testaments	121 ..	65 ..	186
Com. Prayer Books	181 ..	225 ..	404
Books and Tracts	1381 ..	1187 ..	2568
Total ..	1871	1908	3779

Nearly all these books and tracts have been sold to the poor at reduced prices, with the exception of a few which have been given to the Sunday School: a circumstance which clearly proves that a proper value is set upon these opportunities of Christian instruction by the persons for whose benefit they are intended.

Total of books distributed since the formation of the Committee, to December 31, 1827.

Bibles	746
Testaments	399
Common Prayer Books	955
Books and Tracts	4916
Total ..	7046

The attendance of the poor at Church and at the Sacrament of the Lord's Supper, which was noticed in the last Report, has continued progressively to increase; and it is hoped that although much remains to be done, not a little has been effected in the religious improvement of the people. "He that has learned to pray as he ought," says Bishop Wilson, "has got the secret of an holy life;" and there is good reason to believe that there is an increased spirit of devotion among the people, since between its first appearance on the Society's list in the latter part of 1826, and the end of 1827, 232 copies of the Rector's Manual of Family Prayers have been sold to the poor of this parish.

The demand for Davy's Village Conversations on the Liturgy has continued, and much interest has been excited by the appearance of the Conversations on the Offices by the same Author.

In addition to the books, which have been thus distributed through the neighbourhood, a Parochial Lending Library, of fifty volumes, was opened in August, 1826, and although great interest was at first excited by it, the expectation which was at first entertained respecting it, has not been fulfilled. The Committee trust, however, that the causes which have prevented its entire success, have been removed, and they confidently hope that when it is better known, it will be more extensively used, and be productive of all the good which it is calculated to effect.

The Depository for supplying the public with the Books and Tracts of the Society at prime cost, has not yet been opened, (owing to the difficulty of finding an appropriate room); but arrangements are making, by which it is expected that it will be commenced early in the ensuing summer.

The District Committee of the Society for the Propagation of the Gospel.

has continued to flourish, and nearly 500*l.* had been remitted to the Parent Institution at the close of 1827, since its first establishment.

One great object of District Committees is to extend the influence of the Parent Society, and cause it to be better known and supported in the country at large; and the Committee have great pleasure in stating that they have been enabled to remit 100*l.* to-

wards promoting the general designs of the Society.

In conclusion, they can only express a fervent hope that the Subscribers will not slacken in the work of love which they have commenced, but zealously go forward in promoting Christian Knowledge in their immediate neighbourhood, and in the great work of extending the Redeemer's kingdom throughout all the world.

Receipts and Payments of the Bishopsgate District Committee of the Society for Promoting Christian Knowledge.

RECEIPTS.			PAYMENTS.		
1826.	£	s. d.	1826.	£	s. d.
Balance in hand . . .	96	7 10	Society for Books	94	15 11
Donations & Subscriptions	87	16 6	Ditto, $\frac{1}{3}$ of Donations and Subscriptions	29	5 4
Sale of Books	50	11 0	Preparing Room for Meeting	0	2 6
			Mr. Clay for Printing	10	2 0
			Balance in hand	100	9 7
	£234	15 4		£234	15 4
1827.			1827.		
Balance in hand . . .	100	9 7	Society for Books	54	15 1
Subscriptions	79	14 0	Ditto, Differences on Price of Books	24	18 10
Sale of Books	40	19 4	Ditto, Donation in aid of general objects	100	0 0
			Mr. Clay for Printing	5	14 0
			Balance in hand	35	15 0
	£221	2 11		£221	2 11

Examined and Approved,

J. D. POWLES,
ARTHUR CLARKE,
JOHN RICHARDS.

R. COTESWORTH, *Treasurer.*

SOCIETIES FOR PROMOTING CHRISTIAN KNOWLEDGE, AND THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

Bath and Wells Diocesan Association.

THE Diocesan Anniversary of the Bath and Wells Association of the above Societies was holden on Friday, the 25th of July, at Taunton; on which occasion the Lord Bishop of the Diocese, accompanied by Sir T. B. Lethbridge, Bart., the Archdeacon of Taunton, Rev. Mr. Mount, (the diocesan secretary,) together with a numerous assemblage of friends of the Society, proceeded to St. Mary's church, where an excellent sermon was preached by the Venerable the Archdeacon of Taunton. After divine service the same assembly returned to the Public-Room at the Market House, where the Lord Bishop opened the proceedings

of the day, by briefly stating the nature and operations of the two Societies. When his Lordship had concluded his appropriate address, the Diocesan Secretary read the twelfth annual Report of the Association of the Society for promoting Christian Knowledge, in the course of which he stated that, within the last year had been distributed throughout the diocese 1734 Bibles, 2485 Testaments, 7521 common-prayer books and Psalters, and 42,524 bound books and tracts, besides a vast quantity of spelling cards and other elementary documents; that within the diocese were formed 362 daily and Sunday schools in connexion with the Esta-

blished Church, and 35,748 children were receiving the elements of Christian instruction; that there were only 62 parishes within the diocese from which no return was made; and that there were but very few parishes, and those very small, returned as having no school. The Report dwelt with much force upon the inestimable value of the Association, in dispersing amongst the poorer classes the Bible, to be a light unto their feet and a lantern unto their paths; in circulating the Prayer-book as containing the several offices of devotion of the pure and Apostolical Church of England; and in distributing those several Tracts upon the Society's catalogue, which were intended either to illustrate the precepts or to enforce the practice of Christianity, or to state the grounds and reasons on which the doctrine and discipline of the Church of England were founded, or to raise up an impenetrable shield against the poisoned shafts of atheism, infidelity, and scepticism, or to make some fictitious narrative the amusing vehicle of moral and religious instruction. The Report then expatiated upon the kindred alliance between the labours of the National School Society, and the Society for promoting Christian Knowledge, inasmuch as the former institution creates the appetite, whilst the latter supplies the food; and under this view of the matter the attention of the several local committees were drawn (in conclusion) to the necessity of bracing the sinews and invigorating the nerves of that arm of parochial instruction, which has already been uplifted to turn many unto righteousness, and which is the readiest instrument to counteract that increase of crime which is the subject of general complaint and regret.

Sir T. B. Lethbridge felt much pleasure in moving the reception of the Report: and took a luminous and comprehensive view of the several topics

which it embraced, and in a strain of forcible and masculine eloquence observed that the excellent discourse they had just heard in the venerable fabric of St. Mary's Church, had entered so fully into the nature and designs of these two excellent institutions, as to preclude the necessity of any further detail from him. He felt it to be a high privilege as well as a sacred duty to give his humble support to two such Societies, having, as he most unequivocally believed, the best and truest interests of mankind in view—the promotion of the blessed gospel among all people and nations.

The Archdeacon of Taunton with cordial satisfaction seconded the Honourable Baronet's motion. Some of the Clergy present spoke in warm terms in behalf of the Society; and the Bath and Wells Diocesan Report of the Incorporated Society for the Propagation of the Gospel in Foreign Parts was then read by the Rev. Mr. Algar. It contained a brief review of its proceedings during the last year, and refuted some most unfounded insinuations cast upon it for mal-administration, which it observed were next to impossible, as the Charter of Incorporation provided that the accounts should be laid before the great Law Officers of the Crown, and the leading functionaries in church and state, for approval.

Sir Thomas Lethbridge, in moving that the Report be received, observed that these two kindred societies went hand in hand in principles, while their objects, funds, and offices, were distinct. After the business of the meeting had been disposed of, a District Committee for Taunton of the "Incorporated Society for the Propagation of the Gospel in Foreign Parts" was formed, under the patronage of the Lord Bishop, the Archdeacon of Taunton, and Sir T. B. Lethbridge, and a considerable sum subscribed by the company present.

BARBADOS SOCIETY FOR THE EDUCATION OF THE POOR.

Ninth Annual Report.

THE Committee, on a retrospect of the proceedings of the last year, feel assured, that the statements which they are enabled to lay before the Board of

Directors in this their Ninth Annual Report, are calculated to afford considerable satisfaction to the Board, and to all who are interested in the

increasing utility of the Institution. The first circumstance to which they have the pleasure to advert, is the book-binding establishment, which commenced at an early period of the last year, and which promises to open a field of useful exertion to some of the boys who are receiving education at the Central School. The Committee have been always anxious to accustom the boys to some employment, which might occupy advantageously their leisure hours, and contribute to the acquirement of industrious habits. In this view, they availed themselves of an opportunity which offered of procuring the services of a private soldier of the 25th regiment, stationed here at that time, who was acquainted with the art of book-binding. Information of this circumstance was kindly given to them by Lieutenant Pabbs of that regiment; and on the application of the Reverend Mr. King, Chaplain to the garrison, Major Chamberlain readily acceded to their request and permitted the soldier to attend at the Central School for the purpose of forming and conducting the establishment. The system commenced without delay; and the Committee are under great obligations to many friends of the Institution for the readiness manifested in forwarding their views, and contributing towards the success of the undertaking. A press was made under the immediate inspection of Dr. Richards, and very material assistance afforded by other Members of the Committee. Leather and tools were purchased in the island—five of the boys were employed during their leisure time in sewing, &c., and a sixth, by the name of Edwards, regularly apprenticed to the establishment. Since the commencement, one folio, seven quartos, twenty-nine octavos, and fifteen duodecimos have been bound in a manner which, for neatness and strength, is satisfactory.—Edwards has shewn great application to the business.

The book-binding being carried on in a separate house, leads the Committee to mention the circumstances under which this addition has been made to the property of the Society. A small, but neat and convenient building, situated between the two schools, and standing on land leased to the late

proprietor by the Vestry of Saint Michael's parish, was offered to the Committee for sale at 350*l.* currency. As the meeting of Committees, and of the Board, in one of the wings of the Central School, which had been hitherto the case, was attended with unavoidable interruption to the business of the School, and with some inconvenience to the Members and to the Master, the addition of a separate building for this purpose appeared to be desirable. And as the Clergy had, at this time, formed themselves into a "*Clerical Society*," and having laid the foundation of a Clerical Library in a liberal donation of Books from the "*Society for promoting Christian Knowledge*," from the Lord Bishop, from Dr Bray's Associates, and from some individuals in the island, were anxious to secure a fit place for depositing their Books, the Committee considered it a favourable opportunity of procuring a separate house, by joining the Clergy in purchasing the one which had been offered to them—the Clergy paying 150*l.* of the purchase money, and the Society the balance of 200*l.* The advantages derived to the Institution from this acquisition are many.—It affords a room where committee meetings can take place without occasioning any interruption in the School: it secures a convenient place for the book-binding establishment: the Usher sleeps there; and there has been fixed the Depository of the Books, Spelling-cards, &c. of the "*Diocesan Committee*," from which the Schools continue to receive considerable assistance.

The land on which this house, as well as the Central Schools stand, belonged to the parish of Saint Michael; and the Committee feel the highest satisfaction in recording the liberality of the Vestry in granting the whole tract, containing nearly three acres, to the Trustees of the Institution. The two Schools being completed, a house contiguous to them, and affording, by the possession of it, considerable advantages to the Institution, having been purchased, there remained one desirable object to be accomplished, and that was, the erection of a wall, enclosing the whole premises, and contributing to the respectable appearance of the Schools, as well as to the comfort and

accommodation of Master, Mistress, and Scholars. The Committee have the satisfaction to state, that this object has been effected without imposing any great burthen on the funds, as private subscriptions have materially assisted towards its accomplishment. The grounds having by this plan been secured from all intrusion, the children have the opportunity of employing some of their leisure time in the healthy exercise of gardening.

At the request of Mr. Redwar, (the Master), and in compliance with his earnest wishes, three Members of the Committee are appointed to visit the Boys' School twice in every month. The Reports made by the Visitors, and the Venerable the Archdeacon in particular, have been highly satisfactory. With a view to prevent the premature departure of the boys from school to trades and other employments, before they are sufficiently qualified by the acquisition of the necessary knowledge, the Committee have thought fit to direct, that no boy be considered as having finished his education at the Central School, until he be examined by three Members of the Committee, and obtain from them a certificate of his being qualified.

The gentlemen of the St. Michael's Vestry have, on all occasions, taken a lively interest in the welfare of the Institution. As an additional proof of this, the Committee have to mention the increased accommodation provided at the Cathedral and Parish Church of St. Michael for both boys and girls. They have also another gratifying testimony of the same liberal spirit in the following circumstance:—the pension-money allowed by the parish for the maintenance of the poor children educated at its expense at the Central Schools, was usually paid to the children themselves. In consequence of this, these children left the Schools as soon as the business of the day was concluded, and were very irregular in their attendance at Church on the Wednesday, Friday, and Sunday afternoons. To obviate this irregularity, the Committee proposed to the Vestry, through the Rector of the parish, that the monthly pension of five shillings should be paid to the Institution, and used

for the purpose of supplying each of the children with a dinner on those days. The gentlemen of the Vestry immediately ordered, not only that the request of the Committee should be complied with, but that the pension should be raised to six shillings and three-pence, which was thought a sum sufficient for furnishing one meal every day in the week, with the exception of Saturday.

As there were children at the Schools paid for by private individuals, the Committee, anxious to encourage a similar liberality in others, as well as to render that already manifested as little burdensome as possible to the persons manifesting it, have reduced, in such cases, the annual expense for board, clothing, and education, to £15 currency. The Girls' School has felt the advantage of this measure more especially, as four girls are boarded, clothed, and educated there at the expense of individuals.

The number of children at the Central Schools at present is—133 boys, and 76 girls, of whom 41 boys and 16 girls are boarders; total, 209. During the last year, 21 boys and 5 girls have left the Schools; of whom 13 boys and 4 girls have been apprenticed to different branches of business; 8 boys have been removed to their own Parochial School in St. George's, established subsequently to the last Report; 1 to the School at St. John's, as Assistant; 1 returned to the Rector and Vestry of St. James, as having finished her education; the other has been placed in another school; the remaining girl, having attained the age at which she ought to leave the school, has gone home.

Several testimonials to the beneficial result of these Schools have been received.

The Committee feel it their duty to add, that the beneficial effects which were expected in the last Report to result from the judicious and constant superintendence of the Ladies' Committee over the Girls' School, have taken place in their fullest extent. The Ladies appoint, at their monthly meetings, visitors, two for every week during the ensuing month. A similar system to what has been attempted at the Boys' School, has been also adopted

in this. The girls are all trained to habits of useful industry in various employments.

Before any children are received as boarders, every precaution is used to ascertain the state of their bodily health, lest any contagious disorders, especially the cutaneous ones, should be introduced into the Schools. The same system, which has hitherto been pursued, of receiving training Masters and Mistresses, has been carried on during the last year: and the Committee have the satisfaction to state, that one Master has been trained at the Boys' School for the island of Tobago, and another for that of Montserrat—while, from the Girls' School, one Mistress has proceeded to take charge of the School lately formed in Bridge-town "*For the Education of the Female Children of the Coloured Poor in the Principles of the Established Church of England*;" a second has gone to the island of Montserrat, and a third to that of Antigua; thus contributing to make the Central Schools in this island the means of diffusing the benefits of religious and suitable education among the poor, not only in this, but also in the Sister Colonies.

The Committee have also to state, that the Institution has been indebted this year to the charity of a benevolent individual lately deceased, for a legacy in aid of its funds. John Goodridge, Esq., late of Speights'-town, has bequeathed 50*l.* currency to the Trustees,

which bequest has been received from his Executor.

One subject of regret occurs among the many gratifying circumstances which the Committee have had it in their power to record; and this is, the resignation of the office of Treasurer by Mr. Frazer. This regret is increased by their knowledge of the cause which deprives them of his valuable services. Mr. Frazer resigned the office on the 5th of March, and the Committee subjoin the following Resolution, unanimously adopted by them, as expressive of their feelings on the occasion.—

"Resolved,—That this Committee, having learnt with the deepest regret the resignation of the office of Treasurer by Mr. Frazer, in consequence of his continued ill health, feel anxious to record on their minutes the high sense entertained by them of the zeal, method, and ability, with which he has so faithfully discharged, for several years, that important office, and that the Secretary be requested to communicate the same to Mr. Frazer by letter."

On a review of the whole, the Committee venture to recommend to general attention and support the interests of an Institution, calculated to benefit the Colony in many important respects; and desire to offer their fervent prayers to Almighty God for the continuance of that blessing which has hitherto so mercifully prospered their labours.

W. M. HARTE,
J. H. PINDER.

Barbados, March 29, 1828.

CORNWALLIS HOUSE ASSOCIATION.

WE have been requested to insert the following notice respecting the Ladies' Association at Cornwallis House, near Bristol. The Institution has our most cordial wishes for its welfare.

"It is gratifying to witness the attention given in the present day to the wants of the lower ranks in the community. It is also pleasing to observe, that in the labours of benevolence those are not forgotten, who though belonging to a higher class in society, and not so circumstanced as to need the assistance of what is commonly called charity, are yet subject to sorrows and bereavements which call for christian sympathy,

and which genuine philanthropy would seek to alleviate.

"Among the number of females in the rank of Gentlemen, whom we see daily deprived by death of the protection of parents and husbands, many have a home to seek, of whom some are not only sorrowing for the deprivation of all that was most dear to them, but are also suffering the ills necessarily attendant on a change from competency to indigence. For the benefit of this latter class, several Institutions have been nobly endowed, such as Partis's College near Bath; and in many Dioceses there are Colleges for

Clergymen's Widows. But among those who feel painfully the loss of a social and protecting home, there are some who neither require nor would accept an asylum offered by an eleemosynary Institution: such it may be supposed, would, in many cases, gladly join a voluntary association, where uniting with ladies of christian principles and liberal education, in such works of benevolence as their fortunes would permit, they might enjoy the combined advantages of *economy* and *independence*, and participate in the gratifying consciousness of time and talents usefully employed.

"The late Queen Charlotte gave her sanction to an attempt to form an association of this nature, and evinced a cordial interest in its success. The Institution thus favoured by her Majesty, has now existed about twelve years. It is under the patronage of the Archbishop of Dublin, the Bishop of Winchester, the Bishop of Lichfield, the Bishop of Salisbury, the Marquis of Cholmondeley, the Viscount Lorton, the Duchess of Beaufort, the Duchess of Wellington, the Marchioness of Exeter, the Countess Fortescue, the Dowager Countess Manvers, the Countess of Carysfort, the Countess of Clare, the Dowager Viscountess Anson, the Lady Isabella King, the Lady Olivia Sparrow, the Right Hon. Lady Willoughby of Eresby, the Right Hon. Dowager Lady Cloubrock.

"*Trustees*,—The Earl of Shaftesbury, the Earl Manvers, the Hon. George Vernon, Sir Benjamin Hobhouse, Bart.

"*Treasurers*,—Messrs. Coutts, London.

"A local committee of Guardians and Trustees appointed by the Patrons and Patronesses.

"*President of the Guardian Committee*,—Lady Isabella King.

"*Secretaries to the Committee*,—Miss Stanhope, Miss Townsend, Clifton.

"*Assistant Secretary*,—Miss Sharrer, Cornwallis House, Clifton.

"A local committee of ladies was appointed to form the establishment, and a sum of money was subscribed, which, until required for the purchase of a house for the Institution, was placed at interest in the public funds, in the names of Trustees. For the first five years the society resided at

Bailbrook House, near Bath; that place being rented for the purpose by two of the Patronesses, (Lady Willoughby and Lady Isabella King) in order to prevent an outlay of the subscribed fund, during the time that the undertaking might be considered as a mere matter of experiment. On the sale of Bailbrook in 1821, it was deemed necessary to the welfare of the Institution to secure a permanent residence, and the sum which had been accumulating was laid out in the purchase of Cornwallis House, near Bristol, in the names of *local Trustees* and Guardians, appointed by the Patrons and Patronesses. An additional sum was raised (see the printed account for 1819) to endow a few official situations for ladies of respectability willing to enter the establishment as assistants to the presiding lady. This fund remains at interest in the names of the general Trustees, and has been augmented from time to time by the donations of such as were anxious for the extension of that branch of the Institution. The whole amount of the contributions placed under the control of the Patrons and Patronesses, part of which has been vested in the purchase of a house, and the remainder placed at interest for the endowed situations, does not amount to much more than 8,000*l.*, as may be seen by the Treasurer's account. Such improvements as were thought desirable to render the mansion more commodious, were made at the expense of a few of the immediate friends of the Institution.

"The late Bishop Haber, in a letter addressed to the Lady President, in 1817, thus strongly expresses his approbation of the plan:—"I can no longer delay offering you my thanks for the flattering attention which you have paid to my slight hints, for the conduct of an Institution which bids fair, if successful, to lay the foundation of many similar societies; to alleviate much distress of the severest nature; and even to become an important feature in the domestic prosperity of the nation."

"With a view of promoting kind and harmonious feeling in the society, equality is preserved in every thing affecting the real comfort of the

inmates. Each resident lady contributes to the housekeeping expenses the *same* annual sum of 50*l.*, derived either from private income, or from the salaries annexed to the endowed situations. The Lady President, and one or two other Members, pay, in addition, a large annual rent for private apartments in the establishment, thus augmenting the fund for the annual expenses of the Institution, but in such a manner as cannot be construed into any thing like a pecuniary obligation conferred on the less affluent inmates.

"It is obvious that the continued existence of such an association must, from the nature of its pecuniary arrangements, depend upon the *agreement of a sufficient number of members*; the prescribed sum to be paid by each lady-associate being small, and the allotment of rooms to be rented by more affluent ladies being *limited*, and it is well that there should be this obvious necessity for union within the walls of the establishment. Interest is thus combined with duty,—for if discord should divide the society, it must decline and die. This teaches the necessity of caution in the reception of inmates, and of kindness to those who are received; and to this extent, perhaps the common dictates of propriety and honour, prompted by a prin-

ciple of self-respect, may be sufficiently powerful to preserve peace and good order. but in taking a higher view of the subject, in considering the real happiness and spiritual welfare of the members of the Institution, it must be admitted that there can be but one bond of union, and that is christian love;—a concord produced not by the narrow spirit of exclusiveness so natural to the unrenewed or the self-deceived heart, but arising from those dispositions, which the Holy Spirit of God alone can produce in the human mind, "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." To cherish such principles, is the object and endeavour of the society, and it may be hoped that this has been in some degree attained. Every influence which the nature of a voluntary association will permit, is used to promote active benevolence; and in a sisterhood acknowledging the Divine authority of the command, "Six days shalt thou labour," it may be supposed that such calls to exertion are not given altogether in vain. In the choice of occupations it is not forgotten that domestic life is woman's sphere, such employments therefore are preferred as tend to unite rather than disperse the inmates, to promote activity at home, rather than to excite attention abroad."

NATIONAL SOCIETY

General Committee, June 25, 1828.—At a Meeting held in the Vestry-room of St. Martin's-in-the-Fields, the Schools of the following places were received into union, and sixteen grants subsequently voted:—Amesbury, Wilts; L. Berkhamstead, Herts; Birstall, Leicester; Blackburn Western District Schools; Fimere, Oxford; N. Ferriby, Yorkshire; Llandudno, Carnarvonshire; Llangadfan, Montgomeryshire; Llanllechyd, Carnarvonshire; Eilanenddwyn, Merionethshire; Machynlleth, Montgomeryshire; Penn, near Beaconsfield; Pultenham, Surrey; Rhuddlan, Flintshire; Runcorn,

Chester; Stratford-on-Avon; Trefdraeth, Anglesey; Tuxford, Notts; Walgrave, Northamptonshire; Wavendon, near Woburn.

Grants.—Ashted, Warwickshire, 20*l.*; L. Berkhamstead, 20*l.*; Blackburn, (conditionally) 20*l.*; Walgrave, 80*l.*; Henllan, 100*l.*; Pendle, (conditionally) 30*l.*; Penn, 30*l.*; Horscath, Cambridgeshire, 25*l.*; Carnarthen, (additional) 25*l.*; Rhuddlan, (conditionally) 50*l.*; Trefdraeth, 35*l.*; Llanllechyd, 35*l.*; Llangadfan, 70*l.*; Machynlleth, 100*l.*; N. Ferriby, 20*l.*; Tuxford, 20*l.*

The Committee adjourned until the first Wednesday in November.

POLITICAL RETROSPECT.

STATE OF THE COUNTRY—During the latter part of the preceding month, a very favourable change in the weather has taken place, offering every facility for gathering in the harvest, without its sustaining the damage that was anticipated earlier in the season. The injury sustained by the crops is extremely partial; and the corn, which had been levelled with the ground, has very generally recovered itself, and looks nearly as well as ever. This is partly owing to the smallness of the heads, which has likewise tended to prevent it from speedily attaining to maturity, and may so far be considered a favourable circumstance, as it has also delayed the much-dreaded sprouting, a misfortune which does not appear to have occurred in any district. In other respects, the harvest affords a very pleasing aspect, as the stalks are thick, and the quality good; and in the north especially, the produce rather exceeds that of an average year. Oats are, in general, very luxuriant; and the crops of peas and beans are heavier, and of better quality, than ordinary. Potatoes and turnips are also exceedingly abundant.

Notwithstanding the disturbed state of various parts of the world, our foreign commercial relations have not suffered any material diminution, and our exports, both of growth and manufacture, in their various branches, remain steady. The cotton manufactures are very brisk; and the demand for home consumption is large and regular. The American tariff passing so suddenly and unexpectedly into operation, produced a temporary check upon the woollen trade, which was particularly felt in those parts of Lancashire where the manufacture of flannel is carried on; but this is now, in a great measure, removed, and the cloth weavers are again in full employment, with every prospect of its continuing through the winter. Our other manufacturing districts are in an equally flourishing condition; and the danger of a failure in the harvest being considerably lessened, there is

little reason to dread lest the approaching winter should diminish the comforts and employments of the lower orders.

The Duke of Clarence has resigned his office of Lord High Admiral, which it is expected will be again merged in the Lords of the Admiralty.

SPAIN.—The King has returned to his capital. He was at St. Ildefonso on the 8th, and intended to make his triumphal entry into Madrid on the 11th, with great pomp. *Te Deum* was to be sung on that and the two following days, which were to be celebrated as days of public rejoicing. The death of the Duke de San Carlos has considerably embarrassed Ferdinand's cabinet. The Count d'Ofalia has been nominated his successor, but is considered as greatly inferior in talent to the late minister. In the present circumstances of the nation, it would be difficult to find any person who could discharge, with equal ability, the important duties of the station in which he was placed.

PORTUGAL.—The measures of Don Miguel's government, which we recorded last month, have been followed up with the violence which usually attaches itself to revolutionary tribunals. The submission of Oporto, without bloodshed, has not been productive of the least mercy to the inhabitants. Every article that could be traced to have been in the possession of a constitutionalist, even to the furniture of a ready-furnished house, has been declared to be confiscated. A commission of six judges, has been sent from Lisbon to try the accused, and the commissioners are instructed to direct their inquiries against any acts of an hostile tendency to the absolute government, committed since the year 1820, when the measures for introducing constitutional monarchy were first contemplated, and to punish all persons who have been implicated in them.

The sentiments of the British residents in Portugal were, of course, in unison with the feelings of their

Government at home, and directed to the support of Don Pedro. At Oporto, circumstances were particularly favourable to the declaration of these principles, and the expression of them has not been overlooked by Don Miguel. Two of them, Sir John M. Doyle and Mr. A. Young, have been committed to prison under a charge of high treason. It was in vain that they pleaded the legitimacy of Don Pedro's authority, and the sanction given to his claim by their own sovereign. The demand of the British Government for their surrender has proved equally unavailing. The answer was, that they had rebelled against Don Miguel, and that he would try and punish them.

In Lisbon, the same kind of measures are pursued, and with equal activity; but no equally public opposition having shewn itself there, the acts of oppression are less sweeping. The number of arrest, in the neighbouring provinces amount to upwards of sixteen thousand. The jails are overflowing, and unable to contain their victims, without the aid of prison ships.

The Governor of the Madeira Islands has preserved his fidelity to his sovereign, the Emperor of the Brazils; and, therefore, these islands are declared to be in a state of blockade by Don Miguel, of which circumstance our Government has just taken sufficient notice to preserve our merchant vessels from danger.

In the meantime, the condition of the emigrants within the Spanish frontier is peculiarly distressing. The priests in the cabinet of Madrid have so close a feeling with their brethren in that of Lisbon, that every difficulty is heaped upon the miserable Portuguese, who have been driven from their country for their loyalty. The resentment of Don Miguel pursues them with unrelenting fury, and endeavours to deprive them of even the slender hospitality which is allowed, rather than given them, by the Spanish administration, and which would probably be withdrawn, but for the interference of the British and French ambassadors. A naval force from the Brazils is shortly expected on the coast of Portugal. A man-of-war, of sixty guns, after having captured a

Portuguese vessel on the coasts of that kingdom, has arrived at Gibraltar, where the others are expected to rendezvous after their voyage. The French cabinet are understood to coincide with the British in sentiment on these affairs, and to have offered their assistance to the Emperor of the Brazils whenever he may require it.

RUSSIA AND TURKEY.—The fortress of Schumla, hitherto considered almost impregnable, has fallen before the Russian arms, after a desperate and protracted assault of four days. This is a fearful blow to the Turks, and letters from Vienna confidently affirm, that it has already produced overtures of peace from the Porte. Schumla was one of the strong-holds of the Turkish empire—it was strongly and well stored with magazines of all kinds. In the former was between these two hostile neighbours, the Russian troops have never been able to penetrate further than its walls. Their progress has invariably been checked; and the Ottoman ministers trusted to their receiving a similar check in the present campaign.

The inhabitants of the province of Bosnia are in a state of avowed insubordination. A large body of troops raised in this district, and newly organized, being ordered to join the army, broke out into open insurrection, murdered the officers appointed to conduct them, and turning the arms with which they were supplied against the governor, besieged him in his citadel, and compelled him to accept terms of submission from them; viz. that he should, for the future, reside at Tiranik, and govern according to the ancient laws of Bosnia. The troops which had been dispatched from Bosnia early in the spring, as reinforcements to the Servian garrisons, hearing what had been done by their countrymen, immediately quitted the fortresses, with the intention of regaining their homes, and encountering on their route a body of Mahomed Pacha's troops, who attempted to enforce their return. A conflict ensued, in which several hundreds of men were slain.

Kars, one of the strongest fortresses in Turkish Armenia, has fallen before the arms of General Poskevitch, after

an obstinate resistance. The fall of this town completely exposes Erzerum, the capital of the province, to the attack of the invaders, placing the Asiatic empire of the Turks in equal danger with the European.

The French government has decided upon sending an expedition to the Morca, to be composed of eighteen battalions of infantry, a regiment of chasseurs, and a detachment of artillery. A part of the French garrison at Cadiz will join the expedition which is destined to complete the freedom of the Morca, Ibrahim Pacha being already reduced to great straits for want of provisions, while whole troops of Albanians were frequently leaving

him, and returning to their own country.

The Russian fleet, in its passage down the Channel, encountered a tremendous storm near the Scilly Islands; and it is greatly apprehended that the Admiral's ship perished in the gale, with all hands on board, no tidings of her having been received since that period.

AUSTRIA.—The government of this country continues jealously to watch the movements of her neighbours. Her army has been again increased, twenty-five men being added to every squadron of cavalry and company of infantry, and the whole put upon the most effective footing.

THE LATE ARCHBISHOP OF CANTERBURY.

It was with no common feelings of regret, that we recorded in our last Number the death of one, whose preeminence, not less in the promotion of works of benevolence and piety, than in station, it had long been our duty and our pleasure to notice—the late venerable and venerated Archbishop of CANTERBURY. It was no ordinary loss that the Church of England sustained, when deprived of a Primate, who, during a presidency of unusual duration, had been at once its ornament and its support. We are persuaded, therefore, that we shall pay, though a humble, yet not an unbecoming tribute of respect and gratitude to the memory of departed virtue, and at the same time present an acceptable offering to our readers, if to the statement already given by us of the course through which the late Metropolitan passed to the primacy, we add such a sketch of the leading features of his character, as may at least represent him faithfully in part, however far it fall short of an adequate and perfect portraiture.

That discriminating judgment by which George the Third was distinguished, in the selection of persons qualified to be the ministers of good to his people, was never more clearly evinced than in the choice of Dr. Manners Sutton to occupy the highest station in the Church. Placed as this eminent person was, in the Deanery of Windsor, under the immediate and continual observation of His Majesty, he had the happiness, not by any unworthy arts,

or base compliances, (which, disgraceful in all, assume a deeper dye of guilt in the ministers of religion,) but by the fair display of his genuine excellencies, to win the royal favour and esteem in a singular degree. The general opinion indeed of intelligent and observing men had, from an early period of his life, marked him out as likely to rise to the first rank in his profession; and, in particular, he had been pointedly eulogized, and expressly designated to the Primacy, by an author, whose production,* though anonymous, engaged an extraordinary share of the public attention, and exercised, it is not too much to say, no inconsiderable influence upon the public feeling. Still, it is more than probable, that, but for the firmness of the King in adhering to a preference wisely and deliberately entertained, the general voice would not have been confirmed by the event. That it was so confirmed, the experience of three and twenty years has given the Church ample reason to rejoice, and be thankful. Deeply imbued with a spirit of fervent, yet sound and sober piety; happily combining quicksightedness with prudence, caution with decision; liberal in his views, and benevolent in his feelings, but uncompromising in principle, and incapable of being either seduced, or terrified, from the straight course of duty; adorned besides these high endowments with manners, in which sweetness and

* The Pursuits of Literature.

dignity, conciliation and command, were blended with a felicity peculiarly his own; the late Archbishop was indeed eminently qualified for the government of the Church, in times, when, from its internal as well as external circumstances, the reins demanded a delicate and gentle, no less than a strong and steady hand. We have said that he was cautious. he was so habitually, and upon principle; as always bearing in mind how great a state depended upon his proceedings; and that the consequences of any false step taken by him must affect, not so much his own interests, as those of the Church committed to his superintendence, and ultimately the cause of pure religion in general. But when once his line of conduct was determinedly marked out, he adhered to it with a tenacity of purpose, which was grounded on the consciousness of wise and honest counsels. In an age fruitful, beyond all that had gone before it, in specious theories, and ambitious pretensions, it was particularly necessary that the first Prelate of the Church of England should be vigilant and careful; and regard with a scrutinizing, and almost jealous eye, each new scheme of popular improvement, for which his countenance was solicited. But once persuaded that a plan was worthy of his patronage, as founded upon right principles, and calculated to be extensively beneficial, the Archbishop pursued it with an earnestness, and supported it with a vigour, which, even independently of his rank, would have entitled him to take the lead in its promotion and management. That this eulogy is not misplaced, will be readily acknowledged by all, who have had opportunities of observing the constant and unwearied attention paid by him to the business of those societies, which he believed to be favourable to the maintenance of sound doctrine and discipline in the Church, and to the real advancement of religion. The judgment and temper in which, when presiding at the meetings held for the conduct of that business, he exercised authority without harshness, control without offence; the quickness with which he divested each question of irrelevant matter, and at once apprehended and brought forward its leading points; the patience with which he listened to the suggestions of others, and the impressive perspicuity with which he delivered his own opinion, will not easily be forgotten by those who were in the habit of witnessing them. It was then that he put forth claims to admiration and respect, which could not but be admitted; it was then that he stood forward, in the eyes of all, like a great Churchman of former days,

“Exceeding wise, fair-spoken, and persuading.”

That these societies flourished abundantly under his presidency; that they attained to a height of reputation and efficiency unknown before; cannot at least be disputed. The general advancement, indeed, of the Church, both with regard to its own state, and to the public estimation, which, during the course of his long life, it had been permitted to him to see, was a theme upon which he was accustomed to speak with peculiar satisfaction and thankfulness; and this without any reference whatever to his own merits. But even had he claimed honour to himself, as having been, in no inconsiderable degree, instrumental to that improvement, it would have been no unwarrantable pretension—“*Ut jure sit gloriatius, marmoream se relinquere, quam lateritium accepisset. Tutam vero, quantum provideri humanâ ratione potuit, etiam in posterum præstitit.*” The wisdom and piety with which he expressed himself on this subject, were worthy of his profession and character. Providence, he used to say, would assuredly preserve the Church, if the Church were not wanting to itself.

The closing years of the Archbishop's life brought with them a severe trial of bodily suffering, which he bore with a patience truly Christian, and strongly illustrative of the faith and hope which were in him. But though his body sank under the pressure, the energies of his mind continued unimpaired, and his activity unabated. He still devoted himself to the assiduous discharge of his duties, and disdained to purchase prolonged existence at the price of inefficiency. When entreated to spare himself, and husband the resources of constitution which still remained to him, by retiring in part from business, and availing himself of the ease which he had so well earned, his answer was, “For what then should I be good? I desire to live no longer than I can be useful?” “*Terar dum prosum,*” and “*Better wear out than rust out,*” appeared to be the mottoes which, like other eminent men before him, he had adopted. Those who, only a few weeks before his death, heard him deliver his sentiments, with his usual impressiveness, at the public meeting held for the establishment of King's College, London (an institution in which he took the warmest interest, and to which he was a munificent contributor), little thought what that effort cost him. Almost to the very last, he displayed an activity of intellect, and a buoyancy of spirit, which raised hopes that he might yet be spared to his family and the Church,

and deceived every one, except himself. Of his approaching dissolution, he himself had been for some time fully aware; he had prepared himself for it; and awaited, with calm submission and humble confidence, the hour when the Lord, whose minister he was, would "let his servant depart in peace;" and peaceful was his departure hence.

With a munificence unprecedented in the annals of the See, the Archbishop bequeathed his options to his successor, of whom it becomes us not to say more, than (what strictly belongs to our subject, and of which we are well assured) that had it rested with himself to provide for the filling of his place, he would have made no other appointment.

It pleased the All-wise Dispenser of each man's probation, that the lot of this eminent ruler in the house of God, should

be cast in times when the Church of England, though very far from being without its enemies or its dangers, was yet permitted to enjoy a large measure of peace and prosperity. But even in these times, there were occasions for proving the moral courage of its chief Prelate; and they who know what he was, cannot doubt but that, had his faith and constancy been subjected to a severer test, he would have shewn himself no unworthy follower of the most illustrious of his suffering predecessors — of Cranmer, of Laud, of Sancroft. He "came to his grave in a full age, like as a shock of corn cometh in his season." His memory is honoured by all who were qualified to estimate his worth; and in the list of those wise and good men, who have adorned and upheld our Sion, stands enrolled for ever the name of ARCHBISHOP SUTTON.

ECCLESIASTICAL INTELLIGENCE.

The KING has been pleased to empower the Dean and Chapter of the Metropolitan Church of CANTERBURY, to elect an Archbishop of that See, the same being void by the death of the Most Reverend CHARLES MANNERS SUTTON, D.D.; and HIS MAJESTY has also been pleased to recommend to the said Dean and Chapter, the Right Reverend WILLIAM HOWLEY, D.D. Bishop of LONDON, to be by them elected Archbishop of the said See of CANTERBURY.

The KING has been pleased to empower the Dean and Chapter of the Cathedral Church of St. Paul, LONDON, to elect a Bishop of that See, the same being void by the translation of the Most Reverend WILLIAM HOWLEY, D.D. to the Archbishoprick of CANTERBURY; and HIS MAJESTY has also been pleased to recommend to the said Dean and Chapter the Right Reverend CHARLES JAMES BLOMFIELD, D.D. to be by them elected Bishop of the said See of LONDON.

The KING has been pleased to empower the Dean and Chapter of the Cathedral Church of CHESTER, to elect a Bishop of that See, the same being void by the translation of the Right Reverend CHARLES JAMES BLOMFIELD, D.D. to the See of London; and HIS MAJESTY has also been pleased to recommend to the said Dean and Chapter, the Reverend JOHN BIRD SUMNER, D.D. to be by them elected Bishop of the said See of Chester.

CONFIRMATION OF THE ELECTION OF HIS GRACE THE ARCHBISHOP OF CANTERBURY.

On Friday the 15th of August, 1828, the ceremony of the confirmation of the election of his Grace the Archbishop of Canterbury took place in the parish Church of St. Mary-le-Bow, Cheapside, where the ancient Archiepiscopal Court of Canterbury used formerly to be held.

The *collegé d'élire* having appeared in the Gazette, and the Dean and Chapter of Canterbury, in conformity with the recommendation to which the Royal Sign Manual was affixed, having proceeded to elect the Right Reverend Father in God, WILLIAM HOWLEY, D.D. Lord Bishop of London, the election was certified to his Grace; and he having consented to accept it, both these preliminary steps were certified to HIS MAJESTY, who gave his assent to the nomination under the Great Seal, which was exhibited to four Bishops specially appointed for the purpose, with the royal commands to confirm the election of the Archbishop. The Bishops subscribed to their "*fiat confirmatio*," and gave a commission under their respective Episcopal Seals to the Vicar-General of the Archdiocese of Canterbury, to perfect the confirmation of the Archbishop.

These preliminary measures having been previously completed, the Vicar-General issued his citation, summoning all opposers of the election to meet on Friday morning the 15th of August, at Bow Church, and to show cause, if any they could exhibit, why the election of the Dean and Chapter of Canterbury should not be confirmed. This was done by appointment of the Arches Court, by proclamation three times within the Church, a notice to the same effect being affixed to the Church door, and an authenticated certificate presented to the Bishops appointed to confirm the election.

At a little before eleven o'clock his Grace the Archbishop arrived at the Church, and was immediately followed by the Bishops named in the Commission, accompanied by Dr. ARNOLD, the Vicar-General of the Archdiocese of Canterbury, Drs. PIFILLIMORE, LEE, DOUGSON, and other officials of the Archdiocese. The Commissioners under the Great Seal were,—the Bishops of WINCHESTER, CHESTER, CHICHESTER, OXFORD, and ROCHESTER, the official Sub-Dean of the Archdiocese. There were besides twelve Proctors in their robes, Dr. GOODENOUGH, Head Master of Westminster School, the Rev. Mr. VAUX, Chaplain to the late Archbishop, and a number of other Clergymen. They remained some time in the Vestry Room, during which period Dr. ARNOLD, who acted as Proctor for the Dean and Chapter of Canterbury, exhibited his proxy from that body, and then presented their return to the *congé d'élire*, in which they declared that they had elected Dr. WILLIAM HOWLEY, Bishop of London, to the Archiepiscopal See; and having returned the citation, desired that if any persons opposed the election, they might now be called to come forward and state their reasons.

The Court was then adjourned into the Church. They entered it as follows:—The Archbishop Elect, with a small book in his hand containing the prayers and ceremonies for the occasion. His Grace took his seat in one of the centre pews alone—then followed the Apparitor of the Court of Arches—next, the Bishops of WINCHESTER, CHESTER, OXFORD, and ROCHESTER, and to their Lordships succeeded the Doctors, Proctors, and Clergymen. On their arrival in the Church, the Litany was read.—The Bishops Commissioners then left their pews, and took their seats round a table in the middle aisle.—The Bishop of WINCHESTER, presiding in an armed chair, with his back to the Altar, read the appointment under the Commission from the Great Seal, and some other documents.—The Proctor of the Dean and Chapter then presented himself at the end of the table and said, "I attend as proxy for the Dean and Chapter of the Cathedral Church of Canterbury, and present to your Grace (addressing the Archbishop), a certificate of your being elected to be Archbishop and Pastor of the said See, and pray that your Grace will be pleased to give your assent to the said election."

The Proctor then gave in to the registrar of the Court a summary petition, wherein the whole previous process of election and assent on the part of his Majesty and the Archbishop Elect were contained. This having been read, he prayed that a time might be appointed to prove it. The Bishop of WINCHESTER admitted the petition, and declared for its being proved immediately. The Proctor then proceeded to exhibit the Royal Assent, with the elected Archbishop's consent to his election, and also his Majesty's certificate to the Bishops, and desired a term to be at once assigned to hear final sentence, which the Bishop declared for immediately. The Proctor then desired that all the opposers of the election or its confirmation should be publicly called.

After these ceremonies had been gone through, the Archbishop in a loud voice made the following declaration:

"In the name of God, Amen. I, WILLIAM HOWLEY, by divine permission Bishop of London, regularly and lawfully named and elected Archbishop and Bishop of the Cathedral and Metropolitcal Church of Christ, CANTUARY, and to accept of such election of myself and my person, so as is assigned, made, and celebrated on the part and behalf of the Reverend the Dean and Chapter of the said Cathedral and Metropolitcal Church of Canterbury, earnestly requested and intreated, trusting in the clemency of Almighty God, do accept of such election of myself and my person, so as is premised, made and celebrated to the honour of Almighty God, Father, Son, and Holy Ghost, and do give my assent and consent in this writing to the election, being once and again asked and intreated thereto."

The Proctor then prayed that their Lordships would be pleased to take upon themselves the duty of the confirmation, and to decree that it be proceeded in according to the form of the letters patent, and the exigency of the law.

The Bishop of WINCHESTER, in answer, replied in the name of himself and his Brethren, that in obedience to the command of his Sovereign they would take upon them the duty of the confirmation, and accordingly declared that an attorney should be appointed in their behalf.

The Proctor then presented to their Lordships the Archbishop, and said, "I hereby do judicially produce his Lordship."

His Grace then presented himself at the foot of the table, and took the oaths of Allegiance and Supremacy, and the oath against Simony.

Letters testimonial were then made out, and the procession returned from the Church in the order in which it had entered.

CONFIRMATION OF THE ELECTION OF THE LORD BISHOP OF LONDON.

The proclamation of the election of a Bishop to the See of LONDON, in consequence of the *congéd d'élire* which had been issued by his MAJESTY to the Dean and Chapter of St. Paul's, was read on Wednesday the 20th of August at the parish Church of St. Mary-le-Bow, Cheapside. The Apparitor of the Court of Arches, accompanied by two other officers, opened a Court Ecclesiastical in the body of the Church, with the regular proclamation. The return to the writ was read, confirming his MAJESTY'S choice in the election of the Right Reverend CHARLES JAMES BLOMFIELD, D.D. Lord Bishop of CHESTER. The writ was then affixed to the Church door, and shortly afterwards removed.

On Saturday morning, the 22d of August, the Lord Bishop attended at Bow Church for the completion of the customary forms consequent upon his translation to the See of LONDON. His Lordship was attended by Dr. Arnold, Vicar-General of the Archdiocese of Canterbury, with several Advocates and Proctors. After prayers had been read, the proclamation requiring all impugners of the election to come forward was made by the Apparitor of the Arches Court. No one appearing, the confirmation proceeded. The Vicar-General read the King's writ of *congéd d'élire*, the return made to it by the Dean and Chapter, and the other documents connected with the election. The Bishop of LONDON then approached the table and took the oath of Canonical Obedience to the Archbishop of Canterbury, the oaths of Allegiance and Supremacy, and the oath against Simony; which finally completed the translation.

CLERICAL APPOINTMENTS.

Name.	Appointment.
Barker, S.	Chapl. to H. R. H. the Duke of Cambridge.
Battersby, Richard	Dom. Chapl. to Lord St. John's aide.
Custance, F.	Leet. of St. Mary, Chester.
Hunt, Philip, LL.D.	Mast. of St. John's Hospital, Bedford.
Jukes, George M.	Minstr. of English Protest. Ch. at Havre de Grace.
Kemp, G.	Head Mast. of Falmouth School.
Radcliffe, R. B.	Dom. Chapl. to Marquis, or Hastings.
Steele, Thomas	Dom. Chapl. to Earl of Glasgow.
Symonds, T. M.	Dom. Chapl. to Countess of Cary-le-tout.
Williamson, Richard	Head Mast. of Westminster School.

PREFERMENTS.

Name.	Preferment.	County.	Diocese.	Patron.
Barker, J.	Longstock, V.	Hants	Winchest.	Sir C. Mill, Bart.
Biddulph, Z. H.	{ Old Shoreham, V. and New Shoreham, V. }	Sussex	Chichester.	Magdalen Coll. Oxf.
Blagden, Thomas N.	Washington, V.	Sussex	Chichester	Magdalen Coll. Oxf.
Cholmley, Humph.	Troston, R.	Suffolk	Norwich	Lord Chancellor.
Cobley, Charles ..	Wincombe, V.	Somerset	Bath & W.D.	and C. of Wells.
Cruttenden, W. C.	{ R. of Normanton to Macclesfield, P.C. }	Lincoln	Lincoln	Earl of Bristol.
Farrow, John F.	Over Helmsley, R.	Chester	Chester	{ Mayor of Macclesfield.
Graphall, A.	Torquay, Ch.	York	York	Lord Chancellor.
Grey, Hon. Edward	St. Botolph, Bishopsgate, R.	Devon	Exeter	
				{ The King (by translation of the Bishop of London).
Hunt, Philip, LL.D.	{ V. of Willington, and V. of Goldington, and V. of St. Peter, Bedford, to R. of St. John, Bedford }	Middlesex	London	Duke of Bedford.
		Bedford	Lincoln	Lord Chancellor.
		Bedford	Lincoln	Corp. of Bedford.
Jefferson, Launcelot	Brough, V.	Bedford	Lincoln	Queen's Coll. Oxf.
		Westmor.	Carlisle	

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Jones, Morgan ..	{ St. Margaret's, P. C. and Michaelchurch, P. C. }	Hereford	St. Davids	Earl of Oxford.
Messiter, Richard ..	Cumville Marsh, R.	Dorset	Bristol	Sir R. C. Hoare, Bt.
Pitman, Thomas ..	East Bourne, V.	Sussex	Chichester	{ Treasurer of Chichester Cath.
Pruen, Henry	Child's Wickham, R.	Gloucester	Gloucester	Samuel Young, Esq.
Radcliffe, R. B. ..	Ashby-de-la-Zouch, V.	Leicester	Lincoln	Marq. of Hastings.
Ramsden, E.	Upper Darwen, P. C.	Lancaster	Chichester	V. of Blackburn.
Rocke, Richard ..	Lyndon, R.	Rutland	Peterboro	Samuel Barker, Esq.
Skelton, J.	Wykeham Ch.	York	York	Hon. M. Langley.
Stevens, Henry	Buckland, V.	Berks	Salisbury	{ Mrs. Rawbone, and T. H. Southby, Esq.
Turner, J.	Hennock, V.	Devon	Exeter	H. Hill, Esq.
Walter, Edward	{ V. of Woodhall, to Langton, R. }	Lincoln	Lincoln	Bishop of Lincoln.
Wasse, W.	{ Preston, V. with Hedon, P. C. }	York	{ Pec. of D. & C. of York }	Archbishop of York.

CLERGYMEN DECEASED.

At the Deanery, Norwich, in the eighty-third year of his age, the Very Reverend JOSEPH TURNER, D. D. Dean of Norwich, Master of Pembroke College, Cambridge, and Rector of Sudbourn and Orford, in Suffolk.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Booth, George ..	{ Elksley, V. and West Markham, V. }	Notts	York	{ Duke of Newcastle. Archbishop of York.
Cornwall, R. M. ..	West Bourne, V.	Sussex	Chichester	The Rector.
Heapy, Lawrence ..	Macclesfield, P. C.	Chester	Chester	Mayor of Macclesf.
Jones, Edward ..	{ Rudford, R. and Corse, V. }	Gloucester	Gloucester	{ D. & C. of Gloucester. The King.
Legge, Hon. A. G.	{ North Waltham, R. and Wouston, R. Preb. in Cath. Ch. of and Chancellor of the Diocese of }	Hants	Winch.	{ Bp. of Winchester.
Mends, Joseph	Aller, R.	Somerset	Bath & W.	Emman. Coll. Camb.
Nesfield, William	{ Brancepeth, R. and Chester-le-street, P. C. }	Durham	Durham	{ R. Shaftoe, Esq. Sir R. Milbanke.
Symons, John	St. Febeke, V.	Cornwall	Exeter	Bishop of Exeter.
Trolope, T. D. M. A.	Down Frome, R.	Bristol	Dorset	Lord Sandwich.
Turner, Joseph ..	{ Sudbourn, R. and Orford, Ch. }	Suffolk	Norwich	The King.

<i>Name.</i>	<i>Residence.</i>	<i>County.</i>
Bruch, Cudworth	Hereford	Hereford.
Clift, Joseph	North Bradley	Wilts.
Hayward, William	Rendham	Suffolk.
Jones, Augustus Davies	West Malling, <i>Curacy</i>	Kent.
Valentine, John	Oadby	Leicester.

UNIVERSITY INTELLIGENCE.

CAMBRIDGE.

THE Rev. Gilbert Ainslie, M. A. Fellow and Tutor of Pembroke College, has been unanimously elected Master of that Society, in the room of the late Very Rev. Joseph Turner, D. D. Dean of Norwich.

Messrs. John Wolvey Astley and Charles Luxmoore, of King's College, have been admitted Fellows of that Society.

CLERGYMEN MARRIED.

Rev. William Greenwood, M. A. Fellow and Tutor of Corpus Christi College, has been elected, and Rector of Thrapston, Northamptonshire, to Catherine, second daughter of Esq. of Clayworth.

Rev. Henry Thomas Jones, B. D. Fellow of St. John's College, Oxford, has been elected, and Rector of Tackley, to Elizabeth, daughter of the late Major Winchester.

Rev. William James Earley Bennett, B. A. Student of Christ Church, Oxford, to Mary, eldest daughter of Sir William Franklin, of Charlotte Street, Portland Place.

THE
CHRISTIAN
REMEMBRANCE.

OCTOBER, 1828.

SERMON.

DANIEL IN PRAYER.

(FROM AN UNPUBLISHED VOLUME, BY DR. TOWNSON.)

DAN. vi. 10.—*Now when Daniel knew that the writing was signed, he went into his house; and, his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.*

WE have here recorded, an action of great piety and religious courage; which I shall endeavour to illustrate in the following discourse. But, first, it may be convenient to give some short account of him, who performed the action here recorded; his fortunes, advancement, and situation, when he was thus called upon to show what manner of person he was.

Daniel was of the royal race of the kings of Judah. He was carried captive to Babylon in his childhood, about nineteen years before Jerusalem was destroyed by Nebuchadnezzar; and appointed to be bred in the palace of this king, together with some others of like family and fortune. These persons were educated in the manner that might best qualify them to be attendants upon the king, and his service; and accordingly were chosen, as their appearance and parts were most promising. Of this number, were the three, Shadrach, Meshach, and Abednego, who were appointed *first* to bear witness to the cause of the Lord, before the nations of the East. With these confessors, Daniel was allied in blood, and agreed in sentiment; for during the whole time of his youth, he carefully abstained from all the costly food and delicacies that were set before him; contenting himself to eat of such things, as were allowed by the law of his fathers; and of those, only the plainest and simplest: and this his temperance was rewarded with comeliness of person, strength of body, and more remarkable vigour of mind; so that he soon equalled and in a short time after exceeded, the most famous of the wise men of Babylon in the deepest part of their learning. Which secular studies he did not neglect to temper and sanctify, with that better wisdom, in which the Psalmist found such advantage, when he declared, *I have more understanding than all my teachers, for thy*

testimonies are my meditation; I understand more than the ancients, because I keep thy precepts." And it pleased God to enlighten his mind, thus fitted and prepared, with an uncommon degree of divine truth; and to reveal to him the knowledge of things to come.

The first public instance of this, appeared in the case of Nebuchadnezzar's vision. This monarch having dreamed a dream, and remembering no more of it than that it was of an unusual kind, Daniel was enabled by Heaven, to recall the dream, and interpret it to the king; and thus became the instrument of saving the Chaldean sages, his instructors in learning: for the king had ordered them to be put to death, because they could not give this proof of their skill in divining. By this interpretation, Daniel obtained a large share of the confidence and esteem of the great potentate and conqueror of the East. And in the day of his prosperity, he did not forget his countrymen before mentioned, the friends of his youth and companions of his religious hours: who, by his means, were advanced to high offices in the state, while he himself was "made ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon."

This province he obtained, when he was not more than twenty years old; and administered it so well, and with such a character of justice and prudence, that he probably held it on, under the succeeding kings, till he was of a great age. For he seems to have been possessed of it, at the time that Babylon was taken, when he was fourscore years old or more. The conquerors then were the Medes; whose king, Darius, having appointed governors over the several parts of his kingdom, set three to preside over all the rest; and named Daniel, so great and well known was his merit, to be the first of these three presidents: and he was designed for still greater honours, when the princes and nobles conspired, with a general consent, to work his ruin. It is easy to imagine, that a variety of motives might spur them on, and unite them, in this design: envy of his high advancement, and ambition in those who might hope to obtain what he lost; aversion to his religion and nation; and, we may add, no good will to his temperance and equal justice, which probably reproached the lives of the great men in an arbitrary and luxurious state. The downfall of Daniel, therefore, was a point in which all their views centered; but this it was not easy to compass. Darius, whose interest and that of his people, Daniel studied to promote, had a just sense and esteem of his merit; and his conduct was too upright to furnish them with any matter of complaint against him. His religion was the only thing that gave them hopes of success, if they could make a crime of it against the state: for they knew he would adhere to it, inviolably, under all circumstances. And, therefore, they agreed upon a law, which was so contrived, as to seem to intend only the honour of the king, whom it placed, as it were, in the seat and throne of the divinity; while it was certain to involve his faithful and most valued agent in its penalties. This law, the nobles and great men presented to Darius, in a body, and with one voice desired his ratification of it. Let us hear the Scripture account of the matter. "The presidents and princes sought to find occasion against Daniel, concerning the

kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him. Then said these men, We shall not find any occasion against this Daniel, except we find it against him, concerning the law of his God. Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live for ever! All the presidents of the kingdom, the governors and princes, the counsellors and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king! he shall be cast into the den of lions. Now, O king! establish the decree, and sign the writing that it be not changed, according to the law of the Medes and Persians, which altereth not. Wherefore, king Darius signed the writing and the decree."

Then follow the words of the text.

"Now, when Daniel knew that the writing was signed, he went into his house; and, his windows being open in his chamber, toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime."

From which passage, as was proposed, I now proceed to deduce a few practical observations.

And, first, we may observe, that the account here given of the prophet's piety, who *kneeled upon his knees three times a day*, is a description of his religious exercises, not only for thirty days, but during his whole life. *He prayed and gave thanks, as he did aforetime*: and upon this knowledge of his usual and daily course of devotion, the plot of his enemies was founded; as, by means of this plot it was occasioned, that so edifying a part of his character is known to us. We here see a person of great endowments of nature, and improvements of learning, eminent for skill in civil and sacred affairs, taking more delight in the humble exercise of prayer, than in all those high speculations of science, for which his mind qualified him; or in the public honors, to which his station entitled him; or in the ease and repose, which his great age seemed to require, in the vacancies of business. For this exercise, he allotted a considerable part of every day; and seems to have made his high offices, and large employments, a reason for increasing, rather than an excuse for omitting, his prayers. He seems to have judged, that increase of authority and trusts, multiplied the relations in which he stood, to the king and the community; that these were attended, each with its peculiar train of duties; and that duties multiplied and enlarged, required more disposition, and greater wisdom, in the magistrate, to discharge them. And, therefore, to be diligent in recurring to God, the Father of lights, from whom every good and perfect gift cometh down, was agreeable to the piety of Daniel, as it had been before to that of David and Solomon, and other great and wise men; from whose sentiments and practice it appears, that devotion is not such an enemy to the sight and converse of the world, as some would represent it: that we may discharge its offices without secluding ourselves from society; and without neglecting our duty to God, live friendly and serviceable to man.

Another thing that offers itself to our consideration in the text, is the firmness and deliberate courage of this good man. He knew that the writing was signed; he knew that it was aimed at himself: and that they who would endeavour to convict him by it, were a numerous and powerful party. What, then, was his conduct in these circumstances? Did he endeavour to avoid suspicion, by being never alone? Was he always conversing in public; and more than ever diligent in his court-attendance? . . . When he knew that the writing was signed, he went into his house: and what he there did, we may conclude from the ripeness of his wisdom and years, was not undertaken lightly, and without consideration. His usual exercises of devotion were now under the interdiction of a law; and he was not one of those, who pay no deference to the laws of men: the proper power of the magistrate he allowed; but not that of commanding what God forbade, or of forbidding what He commanded. The ordinances of man cannot be law, against the will of God. Thus his three friends, Shadrach, Meshach, and Abednego, had thought and acted several years before; when they refused to kneel down and worship the golden image, which Nebuchadnezzar the king had set up, in the plains of Dura. If these, his three friends, could show such neglect of life, and such faith in God, in their early days, as to go into the flames with an undaunted mind, how much more was it suitable to *his* age and piety, not to draw back through fear of death, or desert the cause of that God, who had never forsaken him? The eyes of believers and unbelievers, of that and all succeeding ages, *must* be turned upon him: if he held on the course of his religious exercises without being discovered by his enemies, the silent praise and testimony of a good conscience, which he had long enjoyed, would increase his satisfaction: but if, as he rather supposed and presaged, the vigilance of his adversaries detected him, God would be honoured by the confession of his faith; infidels must acknowledge the sincerity of his religion; the captived and afflicted Israelite would receive fresh courage, not to temporize or make wrong compliances, in matters of religion; and the force and credit of his example would reach to all places and times of the universal church. He therefore made no account of the writing and the decree, which Darius had signed; nor of the penalty annexed, which, through the laws of the Medes and Persians, could not be remitted him: but was contented to close a life crowned with affluence, power, and royal favour, in a shameful and barbarous death, rather than desist from his custom of adoring and praising God, during the space of the interdiction, or even for a single day.

The firmness and fortitude of the Prophet will appear further, from another particular of the text, which, at the same time, shows us the reverence with which his devotions were performed: *his windows being open in his chamber towards Jerusalem, he kneeled upon his knees*; for this chamber, into which he withdrew, was probably a room set apart for religious purposes; it being usual among the Jews, as may be collected from many passages of Scripture, as well as from the writers of their antiquities, to have a chapel in the upper part of their house, with a window looking towards Jerusalem: into this sanctuary, therefore, he retired, for the more solemn performance of his

devout exercises ; notwithstanding he had reason to believe, that his enemies would endeavour to surprise him, as in fact, they did : and that his being found alone in a consecrated place, would be interpreted and urged, as a breach of their law. But he gave them still greater advantage against him, by kneeling upon his knees : yet he acted with too composed a mind, to run into unnecessary danger ; while, at the same time, he avoided none, that was the necessary consequence of doing his duty : therefore, he must have looked upon kneeling as a very fit and becoming circumstance of prayer ; for, had he thought the simple act of the soul a sufficient expression of his duty, he might have prayed either sitting or standing, or in some other posture more easy to himself ; which would have furnished his enemies with no direct evidence, of what they were so desirous to prove. But *he kneeled upon his knees, and prayed as he did aforetime*, when he was used to omit no circumstance, that might help to enliven and support his devotion, or express the greatness of his humility and reverence towards God. Perhaps, being a prophet, whose mind was sometimes carried beyond the sphere of earthly and visible things, he had beheld with what order and solemnity God is worshipped in Heaven ; of which, another prophet, Saint John, who was an eye-witness of it, has given us a description ; at least, he had observed how men are led, as it were by instinct of nature, to do obeisance with their body, in presence of those who are their great superiors and benefactors ; and being never used to approach an earthly king, the king of Babylon, without marks of high respect, much less would he appear before the KING OF KINGS, but with such behaviour, as is used to signify the highest degree of duty and reverence ; nor content himself to offer to the Creator of soul and body, less homage than that of the whole man. *He therefore kneeled upon his knees.*

I have already made some general reflections on the prophet's religious course of life. But shall now propose a more particular observation, suggested by the text, concerning the *frequency* of his devotion : in this respect, he followed the example of ancient piety, afforded by the royal psalmist ; who, speaking of his own practice in this matter, says, " Evening, and morning, and at noon, will I pray and cry aloud, and the Lord shall hear my voice." These seasons of David's prayer, evening and morning, and at noon, and the three times a day, when Daniel prayed and gave thanks, probably coincided with each other ; and were the third, the sixth, and the ninth hours of the day ; at the first and last of which, the daily sacrifice was offered in the Temple. These, therefore, were stated hours of prayer to all the worshippers of the true God, throughout the earth. And he who could have seen, as Moses did from the top of Pisgah, would have beheld them assembled together in spirit ; offering their incense of prayer at the same time, and sending up, as it were, one voice to the throne of Grace. Of this custom, of observing the third, sixth, and ninth hours of the day, as hours of prayer, we meet with several instances in the New Testament. The first Christians received it from the Jewish Church ; but observed it with reference to Christ, the true Lamb of God, that taketh away the sins of the world : who was crucified about the third hour ; glorified by mighty signs and

wonders in heaven and earth, about the sixth hour, or noon; and expired about the ninth hour: and these seasons of devotion, having been settled, as is supposed, by the Apostles, were called apostolic hours. At the time, indeed, when Daniel thus prayed and gave thanks, the Temple of Jerusalem being in ashes, the daily sacrifice was taken away; but the removal of this, did not make the prophet's devotion to cease; which, though regulated and directed by the Temple solemnities, while they were in being, was founded on a more ancient and unalterable law: and the ruin of the former, and the want of an established service, affected his prayers in another manner, than to make him less mindful and observant of them; for now, it was matter of constant and earnest supplication with him, in his zeal, for the glory of God, and benefit of mankind, that so great a blessing as a public and national establishment of the true worship might be restored. In the mean time, his own devotion, flowing from reason and not custom, held on the same even course through all changes. He did not, even in this time of danger, content himself with the morning and evening, and omit the more observable season of his noontide retirement: "He prayed and gave thanks as he did aforetime."

He prayed and gave thanks as he did aforetime; that is, not only as often, but with the same devotion of heart, the same dedication of his thoughts to God, as when he prayed in the greatest security. Had his mind been divided between his duty and his safety, he might have escaped what followed; for, as the next verse to the text informs us, "then these men assembled, and found Daniel praying, and making supplication before his God." Whatever measures they took to surprise him, he must have been wholly taken up with his devotion to be surprised at all.

I have now followed the prophet of the Captivity, as far as falls within the design of this discourse; which was to show, by his example, what courage and constancy in matters of duty, religion can inspire; and how attentive true religion ever is to the great duty of prayer. The regard that is due to the examples of good men, in this and other instances, is the greater, where they have been remarkable for wisdom and prudence, as well as for an unblameable conversation: and where their circumstances have been such, as to make the performance of their duty more hard to them, than it was to others. Let us therefore consider the importance of prayer to God; who, besides the examples of these wise and good men, have the precepts and pattern of our Lord to direct and animate our devotion. Let us be not less ready to practise our duty in a settled, than others have been in a suffering state of religion; but let us diligently and thankfully embrace the happier means of pure and spiritual worship, with which God now blesses his church; the opportunities of public and private prayer, amidst our brethren, in peace and security.

REVIEW OF NEW PUBLICATIONS.

ART. I.—*The Sacred Calendar of Prophecy; or, a Dissertation on the Prophecies which treat of the Grand Period of Seven Times, and especially of its Second Moicty, or the latter Three Times and a Half.* By GEORGE STANLEY FABER, B.D. Rector of Long Newton. In three volumes, 8vo. London: Rivingtons. 1828. 1l. 16s.

(Continued from page 512.)

WE proceed with our Analysis. Respecting the true date of the 1260 years allotted to the tyranny of the little Roman horn, by three tests,—namely, 1. The giving of the times, and the laws, and the saints of the Most High, into the hand of the western little horn; 2. The synchronical completion of the demonolatrous apostasy by the revelation of the lawless one as its head; and 3. The immediately consecutive rise of the eastern little horn;—the precise era is the year after Christ 604; and, therefore, the precise date of the seven times is said to be the year B. C. 657. Such being the subject of the 6th chapter, Book I., the seventh discusses the chronological arrangement of the latter times,—the last time or days, and the time of the end. We are taught that the latter times are the latter three times and a half, as contra-distinguished from the former three times and a half, and that they coincide with the period of the three apocalyptic woes;—whilst the last time is the last period of the latter times, or the period of the third apocalyptic woe-trumpet: and the time of the end is a short period, which, synchronizing with that of the seventh vial, intervenes between the close of the latter three times and a half, and the commencement of the 1000 years, and which is estimated as comprehending the term of about one year,—the *end itself*, (for there is a difference between *the end and the time of the end*,) being the *precise terminating point* of the latter three times and a half.

The duration of the time of the end is mere *conjecture*; as to the *probability* of its correctness, *we* shall not venture to frame a *conjecture*. At the expiration of this time of the end, the 1335 years of Daniel, and the 1000 years of St. John, commence; and, according to Mr. Faber's calculation, the seventh vial will begin to be poured out in the year 1864, and will terminate in the year 1865. In his former Dissertation on the Prophecies, our author taught that the time of the end extended "through the *seventy-five years*, which intervene between the end of the 1260 days, and the beginning of the season of Millennial blessedness." (Vol. I. p. 103, edit. 1806.) He now confesses himself to have been in an error. (Book II. c. 3. p. 314.)

The Second Book of the Sacred Calendar presents us with a preliminary arrangement of the prophecies, which respect the great period of seven times, and is divided into four chapters; the first of which treats "of Christ's prophecy delivered from the Mount of Olives, as immediately connected with the period of the seven times, and as illustrating the chronology of the temporal judgment-day of the Roman Empire, and of the *figurative* advent of Christ at the close of the times of the Gentiles;"—and the result of our author's investigation is, that our Lord's prediction does not stop short with the overthrow of Jerusalem, and with the *then* figurative coming of the Son of Man, but reaches from the apostolic age to the final consummation of all things.

Our author would get over the difficulty, which has perplexed the ingenuity of so many expositors, arising from the declaration of Christ, "This generation shall not pass away till all these things be fulfilled," by maintaining that the original word *γενεα* does not mean that generation of men, who were contemporary with the apostles; but, according to its *primary* sense, a *race*, or *family*, or *nation*; so that our Lord declares, that *the Jewish nation* should never pass away or be dissolved, or lose its *national existence*, till the termination of all things, agreeably to the promise of perpetuity, bounded only by the duration of the world, made to Judah by Jeremiah, c. xxxi. 35, 36.

Though we would not confidently dispute the accuracy of Mr. Faber's interpretation of our Lord's remarkable prophecy, we doubt seriously whether the Roman eagles be "*manifestly* alluded to as gathered together to the putrid carcase of the Hebrew polity;" for, "where-soever the body is, thither will the eagles be gathered together," *may* be nothing more than a *proverbial* phrase among the people of the East, expressing things inseparably connected by natural sympathies and affinities. "Her young ones suck up blood," says Job, "and where the slain is, there is she." To argue for an allusion to the *Roman standards*, savours more of refinement than of truth. We are not ashamed to acknowledge that Bishop Newton's Dissertation on this interesting portion of Holy Writ, is more agreeable to our views than the curious and plausible hypothesis of our learned author. The second chapter of the Second Book, upon the conversion of the Jews as connected with the fulfilment of the times of the Gentiles, or the coming in of the fulness of the Gentiles, (for the phrases are synonymous,) though ably argued and satisfactorily proved, contains little more than the doctrine of Bishop Newton on the same subject; for he, as well as Mr. Faber, teaches that the fulness of the Gentiles denotes their *chronological* rather than their *ecclesiastical* fulness; and "the important position," which Mr. Faber has appended

to this chapter in a note, is expressly stated in the text of the Bishop's Twentieth Dissertation, Part III.

Having finished his discussion of the Prophecies of our Lord and St. Paul, relative to the restoration and the conversion of the Jews, our author, in his third chapter of the Second Book, gives a summary view of the four predictions of Daniel, which treat of the great period of seven times, and particularly of the period of the latter three times and a half. But, as these visions are handled in detail in the four chapters of the Third Book, which form the first moiety of the second volume of the Sacred Calendar, we think it unnecessary to analyse Mr. Faber's *summary* view of the same; only we would advertise our readers, that in this portion of his learned work our author has endeavoured to fix the chronological arrangement of the 1290, and the 1335 prophetic days. The 1290 days he reckons from the capture of Jerusalem in the year 70, making them end in the year 1360, when Wickliffe began effectually to protest against the corruptions of popery; the 1335 days he would have to *commence* with the beginning of the period of blessedness *after* the *termination* of the 1260 days of St. John. And since the 1335 years of Daniel, and the 1000 years of St. John begin *synchronously*, the 335 years, which are the excess of one number above the other, and *subsequent* to the 1000 years, are deemed to be the precise time, which will be occupied in the gradual degeneration of the Millemnians,—in the formation of the confederacy of Gog and Magog, and in the destruction of that confederacy in the great day of the battle of Armageddon. The concluding fourth chapter of the Second Book treats of the proper arrangement of the Apocalypse, which is intimately connected, as every one knows, with the four prophecies of Daniel, commencing with the commencement of the era of the metallic image, and extending to the final dissolution of the world. In this *abstract* arrangement our author has the wisdom to adopt the *principle*, on which the admirable Mede constructed his "*Clavis Apocalyptica*." But he objects, we think with equal wisdom, to some of the applications which that illustrious expositor made of the principle itself. The date of the 1260 years is said to commence with the sounding of the fifth trumpet, *i. e.* the first woe-trumpet, in the year after Christ 604; and will terminate, consequently, in the year 1864, with the earliest effusion of the seventh vial. The seven thunders are *identified* with, or are made at least the seven successive signals for the effusion of the seven vials, which were *closely* to follow the second woe of the Euphratian horsemen. But we *must* desist, as our limits compel us to pass to the remaining volumes of the work under review.

The Third Book embraces an exposition of Daniel's four predictions, relating to the period of the four successive empires, in as many

chapters; the 1st, detailing the vision of the metallic image; the 2d, explaining the vision of the four great wild-beasts; the 3d, unfolding the vision of the ram and the he-goat; and the 4th, illustrating the vision of the things noted in the Scripture of truth. Mr. Faber has directed his attention more particularly to the *chronology* and the *geography* of the metallic image, which represents the four great successive empires from the birth of Nebuchadnezzar, about the year 657 before Christ, to the dissolution of the Roman Empire at the close of the latter three times and a half, A. D. 1864. When *geographically* complete, the image is said to represent the Roman Empire alone, viewed as comprehending the dominions of its three predecessors. What is the chronology of the ascent of the four wild-beasts, the Babylonian lion, the Medo-Persian bear, the Grecian leopard, the anonymous Roman beast;—what were the two wings of the lion;—what their deplumation;—what were the two sides of the bear;—what his three tusks;—what the four wings of the leopard;—how the little horn of the Roman beast typifies the *spiritual* kingdom of the papacy;—how by the eradication of three of the ten horns of the Roman beast the little horn acquired a *temporal* principality;—what shall be the synchronical judgment of the Roman beast and his little horn;—how the two horns of the ram typify the kingdoms of Media and Persia; how the pushings of the ram denote the conquests of Cyrus;—how the *standing up* of the ram denotes *the rise* of the Persian monarchy, (which was founded some time between the year A. C. 811, and the year A. C. 771);—how the he-goat symbolises the Grecian Empire, and how its little horn typifies the spiritual kingdom of Mohammedism, rather than the individual king Antiochus Epiphanes, as the older commentators held, and rather than the Roman Empire, viewed chronologically from its first acquiring the kingdom of Macedonia, as the two Newtons maintained;—how the 2,300 days reach from the year B. C. 784, to the year after Christ 1517;—how the vision of the ram and the he-goat will terminate;—and the Mohammedan little horn be broken, and the Roman little horn, with its lawless usurpation be destroyed, and the sanctuary be cleansed at the close of *the time of the end*, in the year of the Christian era 1865;—how *all* these things are proved, he, who wishes to see the topics skilfully and minutely illustrated, will read the second and third chapters of Mr. Faber's Third Book of the Dissertation before us, and particularly the admirable and convincing note touching the interpretation of the little horn of the he-goat, which occurs at page 136. The fourth chapter of the Third Book introduces us to the vision of the things noted in the Scripture of truth, whose object it is to conduct us^{*} by the great Calendar of Prophecy, to the era of the infidel Antichrist, or, in Daniel's phraseology, to the era of *the wilful king*. We are told

that this remarkable prophecy, having detailed the history of the empires of Persia and Greece, as it respects the *Roman* empire, treats of *five* successive periods, through which it descends, in chronological order, to the destruction of the antichristian faction and the restoration of the Jews.

The first period describes the Pagan persecutions of the Church under the Roman Empire, Dan. xi. 32, 33, and extends from A. P. C. 70, to A. P. C. 313.

The second period comprehends the help afforded by Constantine, &c. and extends from A. P. C. 313, to A. P. C. 604. (Dan. xi. 34) when the three and a half times of popery begin.

The third period, (Dan. xi. 35,) comprehends the persecutions which the Church suffered from popery, in its attempts to suppress the Reformation, and extends from A. P. C. 604, to A. P. C. 1697.

The fourth period, comprehending the diffusion of the spirit of Antichrist, and the exploits of the wilful king, extends from A. P. C. 1697, to A. P. C. 1864. (Dan. xi. 36—39.)

The fifth period, (Dan. xi. 40—45,) extending from A. P. C. 1864, to A. P. C. 1865, comprehends the final and ruinous expedition of the wilful king, and his overthrow by the kings of the north and the south in the field of Armageddon, “between the seas in the glorious holy mountain,”—the kings of the south and the north being the kingdoms of Egypt and Syria, as administered by their *then* existing governors, *whosoever they may be*. Mr. Faber retracts the opinion which he once held, as to the empire of *Russia* being the kingdom of the north, and wisely refuses even to *conjecture* what Power, at the time of the end, may be the *sovereign of Egypt*, and *therefore* the prophetic king of the south.—(See the Note, Vol. II. p. 276.)

The Fourth Book contains an exposition of the sealed or larger Book of the Apocalypse, and is divided into seven chapters, which treat respectively,—Chap. 1. of the general arrangement of the Apocalyptic Prophecies;—c. 2. of the four first Apocalyptic Seals;—c. 3. of the fifth and sixth Apocalyptic Seals;—c. 4. of the Seventh Seal;—c. 5. of the Apocalyptic third part;—c. 6. of the four first Apocalyptic Trumpets;—and c. 7. of the fifth and sixth Trumpets, or the first and second Woe-trumpets.

We feel persuaded with Bishop Newton, that “to explain the Apocalypse perfectly is not the work of one man, or of one age;” and that “probably it will never all be clearly understood, till it is all fulfilled.”* It is still, however,” (the Bishop adds,) “the sure word of prophecy;” and men of learning and leisure cannot better employ their time and abilities than in studying and explaining this Book,

* Dissertation on the Prophecies, Diss. 21.

provided they do it, as Lord Bacon adviseth, with great wisdom, sobriety, and reverence." Whilst, therefore, we give our author credit for these qualities, though we cannot forbear saying, that in some of his lucubrations we recognise more of the power of imagination than the force of truth; we would rather be considered, in this brief analysis of his learned labours, the faithful *reporters*, than the warm *advocates* of his opinions. Where our author has adopted the sentiments of his predecessors, he has the merit of enforcing their tenets with emphatic perspicuity; and where he has ventured to frame an hypothesis of his own, we are at a loss which most to admire, his talent for refuting anticipated objections, or the earnestness and the force of argument with which he endeavours to establish his individual creed.

So far as I can judge, (we quote from the second chapter, Book IV.) no part of the Apocalypse has been so completely and so universally misunderstood as the quaternion of the equestrian seals.

Some have applied these four seals to certain vicissitudes of the secular Roman Empire, arranged under certain imaginary classifications of the Roman emperors; while others have supposed them to announce certain phases or conditions of the Christian church, through which it gradually passed, from a primitive state of holiness and purity, to a state of active persecution in practice, and of death-like corruption in morals and doctrine. Each of these schemes of interpretation, though sanctioned by some names of eminence, *must assuredly* be pronounced untenable and inadmissible.

However, the quaternion of the equestrian seals ought to be understood in point of *applicatory* exposition, *nothing*, so far as the *abstract* principle of symbolisation is concerned, *can be more easy* than to determine its general import.—(Book IV. c. 2. pp. 289, 290.)

Now, we have some misgivings of mind relative to this "*must assuredly*;" and we are tempted to doubt the *facility*, under the general principle of symbolisation, of interpreting this quaternion of seals, ("*though nothing can be more easy*,") when we read the manifold and *widely* vaying discrepancies of the most illustrious commentators upon this dark and perplexing topic. Mr. Faber tell us, that a war-horse is the symbol of a *military* empire;

And since these four war-horses succeed each other through the chronologically successive opening of four seals, they must additionally denote four military empires successive to each other in widely extended rule and denomination.—Book IV. c. 2.

Our interpreter contends that the four war-horses of the four first seals can denote only the four great military empires of Babylon, and Persia, and Greece, and Rome, the colours of the four horses being nothing more than arbitrary marks of distinction, and the dates of the four first seals corresponding with the dates of the four metals in the great compound image. For the curious detail of particulars, we are obliged to refer our readers to the work itself: nor will our limits permit us to enter at all upon the subjects of the remaining chapters

of this book of the Sacred Calendar, abounding as they do with marks of diligent research, great sagacity, and much historical investigation. And we hasten at once to the third volume: it opens with the fifth book, which teaches us (chap. 1) what is the proper division of the little open book; then passes (chap. 2) to the vision of the two witnesses; (chap. 3) the vision of the dragon and the woman; (chap. 4) the vision of the ten-horned beast of the sea; (chap. 5) the vision of the two-horned beast of the earth; and (chap. 6) the vision of the Lamb with the 144,000 saints.

We would not invidiously compare Mr. Faber in 1828, with Mr. Faber in 1806,—his “Sacred Calendar” with his “Dissertation on the Prophecies;”—though in parallel columns, “*in manner following*,” (to use our author’s phraseology,) the vision of the two witnesses affords us a tempting opportunity:

FABER, 1806.

The two witnesses are the spiritual children of the twofold Church of Christ, the Pre-Christian and the Post-Christian Church, forming jointly the Church general.—Vol. II. c. 10. § 1.

The unfortunate and much injured Waldenses, *cooped up in the mountainous regions of France and Italy*, existed indeed like leaven in a mass of bread-corn, but *are little known* except by their patient suffering, &c. &c.—*Dissertation*, Vol. I. c. 6. p. 298.

When they shall draw near to the close of their testimony;—such *certainly* is the proper translation of the aorist *τελεσωσι*: the subjunctive mood of the first aorist generally bears a kind of *future* signification; and the context amply shows that such *must* be its meaning in the present instance;—the witnesses *could not have finished* their testimony, *as our translation erroneously* represents them to have done.—*Dissert.* Vol. I. c. 6.

FABER, 1828.

We may consider it as an established point, that the two witnesses are the two Churches of the Vallenses and the Albigenses; if these be not the two witnesses, I see not where, consistently with the terms of the prophecy, we can find them.—*Sacred Calendar*, Book V. c. 2.

We are led to expect that their prophesying would be conducted upon a *scale of great extensiveness*:—the whole of the present characteristic, *even in its largest interpretation*, eminently belongs to the Vallenses and the Albigenses. Not content with faithfully setting forth the pure doctrines of Christianity to those who were situated within their own immediate geographical limits, they acted the part of zealous missionaries *throughout the whole of Europe*: their disciples abounded in Calabria, Spain, Germany, Bohemia, Moravia, and England;—and, as Reimerius complained in the thirteenth century, there *was scarcely any country* in which they had not obtained a footing.—*Sacr. Cal.* Book V. c. 2.

When they shall be *about to finish*, &c. Such a version is *most certainly* untenable; *clearly* the proper and obvious rendering of *οταν τελεσωσι* is, when they shall have finished. *Except in order to serve a turn*, I will venture to say, that *no person would ever have thought* of rendering the Greek—*οταν τελεσωσι την μαρτυριαν αυτων*—by the English, when they shall be about to finish their testimony.—*Sacr. Cal.* Book V. c. 2.

FABER, 1806.

Political death is the *only* death to which a community is liable.—*Dissertation*, Vol. II. c. 10. § 1.

The two prophets were slain by the beast in the battle of Mulbury, on the 24th of April, 1547.—*Dissert.* Vol. II. c. 10. § 1.

The prophets resumed the functions of political life in the autumn of 1550, exactly three years and a half from the spring of 1547, when they were slain; they ascended into the ecclesiastical heaven in the year 1552.—*Dissert.* Vol. II. c. 10. § 1.

Speaking of the great earthquake, and the fall of the tenth part of the city, Mr. Faber says,

I scruple not to conclude that *that Revolution* (meaning the *French Revolution*) is here foretold.—*Dissert.* Vol. II. c. 10.

On this memorable day (viz. 12th of August, 1792), I conceive the third woe-trumpet to have begun its tremendous blast.—*Dissert.* Vol. II. c. 10.

We repeat, and beg leave to assure our learned and very respectable author, that we have not made this comparison of himself with himself from any invidious or sinister motive, and we trust that we fully prize the ingenuous magnanimity with which he has confessed the erroneousness of some articles of his pristine creed: but we would caution our readers against being misled by the *confident*, and, perhaps, *dogmatical* tone of our author, who seems never to permit himself to doubt the truth of his premises, or the infallible accuracy of his conclusions; and we conjecture that the purchasers of Mr. Faber's *Dissertation*, which is now altogether superseded by his *Sacred Calendar*, much as they may admire the candour of its author, and little as they may grudge the cost of that now *useless* and *mischievous* work, would be better pleased if they had been furnished with something like an *expurgating* appendix, by which they might *with facility unlearn* what Mr. Faber has injuriously taught them, and *readily* acquire a distinct knowledge of the *new* points in his prophetical faith. The oracle which has once

FABER, 1828.

The death, to which a Church is subject, may be *either moral or political*.—*Sacr. Cal.* Vol. III. Book. V. c. 2.

An edict was issued on the 31st of January, in the year 1686, by the operation of which,—the two witnesses were, on that day, slain by the wild beast, &c.—*Sacr. Cal.* Book V. c. 2.

Exactly three years and a half after this marked epoch (viz. 1686)—or on the 16th day of August, in the year 1689—the spirit of life from God entered into them, and they stood upon their feet.

On the fourth day of June, 1690, the edict for their full and legal establishment as independent Churches was signed, &c.—*Sacr. Cal.* Vol. III. Book V. § 2.

At this precise point of time (viz. 1688) took place the great earthquake, or revolution, described by the prophets as synchronising with the period during which the two witnesses lie dead, and revive, and ascend to heaven.—*Sacr. Cal.* Book V. c. 2.

If I mistake not, the adoption of the year 1789, as the commencement of the third woe, is *absolutely* and *imperiously* demanded by the very chronological notation of the prophecy itself.—*Sacr. Cal.* Book V. c. 2.

deceived us, is approached, we think, with diminished confidence in its wisdom; and though the priest may return his answers with his wonted tone of infallibility, their wonted reliance upon his interpretations is seldom found to accompany his votaries. "*Habemus confitentem Reum*;"—upon his own showing, Mr. Faber has been *much* and *often* wrong in his speculations; and we take the liberty of hinting, that he is *possibly much* and *often* wrong *now*. We ask him whether he had not the same unhesitating confidence in the truth of his conclusions in the year 1806, as he has now, in the year 1828? And we would finally admonish him that the cause of truth needs not the aid of the *bold* assertions of "absolute demonstration," and that in disquisitions confessedly abstruse and mysterious, a gentle and subdued tone is the most becoming and persuasive.

Mr. Faber considers the vision of the dragon and the woman to be "by far the most difficult in the whole Apocalypse." The woman is the mystical Church of Christ. The dragon is the devil acting by the instrumentality of the Roman Empire, and particularly of those ten Gothic horns, which sprang up in its western division. The third part of the stars, drawn by his tail from heaven to earth, are the apostate pastors of the western third part of the Roman world. The man-child is the mystical Christ, considered in his faithful members; and the birth of the apocalyptic man-child denotes the *setting apart* of a faithful Christian ecclesiastical community from the great mass of God's true worshippers. The general import of the vision seems to be, that

Throughout the entire period of the 1260 years, a whole Church or community should never cease to hold fast the profession of the true faith, notwithstanding that the dragon, by the agency of his borrowed members, should fiercely attempt to devour it; and that, through the same term of 1260 years, *numerous individual faithful worshippers*, or (it might be) *faithful Churches reformed from the pagauising corruptions of the mystic Gentiles*, should set forth the truth in the midst of the great wilderness of apostate error, though no such single individual, and no such single reformed Church *in particular*, should thus set it forth during the whole 1260 years.—Book V. c. 3.

The man-child symbolises the Vallensico-Albigensic Church, which was specially *set apart* from the general body of the faithful, as a *distinct community*, to testify to the truth, during the whole period of 1260 years. "The flight of the woman into the wilderness denotes, that so long as the Church of the western empire is transformed by apostacy into a barren wilderness, many individuals within its limits shall continue to make a profession of the true faith, and shall be *spiritually* nourished with food from heaven, in the several regions prepared for them. •

The war in heaven, between Michael and his angels on the one side, and the dragon and his angels on the other side, is nothing more nor less than the contest between the *Latin* priesthood, and the *Protestant* priesthood. The war itself is carried on *in heaven*, or the visible Church general in the west. Through the blood of the Lamb, Satan is at length constrained to relinquish this visible Church, and to carry

on his attack from the secular Roman Empire. Hence originated the horrors of the persecutions, which marked the dark succession of the middle ages: but a new scene began to open at the close of the seventeenth century; when Protestantism became securely planted, and persecution for conscience sake became *unfashionable*,—Satan yielded to circumstances, and chose a different position, “well knowing that the altered temper of the times required an altered mode and place of attack.” *Heaven* is no longer a convenient position; he takes his station, therefore, on *the earth*, or the territorial *Latin Empire*, whence he fights a new battle conducted on new principles. He vomits forth a flood of wicked conspirators to sweep away the collective body of sound believers; but the earth, *i. e.* the secular Roman Empire, absorbs the impious conspirators, and the faithful remain firm in their position, maugre the allegorical flood which beats upon it. About the year 1697, the dragon, from the bosom of the secular Roman Empire, commenced an *infidel* attack upon the woman, to eradicate Christianity, by a noisome flood of atheists and anarchists. This was the spirit of antichrist. The flood was swallowed up when the infidel government of France was subverted, and all Europe set itself to oppose the antichristian conspiracy. Yet the evil spirit abates nothing of his rancour, and still continues to make war against the faithful; nor will he cease his malice until the very end of the 1260 years. Much, therefore, of the prophecy is yet future; for the explication of which, we must await the decisions of time.

Our space absolutely forbids to follow Mr. Faber any further into the details of his laborious Calendar. The last and sixth book is divided into nine chapters—respecting (chap. 1) the chronological junction of the two separated portions of the larger sealed book of the Apocalypse; (chap. 2) the joint characteristics of the three homogeneous woes of the Apocalypse, with (chap. 3) an analysis of the summary account of the third woe-trumpet, which, as a chronological link, is given in the little open book; (chap. 4) the effusion of the three first vials; (chap. 5) the effusion of the fourth and fifth vials; (chap. 6.) the unfulfilled prophecies of the Apocalypse; (chap. 7) the effusion of the sixth vial; (chap. 8) the effusion of the seventh vial; (chap. 9) the predicted Millennium, with its concomitants and effects.

We are taught that the seventh Apocalyptic trumpet^v began to sound, at the epoch of the French Revolution, in the year 1789; and that what we have hitherto seen of that Revolution forms the first portion of the third woe.

Its second and concluding portion is yet future; for the woe itself does not pass away, until the contents of the still uneffused seventh vial shall have been exhausted.—Book VI. c. 2. p. 330.

But when, under the influence of the seventh vial, Babylon shall be overthrown, and the great antichristian confederacy shall be broken, the Latin superstition will appear in its true colours; each individual will eagerly enter into the open temple; and the temple, thus filled with sincere worshippers, will, in fact, constitute the pure Church of the *MILLENNIUM*.—Book VI. c. 3.

That we have at length arrived, in the course of our dry and dreary march, to this period of prophetic blessedness,—we doubt not that our wearied readers will sincerely rejoice. “Ay, Sir,” (said an anxious smatterer in prophecy, when he was apprised of the appearance of “the Sacred Calendar” the other day)—“Ay, Sir, what says Mr. Faber of the *Millennium*? When will the *Millennium* commence? I care not for the Babylonian, the Persian, the Grecian, or the Roman Empires! The battles of Alexander, and the conflicts of the Lagidæ, I dismiss with impatience. Tell me *all about the Millennium*! What does Mr. Faber say of *that*?” That some such feverish inquirers will be found amongst the readers of the Christian Remembrancer, we will not venture to deny. And, as this interesting part of the Sacred Calendar is, in our judgment, amongst the best and the soberest efforts of Mr. Faber’s talent, we shall conclude this long article with a short statement of his views on this topic of the *Millennium*. And yet we *must* give, in the first place, our author’s classification of the vials in his own words.

The three first describe the atrocities and exploits of Revolutionary France while republican; the fourth and fifth give the history of Revolutionary France while imperial, thus exhibiting the rise and fall of the short-lived and sword-slain seventh head of the Roman beast,—the sixth foretels the ruin of the Ottoman Empire, announcing the formation of the antichristian confederacy under the seventh Roman head, revived in the character of the eighth king, who is yet one of the preceding seven; and the seventh winds up the drama of the latter 1260 years, with the downfall of Babylon, the overthrow of the antichristian faction, and the restoration of Judah.—Book VI. c. 3.

Our readers will perceive that the *unaccomplished* prophecies, according to Mr. Faber, may be reduced under the three principal divisions of the *sixth* vial, the *seventh* vial, and the *Millennium*. It is with unqualified praise, and unminged satisfaction, that we refer our readers to the eighth chapter of Mr. Faber’s sixth book for a complete, and (we think) *final* overthrow of the untenable and absurd hypothesis of a *literal* second advent of Christ immediately before the commencement of the Millennium. *It is a notion utterly irreconcilable with the tenor of Holy Scripture*, and we marvel much that such a man as the immortal Mede is found amongst its supporters; however, “*nemo mortalium omnibus horis sapit*.” We would apply the same remarks to our author’s statement relative to the resurrection of the martyrs;—the *two* resurrections, at the beginning and at the end of the thousand years, are undoubtedly (we think) *figurative*:

Homogeneity demands, that the resurrection of the martyrs, at the commencement of the thousand years, should be interpreted analogically to the resurrection

of their enemies at the end of the thousand years. But the resurrection of their enemies denotes the re-appearance of men influenced by the same antichristian spirit as that which characterised their enemies. Therefore the resurrection of the martyrs will homogeneously denote the re-appearance of men animated by the temper and principles of the martyrs.—Book VI. c. 9.

The same prudence and sobriety of interpretation mark the opinion of our learned author (in which we cordially acquiesce) touching the *Millennian reign* of Christ :

As there is no Scriptural warrant (he writes) for the opinion, that Christ will *literally* come at the commencement of the Millennium, and that his martyred saints will *literally* rise from the dead to reign with him *personally* on earth : so I perceive nothing in the state of terrestrial blessedness announced by the prophets, which *requires* any such literal advent, either to introduce it, or when introduced to perpetuate it through its own allotted and well defined period *The utmost*, I think, that can be supposed, respecting Christ's second advent, is, that, during the Millennial period, there may *possibly* shine forth, as of old, the glory of the Shechinah in the temple of the restored and converted Jews at Jerusalem.—Book VI. c. 9.

Let us picture to ourselves either the whole, or nearly the whole of mankind, as being Christians, not in word only, but in deed, and we may, perhaps, form some conception of the specific nature of the Millennium.—Book VI. c. 9.

At the close of the Millennium, the figurative liberation of Satan will occur ; for the first 1000 years of the prophet's 1335 years are the period of Millennial blessedness ; and the remaining 335 years seem to be the term, during which the Millennial nations gradually degenerate, and at the close of which the grand confederacy of Gog and Magog, in the land of Palestine, between the two seas, and in the field of Armageddon, will be signally routed by the destructive judgment of God Almighty. This stupendous overthrow of the last antichristian confederacy is followed by the *literal* day of judgment ; “of which day and hour knoweth no one, no, not the angels of heaven, but the Father only.”

The apocalyptic account of the day of judgment is followed by a highly figured description of the glorious happiness of the church triumphant in heaven, which occupies the two last chapters of the Revelation of St. John the Divine.

In concluding our Review of Mr. Faber's learned and ingenious work, we are bound to say, generally, that it is the production of an *able* expositor of the most difficult branch of theology. He has paid great attention to *dates* ; he has brought an immense store of *historical* learning to bear upon his intricate subject ; and he has displayed an accurate knowledge of the *languages* in which the prophecies were written. We will not flatter Mr. Faber with declaring our assent and consent to *all* his system, (indeed we have entered our decided protest against *some* parts of it) ; but we hesitate not to assert, that of all modern commentaries on prophecy, “the Sacred Calendar” is by far the most probable, the most sober, and the most consistent. Compared

with the bewildered *double* accomplishments of Kett ;—with the puerilities of Cooper ;—the extravagant absurdities of Frere ;—the often fanciful theories of Croly ; and the laughable declamation of Irving,—the work of the Rector of Long Newton contains “the words of soberness and truth ;” and we thank Mt. Faber for the manly, irrefragable, and convincing refutation of the horrible abominations of Saint-worship, Image-worship, and Relic-worship, which is to be found in the valuable pages of the volumes now on our table ; and we challenge Signor Pastorini, *alias* Bishop Walmesley, to rescue his idolatrous church, the apocalyptic Harlot, from the mortal attack of this Protestant champion.

ART II.—*Twelve Lectures on the Acts of the Apostles, delivered on the Wednesdays during Lent, in the Years 1827, 1828. To which is added a New Edition of Five Lectures on the Gospel of St. John, as bearing Testimony to the Divinity of Jesus Christ. By C. J. BLOMFIELD, D.D. Bishop of Chester, and Rector of St. Botolph's, Bishopsgate. London: Fellowes. 1828. 10s. 6d.*

A MORE effective plan of pulpit instruction cannot probably be adopted, than that of devoting certain seasons to a connected exposition of the books of the Old and New Testaments. We do not mean that this should interfere with the usual Sunday sermon on some detached point of faith or practice ; but we wish that in every parish, where a sufficient congregation could be collected—and there are few in which a zealous preacher would be unable to obtain hearers—the times set apart by our Church for the more especial exercise of devotion, should be employed in the delivery of a consecutive series of discourses of the above description. If, indeed, in some small country parishes, such a course should prove impracticable, the Sunday morning or evening during Lent, or Advent, might be profitably employed in a plain explanation of the books of Holy Writ, in lieu of the ordinary village address. The success which has attended such lectures, in the few instances in which they have been delivered, is sufficient ground for recommending the usage more generally to the practice of the Clergy. Bishop Porteus' Lectures on St. Matthew, delivered at the close of the last century, when infidel principles and depravity were at their height, are known to have produced a powerful sensation ; and they are still read with delight and edification by every honest enquirer after truth. Other preachers have since occasionally followed in the Bishop's steps ; and the volume now before us is a convincing proof, that the example which he set is approved by a Prelate, not the least eminent at the present day, and whose learning and zeal have called him, since the publication of his

Lectures, to fill the same chair which his amiable and excellent precursor filled, at the time when his were preached.

We are more especially gratified by Bishop Blomfield's selection of the Acts of the Apostles for the subject of his Lectures. He tells us himself, that the provision made by the Author of Truth, for establishing the gospel in the belief of after ages, is two-fold :

First, an authentic narrative of the things which Jesus did and taught while he was upon earth, written by, or immediately derived from, those who saw him with their own eyes, and heard him with their own ears; and, secondly, some account of the proceedings of these witnesses; of the proofs which they gave of their sincerity; and of the effects which were produced upon their contemporaries, who were best able to judge of both. The former of these documents we possess in the Gospel History; the latter in the Acts of the Apostles.—P. 3.

Now the gospel history,—at least that of St. Matthew,—has been already analysed by Bishop Porteus; so that by commenting on the principal features in the Acts, he has furnished us with a supplement, as it were, to the admirable work above-mentioned :—a supplement, too, in all respects worthy of being considered such.

The First Lecture carries us from our blessed Saviour's last conversation with his disciples before his ascension, to the descent of the Holy Ghost on the day of Pentecost. After some remarks upon the office of the Apostles, as witnesses to the truth of these extraordinary facts on which the truth of Christianity depends,—and upon the additional instructions which our Lord vouchsafed to them during the forty days which he passed upon earth between his resurrection and ascension,—the ascension, and the call of Matthias come under review. In regard to the latter of these events, the Bishop introduces a salutary caution against misapplying the conduct of the Apostles on the occasion, and illustrates in a note the danger of so doing by an instance of Wesleyan fanaticism upon the subject of lots. The gift of tongues is then considered, and the necessity and propriety of the miracles explained, and the Lecture concludes with the following anticipative remarks upon the results of the speech of Peter to those who witnessed the transaction :

[The results were that] “they that gladly received the word were baptized; and the same day there were added unto them about three thousand souls:” and it is afterwards said, “The Lord added to the church daily such as should be saved:” that is, as the original word denotes, those that were in a state to be saved; those who were prepared at once to obey the warning just delivered to them, “save yourselves from this untoward generation.” And what was the process? First, they believed the preaching of the Apostle; then they were baptized; then they continued steadfastly in the Apostle's doctrine and fellowship, and in breaking of bread and in prayers. To these devotional indications of a true belief they added the more substantial fruits of the Spirit, “They sold their possessions, and goods, and parted them to all men, as every man had need.” How beautiful a picture of the Church of Christ in all its primitive perfection! Steadfast belief; fervent piety; exemplary devotion; ardent charity! How striking and emphatic a description of the faithful ministers of Christ, and

of the reception which such ministers will rarely fail to meet with; "and they," that is, the Apostles and preachers of the word, "continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart—praising God, and having favour with all the people."—Pp. 16, 17.

This speech itself forms the leading subject of the Second Lecture; and gives rise to some observation upon the propriety of the methods pursued by the first preachers of the gospel, in proposing it to the Jews and Gentiles respectively. In the sequel, the history of the Acts is brought down to the end of the fifth chapter; the principal feature in which is the death of Ananias and Sapphira. We then arrive, in the Third Lecture, at the appointment of Deacons, from which the Bishop takes occasion to allude to the apostolic origin of the triple order of priesthood in the Christian Church. Upon the stoning of Stephen, the most zealous of the seven deacons, and the first who suffered for the sake of the gospel, he has the following remarks, partly from Bishop Horsley:

The fact is, that Stephen died a martyr to that grand and vital doctrine, the Divinity of Christ. He was accused of speaking blasphemous things against the temple and the law; "against Moses, and against God." The temple was to be destroyed; the law was to be, as to its ritual part, abolished; Moses was declared inferior to Christ. As he was stoned for asserting the divine honours of his Master, so he persisted in the assertion with his dying breath. His last words were a solemn prayer to Jesus, first for himself, "Lord Jesus, receive my spirit;" then for his murderers, "Lord, lay not this sin to their charge." This was surely a solemn act of worship; a distinct acknowledgment that Jesus, as God, was "mighty to save."

The force of this important testimony to the divinity of our blessed Saviour, those persons, who *reject* that doctrine, endeavour to escape in two ways. "This address of Stephen to Jesus when he actually saw him," says one of their most learned writers, "does not authorize us to offer prayers to him now he is invisible." But how can the circumstance of his being seen, or not seen, make the slightest difference as to the grand question, whether Jesus is an object of prayer or not? If it be not impious to adore him when he is seen, it cannot possibly be wrong to worship him when he is not seen; since we know, that whether we behold him or not, he is still "the same, yesterday, to-day, and for ever;" and that he is at the right hand of God. I say nothing of the probability, that Stephen did not actually see Jesus, but enjoyed a vision of him in the spirit. The other, and bolder method, by which those interpreters of Scripture try to evade the force of this argument, is to suppose, that the mind of the expiring martyr was so disordered by bodily anguish and fear, that, like Peter at the transfiguration, he knew not what he said. Can this be reconciled with the history itself? It describes his final prayer, as the deliberate act of one, who, in the midst of mortal agonies, preserved unshaken his serenity and composure; who not only contemplated his immediate dissolution without fear, but was so entirely master of himself, so collected, so mindful of his Lord's example, that he knelt down to pray for his persecutors. We assert then, that Stephen, an inspired witness to the truth of the Gospel, in the full possession of his senses, at the most awful moment of his life, in the presence of the enemies of Christ, uttered a solemn prayer to the Lord Jesus. He therefore believed him to be God. But so did the Apostles; for they worshipped Jesus immediately after his ascension: and afterwards, when about to ordain a successor, to Judas, they addressed themselves to him in those remarkable

words; "Thou, Lord, which knowest the hearts of all men, show whether of these two thou hast chosen." That their prayer was addressed to Christ, is plain from the fact, that the Apostles ascribe to him the same perfection which they had frequently attributed to him while upon earth: "Lord, thou knowest all things, thou knowest that I love thee," was the declaration of St. Peter. But why need we seek the aid of other arguments to prove the propriety of offering prayer to Christ, when he himself declared, "Whatsoever ye shall ask in my name, that will I do?" And shall presumptuous men withhold that tribute of humble adoration, which even the blessed angels pay to the eternal Son, of whom the Spirit declared, when he was brought into the world, "let all the angels of God worship him?"

I forbear on this occasion to accumulate proofs; the Scriptures abound with them: if *they* be genuine; if the Apostles were not idolaters; if the great Founder of our faith "thought it not robbery to be equal with God;" if holy Stephen did not resign his pious spirit deceiving, or self-deceived; if John was permitted to hear, in the Spirit, the voice of many angels, ascribing equal honour "to him that sitteth upon the throne, and unto the Lamb for ever and ever;" then is Jesus the object of adoration to "things in heaven, and things in earth." As long as we receive the testimony of Scripture, we must believe, on that authority, that worship is due to the Redeemer of the world. And if there are those who object to the Liturgy of our Church, that it directs us to offer prayers to Christ, that is an objection, which, as I read my Bible, is equally applicable to the Scriptures, upon which our faith and hopes are built.—Pp. 48—52.

It was the principal object of St. Luke, in writing the Acts of the Apostles, to set forth that grand feature of the gospel, which was so long hidden in mystery even from the Apostles themselves,—the admission of the Gentiles into the New Covenant. For this he was especially calculated, having been the constant companion of the great Apostle of the Gentiles in most of his labours; and hence it is, that the remainder of the Acts, after the death of Stephen, is taken up with the transactions of St. Paul, little being said of the rest of the Apostles, with the exception of St. Peter. With the history of St. Paul, then, the Fourth Lecture opens, and proceeds with it, through the early part of his life, which he spent in a most active system of persecution against the infant church, up to the period of his miraculous conversion;—an event, which is not only in itself a main bulwark of Christianity, but the basis also upon which the Apostle's commission rests, and with which his claims, as an ambassador of Christ, must necessarily stand or fall. It was upon that occasion that Jesus set him apart to be *a minister and a witness both of those things which he had seen, and of those things in the which he would appear unto him*; (Acts xxvi. 16.) in conformity with which appointment St. Paul himself says, that he was "*an Apostle, not of men, neither by men, but by Jesus Christ, and God the Father*:" (Gal. i. 1.) Hence it is, that in all the attacks which have been made upon the character and conduct of St. Paul, it has ever been the grand object to weaken the credibility of his conversion. Bishop Blomfield, therefore, has wisely dedicated the principal portion of this Lecture to a compressed statement of the evidence of the reality of this important event, and

the subsequent sincerity and integrity of St. Paul, as a witness to the truth of the gospel: and this more especially in reference to the recent revival of old and often refuted objections on the point, in a work professing a respect for Christianity, at the same time that it heaps the most scurrilous abuse upon St. Paul and his proceedings. The grand point upon which the malevolent author of this libel insists, is, the alleged inconsistencies in the accounts of the miracle, as related upon three different occasions in the Acts. Of these accounts the first is interwoven with the historian's narrative (Acts ix.) and the others are introduced by St. Paul himself into two speeches, which he respectively delivered to the infuriated multitude, when dragged from the temple at Jerusalem, (Acts xxii.) and in the presence of King Agrippa, (Acts xxvi.) St. Luke's narrative is related with that conciseness which is observable throughout his history; those of St. Paul are more full and comprehensive; but that there is no discrepancy between them is readily proved. The Bishop is very brief upon the subject:—

St. Paul himself has declared that his conversion *was* miraculous; and has described the manner of it in words which I need not repeat, for the history of that wonderful transaction must be familiar to you all. It is related by St. Paul himself, and by his companion St. Luke, with a substantial agreement as to facts, but with a trifling difference in the circumstances, which proves that it is no studied fabrication. It is said, in the ninth chapter of the Acts, that when the heavenly vision appeared to Saul, and Jesus spake to him from heaven, "the men which journeyed with him stood speechless, hearing a voice, but seeing no man," (it should rather be translated "hearing a sound;") whereas, in the twenty-second chapter, St. Paul himself says, "And they that were with me saw indeed the light, and were afraid, but they heard not the voice of him that spake to me." The two accounts, which have been cited as opposing each other, may thus be reconciled and combined: "The men who journeyed with St. Paul, saw the great light from heaven, but did not discern the form of Jesus; and heard a sound, but did not distinguish the voice or words of Jesus." St. Paul referred to this miracle on several occasions: it seems never to have been called in question by his contemporaries. He related it, when, no doubt, some of those who accompanied him upon his journey, and witnessed it, were living.—Pp. 64, 65.

We readily allow that the primary object of the Bishop in delivering these Lectures,—which was that of "rendering a portion of Scripture history interesting and instructive to a congregation, chiefly consisting of persons with little leisure for research," is fully answered by this cursory statement. But as the infidel work, to which he refers, pretends to discover no less than *ten* instances of disagreement in the three accounts of the conversion, to two of which accounts only the Lecture alludes, we could almost have wished that he had noticed them a little more in detail. Of these *ten* discrepancies, five are termed *omissions*, and five *contradictions*. Now we readily allow that, the three accounts do not relate precisely the same facts; but a variation with respect to concomitant circumstances, when such variation is not inconsistent with any preceding statement, can never be

admitted as an argument against the main truth of the narrative. St. Paul may have laid greater stress upon different parts of the story, as difference of circumstances required; and have brought into view, without any compromise of his honesty, those incidents which were likely to have the most powerful effect upon his hearers. At different times too, different parts of a transaction may strike the mind more forcibly, according to the circumstances under which it is related; and the natural turn of sentiment and language, corresponding with the situation in which the speaker may be placed, bespeaks of itself sincerity and truth. It cannot be said, therefore, because the instructions which St. Paul received from the Lord, as contained in the speech before Agrippa, (Acts xxvi. 16.) are omitted in the speech before the multitude, that the omission contradicts any part of the former speech. So again, because the two first accounts relate that St. Paul fell to the ground when he saw the glory of the Lord, we are not to suppose in contradiction to the third account, that his companions did *not* fall. Such an objection would hardly have been hazarded by any one moderately acquainted with the history of his Bible, for he would have known that it was always the custom of the Jews to fall down, not only from fear, but from reverence, at the appearance of the Shechinah, to which the light which appeared on the road to Damascus, was at least similar, if indeed it was not the Shechinah itself. See Gen. xvii. 3; Levit. ix. 24; Numb. xxix. 6; Josh. v. 14; Judges xiii. 20; Ezek. i. 8; Dan. viii. 17. The words *εἰσῆκεισαν ἐννεοί*, (Acts ix. 7.) which are rendered in our authorized version *stood speechless*, imply simply that they *remained* speechless; as we say in English, *how stand affairs?* instead of *how are affairs?* In this sense the verb *ἵστημι* is found in 2 Kings xxii. 3, LXX.; John vi. 22; viii. 44; 1 Cor. ix. 12. These discrepancies therefore are reduced to the solitary instance which the Bishop has amply accounted for, and which is indeed the only case upon which anything like an objection can be founded even in the English translation; and in the Greek there is no disagreement at all. In Acts ix. 7, the companions of St. Paul are represented as *ἀκούοντες μὲν τῆς φωνῆς, μηδένα δὲ θεωροῦντες*; but in Acts xxii. 9, as *τὴν φωνὴν οὐκ ἀκούοντες τοῦ λαλοῦντος*. Every body knows that the verb *ἀκούειν* signifies both *to hear*, and *to understand*; and that it is to be taken in one of these senses in the first passage, and in the other in the second, is abundantly evident from the different cases by which it is followed in each respectively.

From St. Paul, the subject turns to St. Peter, whose exertions in the diffusion of Christianity form a conspicuous feature in the Acts, more especially as they were directed towards the conversion of the Gentiles. In tracing the character of this Apostle, the Bishop

naturally refers to his affectionate zeal and love for his Master, and the promise made to him by Christ, in Matt. xvi. 18; from which it appears that the learned Prelate is of the number of those, who consider Peter himself as the Rock upon which Christ would build his Church. We confess, that we were always inclined to the other interpretation, according to which the *confession* of Peter, and not Peter himself, is the *Rock* upon which the Church is founded; and whatever doubts had prevented our perfect acquiescence in this opinion, have now totally vanished before the masterly defence of it in the Charge of the Bishop of Salisbury, delivered in the year 1826.

The Sixth Lecture, with which the First Course concludes, is devoted to a summary review of the subjects, which are separately considered in the former part of the volume, in which the history is brought down through a period of *eleven* years, to the preaching of Barnabas and Paul at Antioch. It was here that the disciples were first called *Christians*;—an event which gives rise to the following reflections on the origin of the name:

It is extremely probable, both from the nature of the case, and from the expression of King Agrippa to Paul, "Almost thou persuadest me to be a Christian," as well as that of St. Peter, "If any man suffer as a Christian, let him not be ashamed;" that this name was given to the believers by the enemies of the Gospel, perhaps by the haughty Romans, as a term of reproach or contempt. But now, while the name of *Jew* denotes an unhappy race of outcasts and wanderers; while that of *Greek* bespeaks an oppressed, and persecuted, and, unhappily, a superstitious and immoral people; while the once proud name of *Roman* is confined, as a national appellation, to the people of a ruined and defenceless city; that of *Christian* is a high and holy distinction, not depending upon casual locality, nor upon the will of men, a name, in which the civilized world rejoices and exults; and which, in every nation, and in every condition of life, may be made, by the grace of God, a title to the "inheritance of the saints in light."—P. 96.

In the Second Course, consisting also of Six Lectures, delivered in Lent of the present year, the history is pursued through the remaining portion of St. Luke's narrative. Our limits will not allow us to proceed with the analysis of this part of the volume; nor is it altogether necessary, as it is confined almost entirely to the transactions of St. Paul, which are examined in the order of the narrative, with a view to enlarge the portrait already drawn of the Church in its infant state. It is needless to say that the same strength of mind, perspicuity of diction, depth of reflection, and piety of sentiment, is discernible throughout. We know not which to admire most;—the extensive learning and varied acquirements of the gifted Prelate, or the feeling which prompted him, as a minister of Christ, to dedicate that learning and those acquirements to the best interests of religion; and the advancement of scriptural knowledge and of sober piety in the flock, of which he had recently the charge.

ART. III.—*The Present State of Christianity, and of the Missionary Establishments for its Propagation in all Parts of the World. Edited by Frederic Shoberl. London: Hurst, Chance, and Co. 1828.*

THE subject of this work is of the deepest interest both to the Christian and the mere speculatist. To the former the present actual state of religion throughout the world is an inquiry of the closest importance; to the latter, the real state of man in relation to religion, and the intimate connexion between Christianity and civilization, are serviceable points of knowledge. To embrace under one glance this very extensive topic, is a very desirable object. Few men have leisure to examine it in detail; and those who have will not be unthankful for a synoptical view of its proportions. To supply this, Mr. Shoberl has written, and we think he has very successfully acquitted himself, with few exceptions, which we shall hereafter notice. He has taken, in turn, a review of the five great divisions of the globe; and in each he has very methodically, and very impartially, traced the progress of Christianity, whether preached by Romanists, Protestant Churches, or sectarians. In the last particular, indeed, he is above all praise. That he is not a Romanist, may fairly be inferred from his high commendation of Protestant labours, as well as those of that communion; but to what other denomination of the Christian world he belongs, it is impossible to discover from his work. Though possessing a greater share of what it is fashionable to call "liberality" than we admire, we do not think this disposition renders him the worse historian; as where there are no very warm attachments, facts are not likely to be very highly coloured; and indeed his facts are generally detailed with great veracity, simplicity, and candour. His view is, of course, rapid; but it is accurate, distinct, and comprehensive; as a book of reference or memory, his work is highly valuable. And the decisive testimony which it exhibits of the practical effects of "Christianity, even when professed under its most corrupt forms, and where its influence has only reached to external manners, must be, with every unbiassed mind, a valid argument for the truth of the Gospel.

All the details of Mr. Shoberl's work, especially that part of it which relates to the conversion of India, most convincingly substantiate the truth of the position which we laid down with respect to Bishop Heber's conduct, in regard to the Church Missionary Society. The following passage, as bearing on that question, is worth notice:

The Catholic missionaries in China will, no doubt, throw not less impediments in the way of the Protestant, than the mandarins and the court itself could do: for both carry with them their prejudices and religious enmities from Europe to Asia. In the eyes of the Capuchins and Dominicans a Protestant Chinese would be no better than a pagan; and on the other, ~~hand~~ and the Protestant

missionary could not see the Catholic Chinese kneeling before the images of saints without profound pity. Both parties will anathematize each other, as missionaries in other countries have done, and thus render Christianity itself still more contemptible to the better educated Chinese.

This melancholy spectacle, which has been but too frequently exhibited in other quarters of the globe as well as Europe—witness the missionary reports of Catholics and Protestants—demonstrates how far the generality of the European clergy of all communions have been from seizing the spirit of Jesus Christ.—Pp. 106, 107.

Now it was just this spirit which Bishop Heber *did* seize, and which rendered his administration of that gigantic diocese so prodigiously effective. He did not combat minor error, either in belief or policy, where the result might be the total rejection of truth; but he never intended to sanction such procedure where there was no such danger, and to hold up error of any kind as indifferent and uninjurious.

Mr. Shoberl's latitudinarian feelings naturally lead him to eulogise the neutral religion of the North American States, which he does in the following magniloquent harangue :

The spirit of the constitution of the North American States is a truly great, a truly Christian spirit, because it is most consonant with the arrangements of Nature; it assumes no insolent authority over the conscience; it embraces with equal affection men of all persuasions. Whoever acknowledges the true God, consequently the Jew, and even the Muhamedan, has the free enjoyment of civil rights in the greater part of these States; whoever is a Christian, no matter to what denomination he belongs, is admissible to any office. Thus about seventy different sorts of Christian churches flourish in peace beside one another; and each church, each congregation, pays the ministers whom it chooses for itself. Catholics spread themselves by the side of Protestants; and the fanatic Trappists, like the fanatic Shakers, here find an undisturbed abode. Here insensate religious animosities disappear. It is delightful to see Protestants contributing to the erection of Catholic churches, and on the other hand Catholic parents, for want of priests of their own communion, carrying their new-born infants to Protestant ministers, to be baptized according to the Romish ritual. Here the thunders of the Vatican, which still frequently terrify European sovereigns, are unknown; here are no unchristian prohibitions against marriages between persons of different churches; here rule God and the laws, not priests, not concordats, not an elect church, which makes citizens of a different persuasion either outcasts or step-children of the State.—Pp. 307, 308.

This is well. The bane and antidote are both before us. The "delightful" fruits of "liberality" manifest themselves before we reach the end of the sentence. We are ready to admit that it is delightful to see a *real* unity of spirit, sinking points of *really* inferior consequence, and so admitted to be, in general concord; we would readily see the Methodists and Independents, and many others who differ from us about what they admit to be shadows, joining the national communion. We admit, it is delightful to see those who cannot conscientiously join in unity of spirit, preserving the bond of peace. But, as we have elsewhere said, we like to see men consistent. We know that Romanists have admitted "heretical baptism to be

valid. But why bring children to Protestant *ministers*, WHOSE ORDINATION THEY DENY? Surely, on their own understandings, lay baptism must be better than heretical, and they might baptize their children at home. Why, too, should the Protestant minister confer baptism after the Romish ritual? Could not the Romanist be liberal enough to be satisfied with heretical forms, AS HE WAS SATISFIED WITH "UNHOLY" WATER? It seems to us the most ridiculous burlesque to dignify such a chaos of agreement and difference by the name of *liberality*. If the Protestants and Romanists really think their respective peculiarities indifferent, the plain course of DUTY points out the necessity of united communion. If not, let them CHARITABLY, but CONSISTENTLY, embrace and retain what they conscientiously prefer. Such a "delightful" state of things is the result of ignorance, and not of liberality. When a man does not understand the reasons of his preferences, they are not very strong; and as there is little difficulty in the sacrifice, so there is little liberality. We are among those who think the old-fashioned Scripture term CHARITY at least as good as the modern cant word. And therefore, though we would pray for and do good to those who differ most widely from us, it is no part of our Christianity to love what we regard their errors.

The following passage necessarily challenges observation:—

The little progress of Christianity in Asia, in spite of the labours of the pious heralds who have proclaimed it there, cannot but occasion surprise. Why is its course so tardy?—Before the period of the migration of the Asiatic nations it was more rapid and mighty. It then penetrated through all the Tartaries to the heart of China. It penetrated to the Indies. Were the preachers of the Gospel in those days possessed of other means than those of our times, who are seconded by money, superior knowledge and attainments, even succours from the temporal power, and the circulation of the Holy Scriptures in all languages?—Or have the modern Asiatics less susceptible minds? are their political institutions more hostile to better notions than they then were? By no means. Human nature is still the same, and more hostile institutions exist not at this day than those were which Christ and his first disciples had to encounter: and yet the multitude of missionaries now employed effect not in a whole generation a hundredth part of what in those times one messenger of the divine Master sometimes accomplished in a single day.

For this reason many have, indeed, believed that Christianity was propagated in the first ages by supernatural means, and that a divine power supported its first preachers. But why should God be at this day less with Christ than formerly?—Assuredly he is as much so now as he was then.—Pp. 193, 194.

We always thought, and, indeed, still think, "that Christianity was propagated in the first ages by supernatural means, and that a divine power supported its first preachers;" and we have always supposed that not many only, but all Christians, thought the same; not "for this reason," alleged by Mr. Shoberl, but because any other supposition negatives all the documents of the Christian history; although we cannot but think, even if no history existed, no hypothesis short of miracle could explain the contrast Mr. Shoberl has

alluded to. Assuredly Christ is as much with his preachers now as he was then. But He is with them by a different operation. The circumstances of the world were different. Had not Christianity been diffused very rapidly and very extensively, it must have perished in persecution. But modern experiment has shewn that natural means would have been inadequate to this effect. Supernatural were therefore employed. Besides, when the Apostles first preached the gospel, it was as yet unentrusted to writing. The same means are not necessary now. The gospel has struck root in the world, and the propagation of it, like all its other duties, is left to be promoted by its agency on the heart. We cannot believe that miracles are ever resorted to where natural means are adequate to the production of a given result. We hope we do not find Mr. Shoberl so very "liberal" as to give up the very foundations of the faith; foundations laid in the sure and direct evidence of history, and in the clearest analogical inductions ever presented to the inquiring mind.

There are some minor faults in this work; as, for instance, the religion of the Netherlands is said to be Protestant, *which it is not*; and the word "Catholic" is always used to designate the Romish belief. This is another precious piece of modern "liberality." We do not deny to the Romanists a place in the Catholic church, but if we believe them entitled to THE WHOLE of it, let us, in consistency, take shelter in their ark; if we do not, let us not hypocritically compliment them with a title which our hearts disclaim, and throw a stigma on our own communion by excepting it from that body to which the promises of Scripture belong. Half educated persons often inquire, why we pray "more especially for the good estate of the Catholic church;" and when they are told *Catholic* means *Universal*, they regret that the Church did not employ the latter word, as it would have been less ambiguous, and more intelligible to the unlearned. But the Church is not to blame. The ambiguity of the word has arisen solely in consequence of the modern doctrine of liberality, which lavishly concedes all that impudence claims. The followers of Rome object to be called Papists, though why, it is not easy to discover; we wish not *unnecessarily* to offend them; but if they take offence at the term *Romanist*, we, for our parts, have nothing more "conciliatory."

To conclude: with the absence of these blemishes, we think Mr. Shoberl's book excellent: and even as it is, it is a valuable epitome and useful text book on a subject of great extent and commanding interest.

LITERARY REPORT.

The Spiritual Duties of a Christian Minister: a Charge delivered to the Clergy of the Diocese of Bath and Wells, at the Visitation of the Diocese, in July, 1828. By GEORGE HENRY LAW, D.D F.R.S. & F.A.S. Lord Bishop of Bath and Wells. Wells: Backhouse. pp. 29.

WE recommend this Charge most earnestly to the notice of the Clergy, as a sort of manual which should be in the hand of every Minister of the Gospel. It would be a bright day in the annals of the Church, if the admonitions here laid down for the due discharge of the pastoral office, were conscientiously followed by all who undertake the sacred trust; and we do not hesitate to say, that arduous as his duties are, there is a satisfaction in the performance of them, which must render them no less delightful to the priest, than beneficial to the people. We know that a just sense of their responsibility is entertained by far the larger portion of the English Clergy, and that the lukewarmness, and even carelessness, which has been justly urged against many of our brethren, is daily giving less cause for offence; and we humbly hope that the time is not far distant, when the nature and object of their charge will be duly estimated, and its duties strictly performed, by the whole body of the priesthood. In the Diocese of Bath and Wells, at least, there can be no plea on the score of information as to the extent of these duties; and we should think that the affectionate address of the Diocesan must have removed the want of inclination, if any such had existed, on the part of his Clergy to perform them.

After a brief exposition of the origin and the object of the Christian priesthood, and an appeal, to the solemn pledge given at ordination, the Charge proceeds to define the extent of the service required of the Minister of the Gospel. This service is not confined to the performance of the Church Service on the Sabbath; but is fulfilled in nothing less than a constant intercourse between the pastor and his

flock, with a view to their spiritual improvement. In the execution of this office the Clergy are both directed and assisted in the several rites and services of our Liturgy; and the Bishop has pointed out the true spirit and intention of those services, and the neglect and inattention with which most of them are, and have been treated, and the success which would unquestionably attend the persevering exertion of the Clergy to restore the reverential observance of them. We extract the following remarks on catechising:

Our Rubric and Canons, which form a part of the ecclesiastical and common law of the land, next require the catechetical instruction of our youth—in the Church: and the allotted period for the performance of this ceremony, is, during the time of divine service. Here, again, is a practice, which has been so greatly, and so long, neglected, that many are not even aware of its being enjoined by lawful authority. The best mode of reviving this almost forgotten duty, I would leave to the choice and discretion of each officiating Minister. But, surely no means ought to be omitted by him, which may imprint early and good principles on the ductile mind of youth. The beneficial effects which the adoption of this plan is calculated to produce, I have myself both seen, and felt. Truly can I assert, that the Catechism publicly rehearsed in Church, is likely to make that impression, which will last, while memory holds its seat in the mind.—Pp. 11, 12.

A duty upon which the Bishop insists with great earnestness, is that of preaching the full and entire word of God. It is to a neglect of this duty that he attributes most of the errors and schisms which have arisen in the Church, and particularly those of the Evangelical party, to whom his Lordship's attention has been recently called in Mr. Warner's Pamphlet. The last subject of which he treats, is the advantage of which the Christian Pastor may be, in watching over the temporal as well as spiritual concerns of his flock; in settling their differences, affording them advice, and, as far as his means admit, in relieving their necessities. In connexion with this point, he takes occasion to recommend the establishment of National Schools in every

parish, under the immediate superintendence of the Minister, for the education of the young, and of Benefit Societies for the relief of the sick, and the comfort of the old. In conclusion, he bespeaks the cordial co-operation of his Clergy, in his ardent desires and endeavours to promote the interest and respectability of the Diocese over which he presides, and that of the Church in general.

An Exposition of the Morning and Evening Services in the Liturgy of the Church of England; in Thirteen Lectures. By the Rev. EDWARD PATTESON, M.A. London: Rivingtons. 12mo. 5s. 6d.

ONE commonly hears complaints of the difficulty of keeping the attention entirely engaged in worship during divine service. Many who have left the pale of our Church, allege that this difficulty is caused by our using a set form of prayer, and trust to find a remedy in the practice of extemporary devotion. It is to be feared that the root of the evil lies deeper, even in the natural disinclination of man to things spiritual, or in the heart being set on things of earth, and not on treasure in heaven. Hence the thoughts continually recur to the favourite topics of our daily speculation: and by their defiance of control, prove to us the absurdity of attempting to serve God for a few hours in one day of the week, whilst the remainder of our time is devoted to the world. Something, however, of the difficulty referred to, may, perhaps, properly be ascribed, not to using a form of prayer, but to the want of sufficient information as to its purport, and of an adequate understanding of its component parts. To remedy this defect, we have several excellent treatises on our Book of Common Prayer; and can safely refer to the commentary of Bishop Mant, as containing an useful digest of the best writings on the subject. The work before us is of a more popular nature. It relates to those parts only of the Liturgy which commonly occur in the morning and evening service of our churches. The author addresses himself in a plain and serious strain to

his congregation, in thirteen lectures; aiming chiefly at an intelligible *exposition* of the several parts of the service, with occasional appeals to the consciences of those who fail to profit by it. We could wish that the didactic style of the work had been more frequently enlivened by the word of exhortation. But as a manual for the young, or for those who at any age are in the habit of attending church, without any accurate notions of the service there performed, we can safely recommend this publication.

We quote the remarks on the ninety-fifth Psalm, as a fair specimen of the style and execution of the work:—

The minister now invites the people to a more diffuse and lengthened act of praise, using the form, "Praise ye the Lord," which is merely a translation of the Hebrew Allelujah. To this call they reply, by professing their readiness to join in that grateful service, "The Lord's name be praised." Accordingly, they proceed to recite, in alternate verses, the ninety-fifth Psalm; a composition which sets forth the power and majesty, the fatherly care and mercy of God, in terms of such cheerful, yet sublime energy, as are well adapted to fill the hearts of all who attentively join in it, with the most exalted sentiments of veneration and gratitude. It calls upon us to "sing unto the Lord, and to rejoice heartily in the strength of our salvation;" to "come before his presence with thanksgiving, and show ourselves glad in him with psalms." And in what terms does it describe to us that Supreme Being, whose praise it invites us to celebrate! "The Lord is a great God, and a great King above all gods. In his hand are all the corners of the earth; and the strength of the hills is his also. The sea is his, and he made it; and his hands prepared the dry land." To the sovereign Lord of heaven and earth, thus arrayed in the attributes of his might, and Lord by right of creation as well as of dominion, every form and degree of adoration and worship which a rational creature is capable of paying, must be continually due. Thus, therefore, the royal Psalmist proceeds: "O come, let us worship, and fall down, and kneel before the Lord our Maker: for he is the Lord our God: and we are the people of his pasture, and the sheep of his hand." Here we find the pastoral care and loving-kindness of God alleged as a motive to veneration, as well as to gratitude. But this is a lesson which the

people of Israel, to whom it was originally addressed, and who, of all the nations in the earth, had experienced the most signal proofs of its truth and value, were the most addicted to forget. The remainder of this psalm, therefore, assumes the form of a caution to that people, as from the mouth of God himself, no more "to harden their hearts," as their forefathers had done "in the wilderness," when he "swore unto them in his wrath that they should not enter into his rest," that is, into the land of Canaan, which none of those who had attained to manhood when they came forth out of Egypt ever lived to see. Shall we presume to say, that the same caution is not needful to ourselves? We censure the Israelites for their extreme blindness to that Almighty protection, and undeserved favour, which so many signal miracles, wrought in their behalf, most clearly indicated. To our faith and gratitude, the paramount and perpetual miracle of our Redemption no less plainly appeals. The eternal Canaan, wherein is the heavenly Jerusalem, is our land of promise. There, if we duly acknowledge "the Lord for our God," and ourselves (as when upon earth he condescended to call us) "the sheep of his pasture," we shall find endless peace and joy in his presence; otherwise let us not doubt that the same sentence lies against us as against them, that we "shall not enter into his rest."—P. 58.

The Psalter; or, Psalms of David: according to the Version and Arrangement of the Book of Common Prayer: illustrated; explained; and adapted to general use, in public and private worship; with preliminary Dissertations and accompanying Notes: intended as a Key to the Psalms, and a Companion to the Prayer Book. By the Rev. RICHARD WARNER, F. A. S. Honorary Member of the Society of Natural History, Moscow; and of the Dutch Society of Sciences, Haarlem; and Rector of Great Chalfeld, Wilts. London: Rivingtons. 1828. 10s. 6d.

IN a Preface, written with no common energy and skill, the Editor has summed up the various interesting points of view under which the Psalms of David are presented to the Christian, as a source of instruction and a fountain of delight. At the same time

he thus expresses an opinion which will meet with cordial assent from all who regard them as a practical and devotional system of piety and usefulness.

But although the Book of Psalms be thus "a pearl beyond price" to the thoughtful Christian, beaming with light and holiness; with the rays of eternal truth, and the splendours of infallible prescience: yet, it may well be doubted, whether these divine lyrics, (under the form in which they are presented to him, in the authorized version of the *Prayer-Book*), delight him with *all* the beauty which they intrinsically possess; or afford him *all* the usefulness which they are capable of bestowing.—P. ix.

To supply, in some measure, this advantage to those of the ESTABLISHED CHURCH, who need it: to afford a KEY to the *Prayer-Book version of the Psalms*, which shall, to a certain extent, let in light upon its present obscurities; unravel some of its perplexities; unfold many of its hidden charms; and give access to its more recondite treasures; is the object of the following work,—which, waving every pretension to *originality of materials*, assumes only the humble merit, of condensing within a small compass, a considerable mass of that illustrative matter, which has been accumulated to the Editor's hands, by the best commentaries, ancient and modern, on this invaluable portion of the sacred canon.—Pp. xii. xiii.

This sufficiently explains the object and nature of the work. We shall content ourselves with stating the manner in which the Editor has carried his intentions into effect.

To the Psalms, arranged according to the version of the *Prayer-Book*, under the respective days to which they are there portioned out, are appended, as introductory, a title descriptive of the class to which each, in its order, individually belongs, and a brief account of its subject and origin: and also, a selection of notes upon various passages, compiled from the best commentators, and interspersed with some original notes illustrative of the literary branches of the compositions.

Three Dissertations introduce the work: I. On the *Literary Character* of the Psalms. II. On their use in *Jewish worship*. III. On miscellaneous Particulars respecting them.—

These contain a good deal of instruction : and, on the whole, the work appears to be likely to prove highly beneficial. The well-known character of Mr. Warner as a theologian, renders unnecessary any more explicit testimony in favour of this his recent labour for the good of his church.

The Sympathizing High Priest : Three Sermons, preached in the Parish Church of St. Mary Aldermary. By the Rev. H. B. WILSON, D.D. F.S.A. Rector. London: Rivingtons. 1828.

THE object of these Sermons is to inculcate the Christian duty of sympathizing in the calamities, the weaknesses, and the sins of our fellow creatures, by an appeal to the example of our blessed Lord, and such eminent pastors of the Christian flock, as have been more or less successful imitators of their Divine Master. With this view, after stating, as an acknowledged fact, the divinity of Christ, the preacher employs his first discourse in proving his humanity by an induction of passages from the New Testament, and the writings of the early Fathers; from which he deduces, as a necessary inference, that he was *not a high priest which could not be touched with feeling of our infirmities* (Heb. iv. 15). That he was influenced by a sympathy of this nature, may be inferred from the compassionate spirit exhibited in his miracles, and the various actions of his life, and from the express declaration to that effect in the Apostolic Epistles. In the second Sermon, the operations of this feeling are exemplified in the lives and conduct of the several Primates of the English Church, from the Reformation to the present time; concluding with a warm and affectionate eulogium on the active benevolence of the late Archbishop of Canterbury, to whose memory the Pamphlet is inscribed. The last discourse is occupied in recommending the example of Christ and his servants, *more* especially those who have been governors in his Church, to the imitation of Christians in general. With respect to the literary or theological merit of the Doctor's

publication, we cannot undertake to estimate them much above mediocrity. In lieu of an extract from the Sermons themselves, we subjoin the following prayer, written by an Alderman of London, who suffered much from the papists towards the close of the seventeenth century, which is appended by way of note in the last page :

Oh our great God and Father, maintain and increase love and peace, especially amongst all who call on Thy name ; and so overrule, that none may seek their private gratification, but what may be the common profit, according to the doctrine of our Lord Jesus, who ~~is~~ my life, and in whom I hope eternally to rest, beseeching Thee, O Father, to accept me in Him as my sacrifice and only mediator. And as I have no dotation of this life for any thing therein, so I am not weary of Thy work, for or by reason of the many difficulties that have been, and are yet pressing on me. Thy family, O Christ, I carry in my bosom, affected with the care and concern of each. Thy sufferings left behind I have been and am filling up, according to my poor capacity. Oh, strengthen me therein, that as through Thy gracious assistance I have been kept in Thy fear in prosperity, I may not be moved out of it by any adversity, but find Thy comfort and presence in all. And I implore thy pardon, O Father, for Christ's sake, of all and every miscarriage in my life, and of all whom in any kind I have offended, as I do most heartily forgive every one who have trespassed against and persecuted me, who, as I hope, through the many temptations of those evil times were prevailed upon : and I pray the Lord not to lay it to their charge. And thus willing to depart in a reconciliation of love and good-will to the whole creation of God, I conclude, Oh let Thy kingdom come, and Thy will be done in earth as in heaven. Amen !—P. 44.

Look About You : a Dialogue between a Tradesman and a Farmer.

THIS is a little Tract intended for cheap circulation among the lower orders, with the view of exciting an expression of popular feeling, in the form of Petitions to Parliament, against the Catholic Claims. We sincerely recommend it to the notice of all sincere well-wishers to the Protestant Establishment, for circulation among their

dependants, and in their neighbourhood. This is not a time to be idle and lukewarm, with respect to the machinations and demands of the papists; they must now be resisted firmly and decidedly, if we wish to maintain our rights and our religion unimpaired. We anticipate great success in the establishment of Brunswick Clubs, now forming in various parts of the kingdom; and not a little from their distribution of plain and instructive tracts, like the one now before us.

JUST PUBLISHED.

A New and Improved Edition of Psalms and Hymns. Edited by the Rev. Thomas Willcocks.

WORKS IN THE PRESS.

Essays on the Principles of Morality, and on the Private and Political Rights and Obligations of Mankind. By the late Jonathan Dymond, Author of "An Inquiry into the Accordancy of War with the Principles of Christianity," &c.—The Work is divided into three Essays. In the first of these the Author has endeavoured to investigate and lay down the *true* Principles of Morality; in which term is included, first, the Ultimate Standard of Right and Wrong; and secondly, those Subordinate Rules to which we are authorized to apply for the direction of our conduct in life. In the second Essay these principles are applied in determining some of our more prominent personal and relative duties. In the third, the Writer has attempted to apply sound and pure moral principles to questions of Government, of Legislation, of the Administration of Justice, of Religious Establishments, &c.* Thus the general object of the Work is, first, to ascertain and to establish the authority of the true Standard of Right and Wrong, and then to bring various private and political questions to that standard as a test: to offer to the public a work of Moral and Political Philosophy founded primarily on the morality of the Gospel. It was the belief of

the Author of these Essays that the treatises on moral philosophy already existing, do not exhibit the principles and enforce the obligations of morality in all their perfection and purity. His desire therefore was to supply this deficiency, to exhibit a true and authoritative standard of rectitude, and to estimate, by an appeal to that standard, the moral character of human actions.

Typical Instruction, considered and illustrated, and shown to be suitable to all, but particularly the Early Ages of the Church. By John Peers, A. M.

We understand that "The Amulet" for the year 1829 will be published early in November, with attractions, both literary and pictorial, greatly exceeding either of its predecessors, and will contain articles from a number of the most distinguished writers of the age, among whom are many who have not heretofore contributed either to this work or to those of a similar character; that its illustrations will be of the highest order of art, both with reference to the productions of the painter and the engraver; and that there will be several other improvements of a novel and important character.

We understand that the forthcoming Volume of "Friendship's Offering" will appear in a style very far superior to any of its predecessors. The Plates are of the very first character, engraved by the most eminent Artists; and its literary contents, superintended by the experience and talents of its Editor, Mr. Pringle, will be well worthy of its Embellishments. The splendid style of the leather binding, which now so happily unites durability with elegance, also fits the Volume for immediate reception into the library.

The Bishop of Down and Connor (Dr. Mant) is preparing for the Press a Volume on those Events in our blessed Saviour's Life, which are the subjects of Annual Commemoration in the Services of the United Church of England and Ireland.—This Volume, together with the Biographical Notices of the Apostles and Evangelists lately published by the same Author, is intended to form a complete series of narratives and reflections adapted to the holidays of the Church.

MISCELLANEOUS.

POPULAR EDUCATION.

THE Committee of the House of Commons have just put forth their Report on the causes of the increase of crime. To account for this painfully interesting, but indisputable fact, many theories have been broached; among the rest, a somewhat paradoxical opinion is sometimes heard in conversation—that the phenomenon is attributable to the increase of education. The Committee, of course, have had before them all the documents and experimental evidence which it was possible to procure; their means, their talents, and their character are pledges, if not for the correctness of their views, at least for a nearer approximation to correctness than can be hoped for by any other body of men, and much less by any individual. If the advocates of the opinion adverted to are either candid or modest, they must allow the superior competency of the Parliamentary Committee to form a judgment on the subject: and that judgment must utterly confound them. For, instead of attributing the evil in question to education, education is the very REMEDY which the Commissioners propose. The opinion of the enemies of education is, indeed, not worthy of serious refutation. It belongs to another age and another religion than ours—it is no part of Protestantism nor of the nineteenth century. But it might easily be refuted by a short statistical argument, the value of which every man who can think at all must see and acknowledge. EDUCATION HAS NOT INCREASED: more schools, it is true, exist, more children are educated at a reduced cost than was the case ten years since: but the increase of schools has been very far from commensurate with that of the population: so that, on the whole, the proportion of the uneducated to the educated poor is considerably GREATER than at that period. The conclusion, therefore, must perish with the premises; and another conclusion much more agreeable to common sense, and much better established by facts, will succeed; that the evil complained of has arisen, not from the increase, but from the DIMINUTION of the means of education among the poor.

It may be worth while, however, to inquire how so preposterous an opinion as this ever gained footing at all. A very large portion of mankind are, in all their opinions, entirely guided by *names*. Hence they confound things essentially different, and, by viewing the same things under different representations, are easily brought to contradict their own declared sentiments. To such a mind the term “College” suggests but one (if it suggests any) idea, from the stately foundation of our Universities to the Veterinary “College” at Camden Town. To such mental constitutions may be applied in seriousness what a loyal baronet is reported to have said in jest; when a certain medicine was offered him as a “*radical cure*,” he refused to take it; but when it was represented as a “*sovereign remedy*,” he readily acquiesced. The name is every thing, the quality of the thing indifferent. The term “education,” is an instance of that extended application of a

word, which usage, that proverbial tyrant of discourse, has introduced into language. No two things can be more widely different than a Mechanics' Institution and a National School; yet "popular education" is a term applied to both. Hence those who are led captive by words, are ready to charge upon one the incongruities and evil results of the other. And those who at one time shall be heard declaiming with the greatest zeal and earnestness in favour of the interest of Christianity and the influence of the Established Church, shall, the next moment, be equally vehement in their opposition to National Schools, which are closely connected with those very interests, and eminently conducive to that very influence.

Such opinions as these, however, are very injurious; they are not merely speculations; but they suppress the contributions of the wealthy, and the exertions of the active and zealous. It is right therefore, that they should be exposed. And it is not the least objectionable feature of those distorted establishments, the Mechanics' Institutions, that they repress the efforts of the sincere but ill-reasoning and injudicious friends of religion. We think, therefore, that as Christians, we shall only be performing our duty to our religion, in pointing out wherein consists that very common but very important error which prevails on the subject of Popular Education.

There is, as it appears to us, one great and incontrovertible proposition on this subject; -- that every man ought to be educated *for* his station and avocation. We cannot see by what logic this position can be impugned; unless it be contended that a man ought *not* to be fit for either of these; or that he can be *fit* without being *fitted*. But it will be easy to educate a man *above* his station, and *beside* his vocation; and then an error will be committed. Education above his station will consist in familiarizing him with practices and luxuries which he will never be allowed to use or enjoy, and thus he will become isolated and discontented; education beside his vocation will be the devotion of valuable time to inapplicable knowledge. From this view it will at first necessarily result, that religion ought to be the basis of every system of instruction; for in spiritual necessities there is no difference of station: "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female:" and there is no difference of vocation; for we are all "called in one hope of our calling." Religious education, therefore, stands apart from every other. In this respect alone do all men's stations and vocations agree: and, therefore, if our fundamental proposition be true, all education without religion must be mainly defective, and religious instruction must be *EQUALLY* necessary for the rich and poor. Of course, we would not be understood of biblical criticism and what is called *divinity*: but a thorough knowledge of the Bible, and the truths and duties therein revealed, we do affirm to be no less absolutely necessary for the peasant than for the peer. And how any *thinking* person can consistently retain the title of Protestant and affirm less, is what we would gladly be informed.

We do not, however, quarrel with the Mechanics' Institutions for omitting the subject of religion. These *almæ matres* of the Gower-street *alma mater* have less inconsistency than their daughter; they

only profess to communicate a peculiar *province* of knowledge, not to afford a complete education.' They were not bound, therefore, AS THE FILIAL ESTABLISHMENT WAS, to furnish religious instruction. Not that they have not travelled beyond their conventional frontier, and introduced anatomy (!) and the French language (!!) and even Christian Evidences (!!!) But our objection is, that (so far as lectures can afford education at all) these establishments do educate above the station, and beside the vocation of the pupils:—above the station; for they supply him with a vocabulary which he does not understand, and which his station can never require him to use; and beside the vocation: for, independently of the irrelevant matter which they introduce, their mechanical lectures are not, as they ought to be, practical, but they are begun with *Euclid*; and thus much valuable time is sacrificed to the acquirement of knowledge, or rather the semblance of acquirement, which is altogether misplaced. The labouring classes have little leisure. The first knowledge to which their leisure should be devoted is, unquestionably, religion. The most scientific education conceivable could be no compensation for the loss of this; and much less the mere acquirement of an unintelligible nomenclature.

We do not charge upon the Mechanics' Institution any further participation in the increase of criminality than what may fairly be referred to that consumption of the labourer's time, which prevents his proficiency in really, ETERNALLY, useful knowledge; substituting conceit and discontent. It is not certain, undoubtedly, that the mechanic would spend his leisure better than in the lecture room; he might employ it worse; but it is quite certain that the artisan, whose little leisure is consumed upon French and astronomy, can have very small opportunity for religious information or reflection. And without these, the most elevated moral speculations that ever emanated from Ferney or New Lanark, are miserably inefficient in keeping men "true and just in all their dealings." The philosophers and literati of antiquity are not the only moralists, who, slighting the motives of religion, "professing themselves wise, became fools."

All education that is not solid is worse than useless; for its least injurious consequence is the loss of valuable time. The labouring man has rarely the leisure to acquire solidly more than the knowledge of his religion and of his trade. In the majority of instances, therefore, he can obtain no other knowledge except by the barter of what is incalculably more valuable.

That Mechanics' Institutions have had an indirect effect in the increase of crime, we believe; nothing, however, nearly sufficient to solve the problem referred to the Parliamentary Committee. But it is certain, that those who impugn popular education on account of the ill effects of its vitiated departments, are in a greater error than the Mechanics' Institutions themselves; for if those establishments entertain *false* views on the requirements of men's several stations and vocations, the opponents of popular education deny altogether a position, which, as we have at first stated, appears to us as necessarily and incontrovertibly true as any mathematical fact. And the Committee, by proposing education as the remedy, are manifestly of

opinion (and their opinion, as we have said, must be deeply grounded) that want of education is the cause.

The National Schools teach reading, necessary for gaining a knowledge of the Bible,—writing and common arithmetic: to the girls, plain needle-work,—acquirements useful in every vocation. The children then enter their apprenticeships, where they obtain *peculiar* knowledge. This is manifestly a very different thing from a Mechanics' Institution, though both be called by the name of popular education.

The opponents of the National system, however, would be ashamed to be without some kind of *argument* in their defence. They say, therefore, that education makes children proud and conceited, and disgusted with their stations. This is an assumption which cannot be supported by facts, and is as little supported by tendencies. For arrogance is the daughter, not of knowledge, but of ignorance; and discontent is the offspring, not of religion, but of vice. In the National Schools, children learn that "before honour is humility," and "he that humbleth himself shall be exalted;" truths which the best and worst educated in every other respect are equally unlikely to learn from any other source than that which has authoritatively declared them. They learn in whatsoever state they are, therewith to be content. They know both how to be abased and how to abound; every where and in all things they are instructed both to be full and to be hungry, both to abound and to suffer need. And the great secret of all this is, that they know THEY CAN DO ALL THINGS THROUGH CHRIST WHICH STRENGTHENETH THEM. A secret which they will be sure to learn in the National Schools, and for the non-application of which those schools will be no more responsible than the Bible is answerable for the sins and negligences of mankind.

We are often told, too, that the knowledge of reading extends the study of vicious books, while that of writing multiplies forgeries. We do not advocate the knowledge of reading separated from the knowledge of the Scriptures. Religious education *must*, in the greater number of cases, produce distaste for vicious writings; but where it does not, it may fairly be presumed that the same inclination which leads to the study of vicious books, would have led to the pursuit of vicious company, while hundreds who would have been rescued from misery, temporal and eternal, by religious instruction, are ruined in soul and body by profligate companionship. And, with respect to forgeries, wherever an useful and religious education is perverted to these, we may rest entirely satisfied that the criminal, with fewer advantages, would have pursued more violent encroachments on his neighbour's property.

We are reminded too of the wisdom of our ancestors, who thought the poor sufficiently instructed by attendance at church, and by the knowledge of their catechism. We are not so disposed to allow the exclusive and extraordinary pretensions of our contemporaries to intelligence, as to find, with some modern illuminati, something exquisitely risible in the very phrase, "wisdom of our ancestors." Without disputing that we may, intelligent as we are, derive some knowledge from the experience of past ages, we affirm that this

statement is a mistake. Our ancestors, the fathers of the English Church, were of a very different opinion. Their sentiments are recorded in the very strongest language, in the second part of the first Homily of our Church: "Surely none be enemies to the READING of God's word, but such as either be so ignorant, that they know not how wholesome a thing it is; or else be so sick, that they hate the most comfortable medicine that should heal them; or so UNGODLY, that they would wish the people still to continue in blindness and ignorance of God." Ignorance might be the *practice* of former times, but it was not, certainly, the policy, much less the wisdom of our ancestors.

The Catechism was never intended to be learned without being understood: it was designed as an useful abstract of doctrine and duty, to be retained in memory, but surely not to supersede the Scriptures. Sermons presuppose a knowledge of the Scriptures in some degree. A man can no more obtain clear and intelligent views of religion from sermons only, than he can learn sciences and languages from the lectures of the London University. The excellence of a sermon is pertinency of illustration. But where is the use of illustration to him who is ignorant of the subject illustrated?

But "the National Schools teach too much." Too much of what? of religion? because of this it must be, if they teach too much of any thing. We read in our Bible, "that the soul be without knowledge, it is not good;" "my people are destroyed for lack of knowledge;" "ye err, not knowing the Scriptures." But we never find any representations of an opposite kind, or any thing that can render the clear meaning of these sentences equivocal.

If we were to select any single case in which the advantage of these schools is most fully developed, we should instance that important integral part of Christian duty, the receiving of the Lord's Supper. Volumes could not make the necessity of this duty, and the requisites for its worthy performance, clearer than the Church Catechism has already made them. The Clergy too are earnest and instant in their explanation and inculcation of it. Yet what is the case? The practical parish priest well knows that those of his flock who can READ are the most frequent at the altar, and that those who cannot, however well versed in their Catechism or regular in their attendance on his preaching, almost uniformly stay away from this holy rite; and that nothing can be more difficult than to overcome the superstitious fears and extravagant notions of such persons on this subject.

But what becomes of the non-reader's sabbath, when weather, or some really necessary circumstance, confines him at home? The mind is ever active, and, when shut out from its proper employment, will settle on something evil and injurious. How is poverty,—how is sickness, oppressed with the additional weight of poverty, to be supported, but by those thousand cheering, warning, saving consolations, which the reader of Scripture can command for himself?

In the instances of two executions which have very lately taken place, and both for very aggravated crimes, the sufferers have declared that the absence of religious education was the cause of all their miseries.

and wickedness! What an eloquent comment this, on the recommendation of the Parliamentary Committee! and what a faithful index to the real causes of increase of crime.

Although we think we have stated what is abundantly enough to prove the necessity of additional exertions in the cause of education, and to effectually destroy, in the minds of all candid readers any argument for opposing it, we feel the subject to be so vitally important, that we cannot dismiss it without requesting the reader's attention to one remarkable point.

If the tendency of all Popular Education were to demoralize, it is certain that the best educated poor would be the most immoral;—and *vice versâ*. What is the present state of Scotland, where education is the privilege of the humblest peasant? A more moral population exists not on earth. Look across the Irish Channel: a people endowed with all the physical and local capabilities desirable, are constantly cutting each other's throats, and committing outrages from which nature revolts. Education is expelled. In vain the legislature remonstrate, the "Church conciliate;"—the Romish hierarchy are inflexible. And the consequence is, crime and distress inconceivable by those unacquainted with the real condition of the country.

England is a medium. Education is far less extended here than in Scotland, incalculably more so than in Ireland. Her lower population exhibit a medium also. They are much superior in morality to the Irish peasantry: but they are, we regret to say, inferior to those of Scotland. But we trust this inferiority is about to be removed by a new and truly liberal system of general education, compelled by the Legislature, but supported by the hearts and hands and purses of the country.

Of this we are satisfied, that such a measure will amply repay its encouragement in a fund of national wealth and prosperity: but we look to higher things. We view such a prosperity merely as a token of that high approbation whose real blessedness can only be enjoyed in eternity: that exalted glory which belongs to Him who saves a soul from death, and hides a multitude of sins.



THE STATE OF DISEMBODIED SPIRITS.

PART I.

THAT man is a compound creature, having an immaterial soul and a material body, intimately united, and yet essentially distinct from each other, the words of Solomon, "The dust shall return to the earth as it was; and the Spirit shall return unto God who gave it," (Eccl. xii. 7.) have often been quoted to prove. The same truth is established by the Mosaic history of the creation, in which these two constituent parts of humanity are peculiarly recognized. "The Lord God," it is said, "formed man of the dust of the ground, and breathed into his nostrils the breath of life." (Gen. ii. 7.) Our bodies were made of the dust;—our spirits were infused into our corporal frames by the breath of the Creator, in whose *image*, and after whose *likeness*, we were originally

formed. And *thus* it was, by the union of his spiritual and material elements, that "man became a living soul."

Hence it is evident that our rational life depends upon the *union* of our souls and bodies; and, as the soul of man was breathed into his nostrils, it is plain that the spirit is not a mere *quality* or *accident* inhering in another subject, as whiteness does in snow, and therefore *perishes* by the action of the sun, together with the melted element,—but a substance having an independent being of its own; so that the body may be destroyed, and the soul be unharmed. (Matt. x. 28.)

Hence we learn that the dissolution of our souls from our bodies constitutes *death*. "Thou takest away their breath;—they die, and return to their dust." (Psalm civ. 29.) The two constituent elements of human nature, having originally issued from two distinct fountains,—shall at their separation by death respectively return to the sources, whence they sprang; the body to the *clay* of the earth, the *soul* to *Him*, who is emphatically called "the Father of Spirits." (Heb. xii. 9.)

When the marriage contract, by which the soul and body were intimately joined together in one bond of fellowship, is at length dissolved, and they are *divorced* from each other, what becomes of the spirit? It is not destroyed with the body, to which it was attached; for, in *that* case, the man who killed the *body*, would kill the *soul* too, which the exhortation of our blessed Redeemer forbids us to imagine. (Matt. x. 28.) *What* then becomes of the disembodied spirit? "It returns to God, who gave it." True; but—in that state of "*deadlihood*,"* as divines speak, whether the soul shall be reduced to nothing, or sleep in stupid insensibility, or be permitted to exercise the energies of life,—is an inquiry at once *interesting* and *difficult*! And though by some philosophers it has been deemed a question fitted rather to perplex the curious, than to satisfy the wise, we presume to think that the oracles of inspiration afford *no obscure* evidence upon the subject, and we hope to make it apparent, that in a *moral* view the question before us is not without grave importance. For the man who persuades himself that his soul will by death be *annihilated*, will neither fear nor hope for its resurrection. He, who fancies that it may *sleep* till the day of his final audit, will be encouraged in sin by the immense distance of his punishment, or become "*weary* in well-doing" from hope *deferred*;—whilst the pious Christian, who acknowledges the grave to be the door to a new scene of sensible existence *immediately* to succeed his natural decease, will make it the first endeavour of his heart to secure the blessed consummation, which formed the prayer of the old Prophet of Pethor,—“Let me die the death of the righteous, and let my last end be like his.” (Num. xxiii. 10.)

In the discussion of a topic, which appeals strongly to our hopes, or rouses suddenly our fears, we ought to be much on our guard against the mischievous interference of our passions. And though the light of unaided reason might be competent to refute the hypothesis of such as maintain the *insensibility* of separate spirits,—it is more prudent to

* Pearson on the Creed, p. 234, folio edition.

dismiss the arguments drawn from *that* source, however satisfactory or ingenious, and to look exclusively to the testimony of the Scriptures. If *they* support our positions, we stand upon a rock, whence no sophistry can remove us:—if *they* fail to strengthen our cause, we have no tenable hold, whither to fly for safety.

Refined speculations and curious theories are ever surrounded with doubt; and if they be received into the articles of our faith, or be allowed any consideration of indispensable necessity therein, as much *authority* as they challenge, so much *uncertainty* they communicate. What have Christians to do with the maxims of philosophers, or the dogmas of the schools? Why should we trouble ourselves with *apocryphal* and unsatisfactory syllogisms, when we have the sure testimony of the word of God to guide us to the temple of truth? “What saith the Scripture?” is the only question which it is necessary to ask. And if, in solving *that* inquiry in reference to the subject before us, we attempt to shew that the soul, when separated from the body, is *not* (as some have maintained) in a state of *sleep* or *insensibility*, but in a condition of *happiness* or *misery*, according to its *moral* character; it should be borne in mind that rational *presumptions*, and fair *probabilities* drawn from the volume of inspiration, are a sufficient foundation for a reasonable *faith*. Indeed, in questions like this, it is absurd to demand the axiomatic certainty of mathematical demonstration; and no man will deny that legitimate deductions from the pages of Holy Writ,—some of *less* and others of *greater* cogency,—are sufficient to satisfy an unprejudiced inquirer after truth, who views the bearing of the whole evidence taken together, and would be ashamed to acknowledge that he does not believe *that* to be *probable*, for which there are adduced very *probable* reasons!

There are but *three* situations which *can* be assigned to disembodied spirits. They must be either *annihilated*, or become *insensible*, or *live* in the possession and the exercise of their faculties. I purpose to shew the falsehood of the two first suppositions, and to establish the truth of the last.

Perhaps it is as easy to conceive the *annihilation* of the soul, as its original *creation*; for why should not the power by which it was formed *out of nothing*, be supposed competent to reduce it to *nothing* again? We would not, therefore, reject this hypothesis as *impossible*, but we hope to establish its *untenability* by scriptural testimony. Neither would we discard the notion of the soul's *insensibility* in its state of “deadlihood” as *impossible*; for the utter unconsciousness with which it is blessed in profound sleep, might *excuse* the supposition as not being destitute of all *analogy*; but its falsehood we shall expose by evidence of the *living* energies of disembodied spirits.

Our knowledge of the nature of *spirits* is, indeed, imperfect, and little better than *negative*. “A spirit,” saith our Saviour, “hath not flesh and bones.” (Luke xxiv. 39.) Yet we know enough to assure us of its existence when separated from the body, the death of which it is authoritatively pronounced to *survive*. (Matt. x. 28.)

The soul is properly an *immortal* “monad;” which is evident from the circumstance of its being the subject of *everlasting* promises and threats, respectively made in scripture, to the righteous and the wicked.

In describing the torments of sinners, our Saviour tells us, that in hell, (where Dives was imprisoned *immediately after* his death, and *before* the general resurrection,) "their worm dieth not, and their fire is not quenched." (Mark ix. 44.) But it is obvious to ask, how their punishment could be thus described, with awful and emphatic reiteration, by the fire which is not quenched, and the worm that dieth not, if their *souls die*? Pain cannot survive its object. Remorse must have an end, when *that*, which feels it, *ceases* to be; or when *that*, in which it resided, loses its sensations. Again:—"He, that believeth the Son, hath *everlasting* life; and he, that believeth not the Son, shall not see life, but the wrath of God *abideth* on him." (John, iii. 36.) Could the wrath of the Almighty be said, to "*abide*," i. e. to rest *continually* without cessation or intermission, upon the spirit, which is doomed *at any period* to lose either its *sensibility*, or its *being*?

It hath pleased God, of his infinite love, through Christ, to enter into covenant with the faithful, to promise them the rich reward of *endless* bliss, and never-fading glory. "I give unto them *eternal* life, and they shall *never* perish." (John viii. 28.) "Whosoever liveth and believeth in me, shall *never die*." (John xi. 26.) Of these and similar passages it is obvious to remark, that they are nugatory and fallacious, if the souls, to whom they are made, ever *cease to be*, or ever become deprived of their *sensibilities* for any length of time. "They shall *never perish*:"—their *annihilation* then is clearly disproved. "I give unto them *eternal life*:"—how can *life* be *eternal*, if the soul be buried between death and the resurrection in the stupidity of *un-consciousness*? This seems to be the argument of the "*wisdom of God*," as it is recorded by St. Matthew, when our Saviour refuted the *Sadducees*, who "believed neither angel nor spirit." They denied the doctrine of a *resurrection*, and consequently the hypothesis of a future state, and the existence of the soul after the death of the body. In their cunning conference with our Redeemer, it was their design to demonstrate the absurdity of those notions, by stating what they deemed an *insuperable* difficulty attendant upon them:—"The same day came to him the *Sadducees*, which say there is no resurrection, and asked him, saying, Master, Moses said, if a man die, having no children, his brother shall marry his wife, and raise up seed to his brother." They proceed to state their dilemma, by saying that *seven* brothers had married one woman, and died without issue:—"Therefore in the *resurrection*," they ask, "whose wife shall she be of the seven?" Jesus answered and said unto them, "Ye do err, not knowing the Scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the *angels* of God in heaven." Having thus proved that their case involved no difficulty, our Saviour proceeds to *establish* the doctrine of a resurrection, which these *Sadducees* denied, by the following remarkable argument:—"But, as touching the resurrection of the dead, have ye not read *that*, which was spoken unto you by God, saying, I am the God of *Abraham*, and the God of *Isaac*, and the God of *Jacob*? God is not the God of the *dead*, but of the *living*." (Matt. xxii. 32, &c.) You will be careful to observe that this reply of our Saviour

consists of *two* parts; in the *first* of which He would convince the Sadducees that their objection to the doctrine of a resurrection arose from their ignorance of the nature of a future state, in which no conjugal unions had place:—in the *second*, He controverts the *principle*, on which they seemed to erect their erroneous notions. *This principle* was the denial of a separate state of existence for the soul, and the assumption of its *annihilation* after the dissolution of the body. Our Saviour effectually overthrows the principle in question by appealing to the Scriptures, whence He fairly draws the inference, that the bodies of Abraham, Isaac, and Jacob, having been long deposited in the grave,—yet their *souls had survived*, and were at *that* moment in existence, being under the special protection of God, and not having *perished* with their bodies, or become *insensible*, as his opponents zealously held:—“God is not the God of the *dead*, but of the *living* ;” —inasmuch, therefore, as He is declared to be the God of Abraham, Isaac, and Jacob, who had long since been removed from the world, *they were living by their spirits*, their *bodies* having mouldered in their tombs! For, to be the *God* of any person is to be his benefactor, and preserver,—to enter into covenant with him, and to hold forth the expectation of reward:—“but this shall be the covenant, that I will make with the house of Israel;—after those days, saith the Lord, I will put my law in their inward parts, and write it in their heart, and *I will be their God*, and they shall be *my people*.” (Jer. xxxi. 33.)—“Ye shall be my people, and *I will be your God*.” (Jer. xxx. 22.) But, that which *ceases to be*, cannot have a *Preserver*, much less a *Benefactor*.—As God was not the God of man till he made him, so neither is he his God any longer than He continues him in being. “He is not the God of the *dead*, but of the *living*.” If the disembodied soul be reduced to *nothing*, it has no God: if it lie in the torpor of *insensibility*, it cannot be said to be the subject of any *covenant* with the Almighty, since a covenant implies the knowledge and perception, *i. e.* the *active consciousness* of the parties covenanting; and, therefore, as the souls of Abraham, Isaac, and Jacob, and of such as have lived under the revelation of the Gospel, (the *peculiar* contract, to which Jeremiah alluded, according to the testimony of St. Paul, Heb. viii. 10,) can claim Jehovah as *their God*, *they still live* in a state of consciousness; and the notions of those, who maintain the *annihilation* of separate spirits, or hold them to be *insensible*, is a mistake.

The same conclusion may, perhaps, arise from the manner in which Job cursed his natal day, and seemed to long for a release from his troubles by the hand of death;—“Why died I not from the womb?—why did I not give up the ghost, when I came out of the belly? For now should I have lain still, and been quiet; I should have slept; then had I been at rest: *there* the wicked cease from troubling, and the weary be at rest: there the prisoners rest together; they hear not the voice of the oppressor;—the small and great are there, and the servant is free from his master.” (Job iii. 11—19.) Had Job imagined that death would reduce him to *nothing*, or fix him in a state of *insensibility*, would he thus passionately have preferred the condition of the grave to *his own*, however wretched? And though it has been

argued,* that these expressions of Job regard only "an outward condition, and our resting from outward calamities and troubles;" perhaps it may be answered, that as Job does not speak of the joys of *heaven*, i. e. of the fulness of joy, which shall follow the general Resurrection; nor of the pains of *hell*, reserved for the wicked, (between which and the *very worst* condition *here* there is no comparison;) and yet describes a state *preferable to his own*, because he might there enjoy, not only exemption from care, but also *positive rest*,—we may be allowed to suggest there is an intermediate state, in which the souls of the righteous enjoy such a life of happiness, as the most pious may justly prefer to their existence in this scene of trial and trouble. Is *utter annihilation* such a state? Is torpid *unconsciousness* such a state? Let the attention of the reader be directed to the evidence of Isaiah.—"The righteous perisheth, and no man layeth it to heart; and merciful men *are taken away from the evil to come*. He shall enter *into peace*; they shall *rest in their beds*, each one *walking* in his *uprightness*." (Isa. lvii. 1, 2.) In this passage the Prophet describes death as a *blessing*, as releasing the righteous from evil, and conducting them moreover into a state of peace and *active virtue*,—"each one *walking* in his *uprightness*," though their defunct bodies should be lying in the grave. To "*walk*" is to exert the powers, with which God has blessed us, whether of body or mind;—but He, who *ceases to be*, or is reduced to a state of *unconscious sleep*, cannot be said to *walk* at all. In the *first* case, he has no faculties to exert; in the *second*, the power of exertion is suspended.

When at death our souls return unto the God who gave them, they *live* in separation from our bodies, waiting the day of their re-union to those bodies glorified after the likeness of Jesus Christ.

ON ELOCUTION.

EVERY one who thinks that a good delivery is highly important to the Clergy, will feel much obliged to the distinguished Principal of St. Alban's Hall for calling the public attention to the subject. This he has done very powerfully in Part IV. of his recent work, "Elements of Rhetoric, comprising the Substance of the Article in the Encyclopædia Metropolitana." Many of his remarks on elocution, as might naturally be expected from so acute a writer, are new as well as just. As it is very probable that the book in which they are contained will become popular in the University, and as the practical influence of the observations on elocution may be considerable among the younger members, it is important, that if, amongst much that is excellent, any erroneous notions are maintained, they should be pointed out as soon as possible. No one is more competent to the task than that eminent teacher, the author of "The Practice and Theory of Elocution;" but as he has not hitherto undertaken it, a few remarks from a less able pen may suffice for the present to warn against giving implicit credit to some of Dr. Whately's assertions.

* See Caryl's Exposition of Job.

The learned Principal is undoubtedly correct in the opinion, which has indeed been entertained by most modern writers on the subject, that our endeavour should be to attain the *natural* style of delivery—that which approaches as nearly as possible to the manner which one would naturally adopt when speaking on the same subject and under the same circumstances—a manner suited to the matter, the place, and the occasion. Such a delivery is undoubtedly to be preferred to that which commonly prevails, because it arrests the hearer's attention more, and is more impressive; and because, as Dr. W. has justly observed, it is more easily heard, and is less exhausting to the individual. But now comes the great difficulty,—how is this natural manner to be attained? An inveterate habit must previously be overcome—a habit, which having commenced in our earliest days, has grown with our growth and has at last acquired the force of second nature. It consists in adopting one uniform modulation of the voice, in the delivery of every sentence, whatever be the subject: the same notes recur regularly at certain intervals; the natural consequence is, that many auditors find a difficulty in keeping themselves awake; whilst the thoughts, even of those who are not disposed to be drowsy, are apt to wander, unless they use an effort from time to time to prevent it. To remedy all this, has been the object of various modern writers on elocution. Their plan Dr. W. describes to be this:

In order to acquire the best style of delivery, it is requisite to study analytically the emphases, tones, pauses, degrees of loudness, &c. which give the proper effect to each passage that is well delivered—to frame *rules* founded on the observation of these;—and then, in practice, deliberately and carefully to conform the utterance to these rules, so as to form a complete artificial system of elocution.—p. 293.

This system, Dr. W. asserts, has hitherto entirely failed, and from its very nature must always fail. The remedy which he himself recommends, is the following:

Not only to pay no studied attention to the voice, but studiously to withdraw the thoughts from it, and to dwell as intently as possible on the sense; trusting to nature to suggest spontaneously the proper emphases and tones.

The efficacy of this rule may, in some cases, be considerable; but that it will not supply all that is required, is evident from Dr. W.'s own admissions. In p. 298 he says,

With a view to perspicuity of delivery,—that quality which makes the meaning fully understood by the hearers—it is not enough that the reader should himself actually understand it; it is possible, notwithstanding, to read it as if he did not. And, in like manner, with a view to the quality which has been here called energy, it is not sufficient that he should himself feel, and be impressed with the force of what he utters; he may, notwithstanding, deliver it as if he were not impressed.

It appears then, that the part of the rule which recommends us to dwell as intently as possible on the sense, does not supply any thing like a certain remedy. Again, in p. 297, the learned Doctor remarks that

The natural manner is far from being what he (the reader) will naturally, *i. e.* spontaneously fall into. It is by no means natural for any one to read as if he were not reading.

Of what use, then, is the latter part of the rule, which directs us to "trust to nature to suggest the proper emphases and tones"?

The truth is, the rule will seldom supply the desired remedy without further assistance; but, unfortunately, this assistance Dr. Whately is unwilling to allow. He admits that the student's first attempts will be only moderately successful: much of the old unmeaning modulation will still remain. Precisely in such cases it is, that instruction may be applied with the happiest effect. The student may be told in what parts he has successfully adopted the natural manner; in what parts he descends to the colloquial and undignified; and in what he still retains the former unmeaning style. Dr. W. allows that an "intelligent friend" may be of use in suggesting the necessary corrections of awkward gestures and uncouth pronunciation, &c. (p. 351.) Why may not similar aid be afforded with respect to inflexions and emphasis? He will probably reply, that attention to the voice must necessarily take off attention from the matter. It certainly will do so at first; but not more than when the learner is making the attempts, which Dr. W. allows him to make, at correcting gesture, pronunciation, &c. In both cases he will probably be a little awkward in his first efforts; but practice will soon enable him to adopt the suggested corrections without labour, and without allowing his mind to stray from the sense. In giving precision to his *vivâ voce* instructions, respecting tones, emphasis, &c. the "intelligent friend" will be much assisted by Walker's method of distinguishing the two principal inflections of the voice in speaking, by the two accents: the acute accent being taken to indicate that upward slide of the voice, which is adopted when the sentence is incomplete; and the grave accent being taken to indicate that downward movement of the voice which implies that the sentence is concluded. The learned Principal appears to be wholly unacquainted with this system, though it has been in use these thirty years, and has been adopted by the best modern writers and teachers. He seems to form his opinion of what may be effected by any artificial system, solely from Sheridan's "Lectures on the Art of Reading," which were published before Walker had written, and in which all the directions respecting emphasis are conveyed by the very imperfect aid of italics. Apparently deriving his knowledge from Sheridan's defective work, Dr. Whately proceeds to assert, that

No variety of marks that could be invented,—not even musical notations,—would suffice to indicate the different *tones* in which the different emphatic words would be pronounced; though on this depends frequently the whole force, and even sense of the expression. Take as an instance the words of Macbeth in the witches' cave, when he is addressed by one of the spirits which they raise, "Macbeth! Macbeth! Macbeth!" on which he exclaims, "Had I three ears I'd hear thee;" no one would dispute that the stress is to be laid on the word "three;" and thus much might be indicated to the reader's eye; but if he had nothing else to trust to, he might chance to deliver the passage in such a manner as to be utterly absurd; for it is possible to pronounce the emphatic word "three," in such a tone as to indicate that "since he has but *two* ears he cannot hear."—Pp. 300.

Now any person, moderately well acquainted with Walker's system, would immediately understand, that, if the words were read according-

to the following notation, no other than the true meaning could possibly be conveyed : *e. g.* 'Had I *thré*-ears-I'd-hear-thee.' (Here the hyphens denote that the conclusive inflection or slide of the voice, given forcibly to the word *three*, is to be continued over the following words, as if they together formed *one* word.) And it would be equally clear to any tyro in the system, that, to make the words convey the other meaning which Dr. W. justly says they might be made to convey, they must be pronounced with the *circumflex*, instead of the *simple* inflexion, according to the following notation : 'Had I *thré*-ears-I'd-hear-thee." The Doctor proceeds : "Again, the following passage, (Mark iv. 21,) "Is a candle brought to be put under a bushel, or under a bed," I have heard so pronounced as to imply that there is *no other alternative* ; and yet the emphasis was laid on the right words." This last remark is perfectly just ; but the emphasis must have been accompanied with the *wrong inflection*. [Here it is necessary to observe, that *emphasis* means the force with which the word is uttered ; *inflection* means that upward or downward slide, or combination of the two slides, through which the voice passes in uttering the word.] If the passage had been marked in the following manner, the gross mistake which Dr. W. mentions could not have occurred, whether the reader had understood what he was delivering, or not. If he could have followed the notation, and had given the *suspensive* instead of the conclusive inflection to the word '*bed*,' he could not have failed to convey the right meaning : "Is a candle brought to be put under a bushel, or under a *béd* ? Is it not to be set on a candlestick ?"

The utility of Walker's mode of distinguishing the inflections may be further illustrated by applying it to the passage quoted in the note, p. 288. Speaking of the insufficiency of *italics*, Dr. Whately justly observes, that

Though they indicate which word is to receive emphasis, they do not point out the *tone* in which it is to be pronounced ; which may be essential to the right understanding of the sentence ; *e. g.* in such a sentence as in Genesis i. "God said, Let there be light, and there *was* light." here we can indicate indeed to the eye that the stress is to be upon "was," but it may be pronounced in different tones ; one of which would alter the sense, by implying that there *was* light *already*.

This is readily admitted ; but the right tone would instantly be indicated by marking the word *was* with the simple conclusive inflection, to be continued over the following word : "Let there be light, and there *was*-light." If the reader can follow this notation, he cannot possibly convey any but the true meaning. The other meaning to which Dr. W. alludes, would be conveyed, with equal precision, by introducing the upward circumflex : "Let there be light, and there *was*-light."

In p. 249 of Dr. Whately's publication, the sentence "Will you ride to town to-morrow ?" is mentioned "as an example often quoted of the varieties of expression which may be given to the same words, and which may be pronounced and understood in at least *five* different ways, according as the first, second, &c. of the words is printed in italics." In illustration of the utility of Walker's notation it may be stated, that the above-mentioned sentence will convey *twelve* distinct

meanings, implying either enquiry or entreaty, according as either the upward or the downward inflection of voice is applied. And if the circumflexes, instead of the simple slides, be used, *twelve* additional meanings will be given, indicative either of surprise or contempt: so that the words may be made to convey *twenty-four* distinct meanings, instead of *five*. Those who are tolerably conversant with the system, will immediately admit the truth of this statement.

Proceeding in his endeavour to show the imperfection of the artificial system, the learned Principal says—

It would be nearly as hopeless a task to attempt adequately to convey, by any written marks, precise directions to the *rate*,—the degree of rapidity or slowness,—with which each sentence and clause should be delivered;

And he justly observes, that

Much of the force of what is said, depends on the degree of rapidity with which it is uttered, chiefly on the *relative* rapidity of one part in comparison of another: for instance, in such a sentence as the following, in one of the Psalms, which one may usually hear read at one uniform rate: "all men that see it shall say, This hath God done; for they shall perceive that it is his work;" the four words "this hath God done," though monosyllables, ought to occupy very little less time in uttering than all the rest of the verse together.

This observation is true; but surely it is quite sufficient to indicate by marks that the words in question should be delivered slower than the rest of the sentence. The *precise* degree of slowness would be of secondary importance, and might be left to the taste and feeling of the reader. In answer, therefore, to Dr. W.'s objection, it will be enough to say, that though it is impossible to give *precise* directions relative to the rate of utterance by any written marks, yet directions *sufficiently* precise may easily be given.

Dr. Whately proceeds, in p. 301, to the second of what he denominates "weighty objections" against the artificial system:

But were it even possible to bring to the highest perfection the proposed system of marks, it would still be a circuitous road to the desired end. Why not leave nature to do her own work? Impress but the mind fully with the sentiments, &c. to be uttered; withdraw the attention from the sound, and fix it on the sense; and nature or habit will spontaneously suggest the proper delivery.

But it must be remembered that a previously acquired habit, which, as has been already observed, has, through time, become a second nature, will at first inevitably prevent the proper delivery. The learned author proceeds to illustrate his position by a supposed example:

This (artificial system) seems like recommending, for the purpose of raising the hand to the mouth, that the person should first observe, when performing that action without thought of any thing else, what muscles are contracted,—in what degrees,—and in what order; then that he should, in conformity with these notes, contract each muscle in due degree, and in proper order; to the end that he may be enabled, after all, to—lift his hand to his mouth, which, by supposition, he had already done."

Here it is evident that one material circumstance is assumed which cannot be granted: it is assumed that the man *can* raise his hand to

his mouth in an easy, natural manner. This is certainly not the case : his hand is so shackled by the strong bonds of habit, that though he can raise his hand, yet he does it in a very stiff and awkward way. The instructor whose arm is less fettered, may assist him in gradually loosening the bonds, though probably he will never get wholly free from them. According to Dr. Whately's system, the learner would be advised to make a desperate struggle to burst the cords at once. This would frequently produce strange ludicrous postures, without proving successful at last.

But it is unnecessary to dwell longer on this point, since Dr. W. continues thus :

Thirdly and lastly ; waiving both the above objections, if a person could thus learn to read and speak, as it were, *by note*, with the same fluency and accuracy as are attainable in the case of singing, still the desired object of a perfectly *natural*, as well as correct elocution, would never be in this way attained.

This would be true, if, as he supposes, the reader's attention must necessarily continue to be fixed on his voice. It must, indeed, be fixed in some measure on it, when the student is commencing the application of the system ; but when he becomes tolerably well used to it, he will be able to follow the notation, as it were, unconsciously ; and instead of its preventing him from fixing his mind on the meaning, it will instantaneously suggest the most certain and forcible manner of conveying that meaning to the minds of his hearers. Habit will render the marks of the inflection, &c. no more an interruption to the reader, than punctuation is found to be. The marks in the one case assist to distinguish the meaning ; the marks in the other determine the meaning with still greater precision, and at the same time show how to convey that meaning to the hearers with clearness and force.

The learned Principal asserts, that the artificial system of instruction has utterly failed. On the contrary, it may be truly affirmed that it has not yet come to a fair trial. Though thirty years have elapsed since Walker suggested it, yet little is known of it even now at the public schools. Without any disparagement of the learned superintendents of those establishments, it may with truth be asserted, that they have not troubled themselves with the system in question. The only *inflections* with which they intermeddle, are those of nouns and verbs, &c. not those of the voice. The general style of delivery which prevails with them is measured, sonorous, and declamatory, applied with little variation to all subjects, and is often further distinguished by terminating each sentence, especially if there is an intention of being very impressive, with an upward jerk of the voice. Such a manner may be to some ears exceedingly harmonious and dignified ; but it is utterly at variance with Walker's system, and can never arise out of it. Neither can this system, if properly understood, give birth, as Dr. W. supposes, to "a modulated whine or a pompous spout." If such intolerable modes are the result of any instruction at all, it must have been received from actors, of very inferior rate, of the old *ti tum ti* school ; certainly not the school of Garrick. Walker's system has hitherto been confined to private tuition and to private schools ; but, as far as my limited observation

has extended, it has been followed with considerable success. If it were proper to mention names, several individuals might be specified in and near London, highly distinguished as elegant and impressive readers and preachers. And if they are equalled by some others who have received a public education, this equality will, in many cases, be found to have been produced by instruction derived neither from school nor college, but from private tuition at some subsequent period, not unfrequently after ordination.

It is important to be remarked, that the notation of the inflections, so useful for correcting various faults in delivery, may render peculiar service to the student who wishes to proceed upon Dr. Whately's system. The ingenious author admits that the learner

Will be blamed for using a *colloquial* delivery; and the censure will very likely be, as far as relates to his earliest efforts, not wholly undeserved; for his manner *will* probably at first too much resemble that of conversation.—Pp. 348.

By attentively listening to the voice at such times, this colloquial manner will be found to arise from giving to the emphatic words not the simple or downward inflection, but the circumflex, which will always convey an oblique meaning, one that implies something more than the words express. The "intelligent friend" might mark such words with the proper notation; and, at the next delivery, the adoption of the suggested *simple* inflection would convey a serious and properly impressive meaning; whereas before, the colloquial circumflex excited some degree of risibility, in a place where such a feeling must certainly be deprecated. It is almost superfluous to remark, that two or three passages so delivered in a sermon, will be fixed in the recollection of the majority of ordinary hearers, to the exclusion of all the valuable remarks, and leave an impression very unfavourable towards the preacher, and very detrimental to the efficiency of his ministry.

In one department of clerical delivery, Dr. Whately admits that some kind of instruction may be useful:—

It should be observed (he says) that in the reading of the Liturgy especially, so many gross faults are become quite familiar to many, from what they are accustomed to hear, if not from their own practice, as to render it peculiarly difficult to unlearn or even detect them; and as an aid towards the exposure of such faults, there may be great advantage in studying Sheridan's observations and directions respecting the delivery of it; provided care be taken, in *practice*, to keep clear of his faulty principle, by withdrawing the attention from the sound of the voice, as carefully as he recommends it to be directed to that point.

That this principle is not faulty when applied to the correction of long fixed erroneous habits of reading, has, it is hoped, already been shown; and if Sheridan had been successful in describing precisely how the voice ought to be regulated, his work would still have deserved to be recommended to the use of the Clergy. But being unacquainted with that accurate method of distinguishing the inflections which was afterwards introduced by Walker, Sheridan's directions respecting emphasis are vague and useless. Consequently his work is superseded by more recent publications, in which the new system of notation has been adopted. Written directions for the reading of the Liturgy may certainly be useful: such, for example, as,

the Appendix to Smart's work on Elocution, or Howlett's "Instructions," &c., which latter publication is inserted by the Bishop of Salisbury, in his list of books recommended by him to candidates for Holy Orders.*

It must however be admitted, that much more benefit may be derived from a good oral instructor, than from the best written directions. But such a one is seldom to be met with, except in London; and, therefore, is not within reach of the greater part of young clergymen, who commonly begin their pastoral labours in the country. In such situations the "intelligent friend," to whom Dr. W. allows his learners to apply, will rarely be found. In a few years their manner of reading and preaching becomes fixed, and incapable of alteration. Besides, as they are frequently engaged in classical tuition, which often includes instruction in elocution, it is generally found that those who teach are not fond of being taught, and are ill-disposed to receive hints on the subject of delivery from any friend however intelligent. If instruction, therefore, is to be given at all, it should be given at an earlier age, during the course of education both at school and college; at a period of life when the ear is quick in perceiving the distinctions of sounds, and the voice has little difficulty in acquiring them, and when, moreover, instruction may be enforced by authority. The necessity for such instruction is pressing: without it, a *mannerism* in reading will inevitably result from the hurried repetition of grammar-rules and other school-lessons, from the rapid reading which is adopted to save time, and from the ear's being accustomed to the measured cadence of Greek and Latin poetry. Unless this *cantus dicendi* be frequently corrected by a judicious instructor, to expect that at a more advanced period it should be tuned into any thing like the natural extemporaneous manner, merely by Dr. Whately's rule of "fixing the mind earnestly on the meaning of what is to be delivered," is to expect an utter impossibility.

On the subject of "action," Dr. Whately observes, in conformity with the principles maintained throughout his book, that

No *care* should in any case be taken to use graceful or appropriate action; which, if not perfectly unstudied, will always be intolerable.—Pp. 351.

But he admits, —

If any one finds himself naturally and spontaneously led to use, in speaking, a moderate degree of action, which he finds from the observation of others not to be ungraceful or inappropriate, there is no reason that he should study to repress this tendency.

His concluding remark appears to be novel. He says, that action should always *precede* the word. The general rule hitherto has been, that it should *accompany* it. Probably the rule should vary according to circumstances: when the action is intended merely to add force to the word, it should *accompany* the word; but when action is employed to direct the eyes of the hearers to some object, then it should *precede*.

M. A.

* Another work on the same subject is mentioned in the list, but it is merely a republication of part of Sheridan's book.

MONTHLY REGISTER.



SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

BARKING DISTRICT COMMITTEE.

THIS Committee notice, with feelings of gratitude and satisfaction, that their funds have experienced no material diminution since the last audit. The amount received for books sold is something less than that of last year, but the value of the stock in hand is proportionably larger. The Committee, however, feel satisfied that the great importance of their cause is very generally acknowledged in the Deanery; in proof of which they beg to lay before the Anniversary Meeting a statement of the sums contributed in this district for the promotion of Christian knowledge; viz. 71*l.* 8*s.* by members of the Society; 99*l.* 3*s.* 6*d.* by members of the Committee; 6*l.* 1*s.* 2½*d.* for books direct from the Society; and 67*l.* 11*s.* 6½*d.* for books supplied through the Committee, making a total of 244*l.* 17*s.* 2½*d.*, besides a few contributions to the Native Schools in India. The surplus remaining in the Treasurer's hands over the expenditure of the Committee, has been remitted to the Parent Institution, in promotion of its general designs at home and abroad.

The means which the contributors in the District have placed at the disposal of the Committee, have been employed in promoting Christian knowledge in this populous neighbourhood in such ways, as, in the opinion of the Committee, would be most likely to meet the necessities of the poor, and to contribute to their present comforts and future happiness.

The Committee's *Shops*, established about two years ago, for the sale of books to the poor and to members, at the reduced prices of the Society, and to non-members at a small increase upon that price, have fully realised the expectations of your Committee. Some additional expenditure is caused by this arrangement, in the remuneration made to the shopkeepers for

their trouble; but the Committee feel assured that the members and contributors will not consider this expense as uselessly incurred, when they are informed that the facility afforded by these shops for procuring the books on the Society's Catalogue has been the means of increasing the dissemination of the Scriptures, of the Liturgy, and of sound works on the Christian religion, doctrine, and practice.

The distribution of books through the Barking Committee, during the last year, was as follows; viz. Bibles, 157; Testaments, 97; Common-Prayers, 428; Bound Books and Tracts, 1121.

The *Lending Libraries* in the district appear to be duly appreciated by those for whose benefit they were originally formed. constant applications are made for the use of the books, and instances have occurred where the perusal of them has been attended by the happiest effects. Since the last Report, an additional Library has been established in the parish of Barking, for the use of the poor living in Great Ilford, and additions have been made to one or two others. The Committee cannot dismiss this part of their Report, without calling the attention of the Anniversary Meeting to the great utility of Lending Libraries, in reference to that numerous, and therefore important, portion of the community—the labouring classes. In our National Schools we teach the children of our poor to read, and we bring them up in habits of piety, decency, and order; that they may adhere to those habits, and, with the blessing of God, turn the instruction which they have received to good account, when removed from our immediate inspection, is a point deserving our serious consideration; Your Committee conceive that the information contained in the Lending Libraries will materially contribute to this end.

Passing on from the immediate

objects of this District Society, the Committee feel peculiar pleasure in alluding to the gratifying accounts of the state of education, in the principles of the Established Church, within this county. Throughout the county, there are 295 Schools, in which 22,217 children are receiving instruction, on the National System, in the doctrines and duties of the Gospel. In the Barking Deanery, comprising seventeen parishes, there are sixteen Schools, in which 2538 poor children are thus instructed. Whilst, in our Schools, the children are trained up to be worthy and useful members of the community, and prepared to receive ministerial instructions; that they may not, when grown up to maturity, "perish for lack of knowledge;" or, as is too often the case, be induced, for want of suitable accommodation, to stray from the fold in which they have been brought up, your Committee rejoice at the successful issue of the efforts made in this neighbourhood for procuring the erection of additional Churches. In the populous and extensive parishes of Barking, West Ham, and Walthamstow, we may hope soon to see these sacred edifices rising to the glory of God, and the advancement of the eternal interests of our fellow-creatures.

Your Committee, in conclusion, beg to call the attention of this Meeting and the public, to the labours of the Venerable Society for promoting Christian Knowledge. It is instrumental in promoting that knowledge in every quarter of the globe, and all sorts and conditions of men are assisted by its benevolent endeavours. It inculcates lessons of piety and morality in the infant mind; it unfolds the truths of the Gospel to those by whom they are still unknown, or recalls them to the recollection of those by whom they have been heard and neglected. With such important objects in view, the Committee rely upon the cordial and continued support of this wealthy district, and confidently ask the assistance and co-operation of those to whom

God hath given abundance, and who may not be already associated with them in this pious and charitable work. The design, assuredly, deserves a general co-operation. Let us then arise and be doing, and the Lord be with us.

PLYMOUTH DISTRICT COMMITTEE.

ON Wednesday, August 27, being the eighth anniversary of the Plymouth District of this Society, the Committee and friends of the institution met at the Guildhall, at ten o'clock in the morning; and from thence, accompanied by the Mayor, Justice, and other members of the Corporation, proceeded to St. Andrew's Church, where Divine Service was performed, and an appropriate sermon was preached by the Venerable Archdeacon of Totnes, from Rom. x. 18, "Yes, verily, their sound went into all the earth, and their words unto the ends of the world." After the sermon, a collection was made in aid of the funds. The attendance of the children of the several schools supplied with books by the Society, rendered the occasion additionally interesting. At one o'clock, a most respectfully attended public meeting was held at the Royal Hotel, when prayers having been read, the chair was taken by Richard Rosdew, Esq.; and the Rev. R. Lampen, Secretary, read the Committee's Report, which gave a most gratifying account of the progress of the Society. The sale of its books since the year 1825, had rapidly increased each year, and was now greater than could have been anticipated. The Report alluded to the donation of 50*l.* by the late J. Pridham, Esq. and spoke of that gentleman in the most honourable terms. It also noticed the death of the chairman of last year, Admiral Bedford, and paid a just tribute to his memory. The Report was followed by some able speeches in support of the Society.

A District Committee of this Society has lately been formed at Devonport.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

Barking District Committee.

IN reporting the progress of the last year's proceedings, the Barking District Committee of the Society for the Propagation of the Gospel in Foreign Parts, congratulate the friends of the Institution on the satisfactory account of the operations of the Society, as detailed in the last Report, and on the progressive increase of the funds placed at its disposal in furtherance of its benevolent designs.

In the Barking District, your Committee observe with satisfaction and thankfulness, that the cause of the Society has met with very general support, the subscriptions and donations for the past year amounting to 116*l.* 5*s.* 7*d.* and the collections, after the triennial sermons in the Churches of Barking, Woodford, and Little Ilford, and the Chapels of Leytonstone and Great Ilford, amounting to 80*l.* 13*s.* 1*d.* making a total of 196*l.* 18*s.* 8*d.* contributed by this District in furtherance of the important objects of a Society

established for the grand purpose of disseminating the principles of Christianity, and promoting the advancement of pure religion in distant and unenlightened quarters of the globe.

The most gratifying and interesting accounts continue to be received by the Society from its labourers in distant regions, encouraging them to proceed, unweariedly, in our labour of love. It is our province, it is our high privilege, to plant and to water, and God, in the sure word of prophecy, has promised to give the increase. On this sure word of prophecy our labours are founded; we, therefore, confidently appeal to every sincere Christian for cordial and liberal support in our humble but earnest endeavours to spread the truths of salvation, and to hasten the rising of that glorious day, when "the desert shall blossom as the rose," and God's "laws shall be known on earth, his saving health among all nations."

SOCIETIES FOR PROMOTING CHRISTIAN KNOWLEDGE, AND THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

Exeter District Committee.

ON the 11th of September, the Anniversary Meeting of these Committees took place. After Divine Service in the Cathedral, and a sermon by Dr. G. Barnes, late Archdeacon of Bombay, a collection was made at the doors of the Cathedral, amounting to 105*l.* 9*s.* 4*d.* Having adjourned to the Guildhall, the Bishop of the Diocese took the chair, and after a few preliminary observations, read the Twelfth Annual Report.

The Report stated that the total number of books, tracts, and papers, issued during the last year, is 1,656,066, being an increase on the preceding year of 194,314;—the books, &c. bearing the following respective proportions:—Bibles, 58,532—increase, 3,636;—Testaments and Psalters, 80,246—increase, 4,699;—Common Prayer-Books, 153,421—increase, 6,753;—other bound books, 106,552—increase, 14,755;—small tracts, half-

bound, 1,061,315—increase, 130,471;—books and papers, 196,000—increase, 34,000;—an increased sale having been particularly observable in the districts of Plymouth, Barnstaple, Bodmin, and Launceston. In money, the following disposition of the funds of the Diocesan Committee had taken place:—1,500*l.* towards the establishment and support of Native Schools in India; 3,250*l.* East India Mission; 300*l.* part vote of credit to Bishop of Calcutta; ditto, Bishop of Nova Scotia, 45*l.*; ditto, Bishop of Barbados, 344*l.* 14*s.* 6*d.*; Episcopalians Schools in the Highlands of Scotland, 100*l.*; allowances to Society's Missionaries and School-Masters in the Scilly Isles, 478*l.* 15*s.* 3*d.* The total expenses of the year amount to 68,540*l.* 2*s.* 2*d.* being an increase on the preceding of nearly 2,000*l.* The Diocesan Committee have given 50*l.* and the Bodmin Committee twelve guineas, as free

donations, towards the general purposes of the Society; and a new Committee has just been instituted at Devonport. A Branch Depository has been established at Teignmouth, and 31*l.* 6*s.* 11*d.* collected at the two Churches, besides several new subscriptions and donations in aid of the necessary additional expenses. Two Pounds in books and tracts have been granted in aid of a National School at Staverton, and a donation of books required by the Central School to the value of 12*l.* 17*s.* Parochial Lending Libraries,

in addition to those formerly announced, have been established at Milton Damerel, Cookworthy, Buckland Brewer, Gwennap, Manaccan, St. Anthony, Totnes, Clittlehampton, Bulkworthy, Shobrooke, Langtree, Allhallows on the Walls, St. David, and St. Sidwell's, and that at Mylor has been considerably augmented; and the Report concludes with expressing the hope "that through the blessing of Providence, the increase of *Christian knowledge* will lead to that happier result, *the increase of Christian practice.*"

LADIES' SOCIETY FOR PROMOTING THE EARLY EDUCATION OF THE CHILDREN OF NEGROES.

THREE years have now elapsed since the formation of this Society. At that period, though aware of the magnitude and difficulty of the undertaking, the Society had but an imperfect knowledge of two important grounds of encouragement, from which, under the Divine blessing, they anticipate increasing and ultimate success—the one, the ardent desire for instruction manifested by the negro and free children of colour*—the other, the readiness of many of the clergy and resident proprietors to give their co-operation and support to every well-organized scheme for the improvement of the negroes.

In the large and important island of Jamaica, containing 400,000 negro and coloured inhabitants, not more than 75,000 are receiving any instruction from the united efforts of various societies of Christians. There are, therefore, no less than 325,000 persons in this island alone, in a state of entire ignorance, claiming our sympathy and our exertions. Since the last Report,

the Auxiliary Association of Ladies, in the parish of St. Elizabeth, have succeeded in forming schools in the neighbourhood of New Carmel. We will add, merely, that the Branch Association is also contemplating the establishment of schools in Carpenter's Mountains, in the immediate vicinity of the lady of the Attorney-General, who has taken a kind and active interest in the cause.

The annual grant of 50*l.* sterling to the parish of St. Thomas-in-the-East, is, at present, employed in supporting a Catechist in the district of Port Morant, by which means religious instruction is given to 220 negro children, and to fifteen adults, on six different estates, also to two schools of free children of colour, containing fifty-three scholars. Of the negro children, fifty are not only catechised, but taught to read. This extensive parish has within itself a Branch Association of the "Incorporated Society for the Conversion and Religious Instruction and Education of Negro Slaves," and it is in connexion with that Society that this is enabled to accomplish what has been stated.

From the parish of Portland the most grateful acknowledgments have been received of the sum voted to the assistance of the Maroons, who, as was stated in our last Report, were erecting for themselves a chapel and school-house. The clergyman of that parish made a pressing request, some months ago, for a supply of elementary books, the want of which, he stated, alone pre-

* An interesting anecdote, confirming this assertion, was communicated to our Society by the Bishop of Jamaica. A poor little negro was employed to carry salt fish from the sea coast to the interior, and to meet half-way another boy, who brought in return yams and other produce. After having exchanged their loads, the boy from the coast, who enjoyed the advantages of instruction, used to devote the night to teaching his less fortunate companion.

vented his opening a Sunday-school for slaves. Books for this purpose were immediately forwarded, and the sum of 25*l.* has since been placed in the hands of our Branch Association for the purposes of education; and it is our intention henceforth to make all grants to the Island of Jamaica through the same channel.

A variety of testimonies to the usefulness of the Moravian Missionaries, and especially to the importance of the recent establishment at New Carmel, and its great need of support, have induced the Committee to vote a grant to its Schools, and the acknowledgments received from the Branch Association have been highly satisfactory.

The Committee have peculiar pleasure in recording an instance in which the Society has been the means of introducing religious instruction, upon the estate of a gentleman resident in this country. Mrs. — having seen a Report of our Society, was led to hope, that through its instrumentality she might be enabled to accomplish this object, which had long been near her heart. She procured an introduction to the Committee, and was promised every assistance in the prosecution of her work. She immediately opened a correspondence with the clergyman of the parish where the estate is situated, and also with the resident agent, who entered warmly into her views, and the consequence has been, that all the children on the Prospect estate, about forty in number, are now receiving instruction from a catechist, whose stipend for the present year is paid by the Bishop, and who is under the superintendence of the clergyman.

We now proceed to the Island of Antigua, where the first object claiming our notice is the Infant School at English Harbour, under the patronage of Lady Ross. This school, we are happy to state, has also received the patronage of the Bishop of Barbados, who, on visiting it in May, 1827, expressed himself much pleased with what he saw, and has since liberally offered to allot 60*l.* per annum out of the fund placed at his Lordship's disposal, by the "Incorporated Society," to pay the salary of the master and his daughter,

and besides this to provide a suitable school-house.

It had been the earnest wish of the benevolent patroness of the school to clothe all the children, about one hundred in number; but notwithstanding the assistance rendered by the Bishop, and the subscriptions in the island, the funds were found inadequate to meet that expense, and it was with much difficulty that a few of the most destitute were thus supplied. The school is now held in a commodious house, provided by the Bishop and Archdeacon. The Branch School, at Indian Creek, has also been visited by the Bishop, and is in a flourishing condition. The salary of the mistress is paid entirely by our Society.

"The Female Refuge Society," for destitute free children of colour, is so admirably conducted, and its claims are so pressing, that the Committee are anxious to make an annual grant, as long as their funds may permit, but no further assistance has yet been afforded to it. It is under the patronage of Lady Ross, who, after visiting it, expressed her conviction that "the neat, modest, and orderly appearance of the children gave sufficient evidence of its utility." This establishment necessarily involves considerable expense, because from its nature it requires that the children should receive board and clothing. The strictest economy is used in the expenditure, and we confidently hope that the friends of religion and virtue in England will not suffer such an institution to languish for want of support, but will enable its immediate benefactors to extend their labours by increasing the number of children under their care.

In the Island of St. Christopher, an excellent institution of a similar nature, recently established under the patronage of Mrs. Maxwell, the lady of the governor of the island, has received considerable support. Its last Report states that the children have been carefully instructed in reading, writing, arithmetic, needle-work, and useful domestic employments, under the superintendence of a committee of ladies, assisted by a matron resident in the Asylum. We are further assured "that the attention thus devoted to them has been amply repaid by their

improvement ; and that in the acquirement of industrious habits and in their general demeanour, they give the fairest promise of future reputable life."

In the Island of Monserrat the Wesleyan Missionaries are zealously engaged in carrying on the work which it is our object to promote, and the Committee have had much satisfaction in sending assistance to one of their schools.

In Demerara, the Rev. Mr. S——, Rector of the parish of St. Mary's, has been very successful in his clerical capacity, and in the establishment of schools. The result has surpassed his expectations, but his funds are too limited to provide a sufficient number of teachers. Having seen a Report of the Ladies' Society, he was induced to apply, through a friend, for assistance, which has been granted.

The Committee have also received an application on behalf of the schools under the care of the Moravian Missionaries.

The "Incorporated Society" having strongly recommended to the notice of the Committee the earnest appeal of the Bishop of Nova Scotia, in behalf of the negroes in the Bermudas, they felt themselves called upon to promote, as far as lay in their power, a plan which had for its object the support of schools, among a population peculiarly destitute. Several schools had already been formed, but owing to the very limited state of their funds they were unable to accomplish much. They, nevertheless, keep up the desire for instruction ; many of them are instruments of much good, and his Lordship was, therefore, unwilling to give them up without an effort to obtain the means of their continuance.

The Bishop of Jamaica having favoured the Committee with an interview, communicated much interesting

and satisfactory information respecting the present state of education in his diocese. In consequence, however, of the many engagements in which the Society is at present involved, and the limited and precarious state of their funds, the Committee were able to contribute only a small sum towards the salary of two masters and mistresses, sent out by his Lordship to Kingston and Spanish Town : they cannot, however, refrain from expressing their sincere hope that this new opening may be the means of strengthening the interests of the Society in Jamaica, and prove the means of carrying into effect still further plans of usefulness in favour of the negro population.

The Committee cannot conclude without renewing their humble and heartfelt expression of gratitude to that Divine Providence which has continued to bless the exertions of the Society ; in the fervent hope that they will be further supported in their earnest endeavours to advance a cause so interesting to humanity. The friends of that cause will, they trust, feel the urgent necessity of affording to the Society increased means for its more extensive promotion, and will see, in what has already been effected, a sure pledge of future success, and a security that their liberality will not be exercised in vain.

The Report is followed by the first annual Report of the Jamaica Branch Association, of which the contents are no less satisfactory. Some interesting particulars are also subjoined, in nine appendices.

Subscriptions are received by Messrs. Coutts and Co. Strand ; by Messrs. Hoare, Barnets, Hoare, and Co. Lombard Street ; by Messrs. Hoare, Fleet Street ; by Messrs. Hatchard, Piccadilly ; and by Mr. Nisbet, Berners Street, Oxford-Street.

POLITICAL RETROSPECT.

DOMESTIC.—Two letters on the subject of the Catholic Question have been addressed to the Protestant members of the United Kingdom by one of our most esteemed nobles (Lord

Kenyon), equally worthy of notice for the truths which they inculcate, and for the force of argument with which these are pressed on the attention of the public. They have produced a

reply from the Duke of Newcastle, likewise expressive of the purest Protestant principles, and, in some degree, affording a pledge that our aristocracy will prove firm in their defence of the national religion.

At this period, when it appears nearly certain that our legislature will, in the next session of Parliament, come to some determination whether Ireland shall, for the future, become a Popish or remain a Protestant country, it may well be deemed advisable to call upon the Protestant part of the empire to come forward boldly, and give evidence whether they will "defend or abandon their religion as a part of the British constitution;" if they will support their King in his conscientious adherence to his coronation oath, or quietly suffer him to be insulted and threatened by a handful of furious and interested demagogues, who have clearly shewn that they would not scruple to proceed any lengths in order to enforce its violation. If the latter is the path chosen by the British empire, we have no hesitation in saying that it at once resigns its rank in the scale of nations, for it will have become careless of the great privilege conferred upon it by the Almighty, in bestowing on it the care of preserving the Christian religion in its purity, and by so doing, the country will have forfeited the tenure by which she receives so many blessings in his providential dealings with mankind. A single glance at the national history will suffice to shew that her power and influence abroad, and tranquillity and prosperity at home, have invariably increased and diminished according to the disposition evinced by the existing government to preserve the purity of Protestantism, or to mingle with it and restore the errors and corruptions of Popery. How great the loss of honour and power which the kingdom sustained during the reigns of Charles II. and his unhappy brother, and what an immediate renovation was experienced by the fortunes of the empire in every branch of them after the Revolution of 1688! The same may be observed at every succeeding period, when the desire to give Roman Catholics an influence in the legislature has per-

vaded the administration; and with these warnings, it is presumptuously to tempt the wrath of God, if they should be admitted to a participation which they would speedily endeavour to render a monopoly of power. The late election for the county of Clare, as well as the preceding ones at Waterford and Armagh, have sufficiently proved the extensive power possessed by the Popish hierarchy in Ireland, leaving no room for a doubt that if the law permitted it, the whole number of Irish representatives would, in the course of a few years, be chosen from among the followers of that Church; and having been early taught that the advancement of their peculiar system of religion, either by force or fraud, is their first great duty in life, it is not possible that they should lose any opportunity of exalting it, and putting down its rival, thus entailing on the nation the necessity of another struggle to regain the benefits of the Reformation.

FRANCE.—Great fears are entertained respecting the vintage, in consequence of the great quantity of rain which has fallen throughout the summer, and there is but little expectation of the wine turning out good. The quantity of fruit is however so large, that it is not probable the price will rise considerably. Some disappointment has been experienced, by the silence of the English Government on a reduction of duties upon French wines and brandies, which the latter nation had hoped would have been granted, on condition of a similar reduction being made in French duties, on certain descriptions of English manufactures.

PENINSULA.—The little news which has arrived from Spain, is of a nature by no means interesting; that from Portugal is of a very different description. The British Government having resolved not to involve itself in the internal affairs of Portugal, have ordered Captain Sartorius to salute Don Miguel, and the other members of his family, with the honours customarily paid to royalty. The request made by the British residents in Lisbon and Oporto, that British ships of war may be stationed in each of those ports, has been refused on the same principle.

A quarrel has taken place between the Queen Dowager and her son Don Miguel, which, although it originated in private motives, has already produced a considerable effect on public measures. The advancement of the Marquises del Loulé and de Chaves to dukedoms, the former, because of his marriage with Don Miguel's sister, the latter, on account of his opposition to the constitution, were earnestly pressed by the former, and as resolutely rejected by the latter, who accompanied his refusal with terms of severe reproach. The Queen's disposition is not one formed to acquiesce in disappointment, and her son, to deliver himself from her interference, has removed with the Infantes to the Palace of Necessidade, and confined his mother to that of Ajuda. The consequences are such as might have been anticipated; the anti-constitutionalists are now divided into two parties, and as neither of them are deficient in violence, and ability on one side is counteracted by authority on the other, much will probably be added to the miseries of the country, before the power of either can be established.

In the mean time, the severely oppressive measures pursued by Don Miguel towards the constitutionalists, continue to be followed up with great activity: the number of prisoners is daily augmented, many of whom are shipped off to the African forts and settlements, there to perish without further inquiry. The property of all emigrants, who have not received the royal permission to quit the country, is declared to be confiscated. The dependants of Chaves, who, mortified by the neglect he has received from the son, and strongly attached to the mother, wishes to bring the Government of the former into disgrace, in guerilla parties, plunder and lay waste the northern provinces, in the name of Don Miguel, who has been compelled to issue a proclamation, enjoining these bands to lay down their arms, under pain of being immediately shot if taken by his troops. The towns of Coimbra and Oporto, where the public feeling in favour of Don Pedro was most strongly displayed, are bereft of almost every inhabitant of respectability. Of these, above eight hundred

have reached this country to proceed to the Brazils, to seek there that peace and security denied them in their own country.

We mentioned, last month, a fleet from the Brazils was expected to arrive on the coast of Portugal. It put into Gibraltar, having the young Queen of Portugal on board. The Commander had been instructed to convey her to Vienna; but, when he learnt the actual state of affairs in Lisbon, he resolved to bring her to England. The news of this determination reached Don Miguel, by the arrival of the Duke of York steam packet in the Tagus: every measure short of actual embargo was employed to detain this vessel; and finally she was obliged to sail without the customary papers.—The intent of the Portuguese government was to prevent, if possible, the new destination of the infant Queen being known to the British commanders off the coast, and to employ the interval to intercept her in the passage:—in this they failed; she arrived safely at Falmouth.

A proclamation has been issued by Don Pedro, declaring Don Miguel to be the prisoner of a faction, and forced to adopt the line of conduct he is pursuing, by the dread of personal injury; as he does not believe his brother to be either so irreligious or disloyal a man as to violate his oath to God, and his duty to his Sovereign, under any other circumstances; and calling on all dutiful and loyal Portuguese to take arms, with a view to liberate Don Miguel, and crush the faction by which he is imprisoned.

RUSSIA AND TURKEY.—The capture of the fortress of Schumla has been contradicted; and, according to all the accounts received during the past month, the state of the war in Europe appears decidedly in favour of the Turks. The Russians are still before this important post; but are not apparently gaining any great advantages over the garrison, who have proved their strength and resolution in many bloody and well-contested skirmishes; whilst the detaining so large an army in an unhealthy situation, and where they are very imperfectly supplied with provisions, must be liable to destroy as many lives as could by

possibility be expended in an attempt to carry the place by a coup de main, did the case admit of any hope of success. Nor are the Emperor's operations against Vorno more successful; though closely invested both by sea and land, it still continues to make a determined resistance; and orders have been dispatched to the Capitain Pacha, from Constantinople, to defend it to the last extremity. This being the case, it is improbable that the Russians will now attempt the passage of the Bolkan, as the campaign must be speedily drawing towards a close. But their reverses have been more serious in another quarter. A large body of Turks crossed the Danube, near Crajora, and surprised the Russian general, Guismar, in his cantonments, who was obliged to retire upon Slatina; while Count Longueron, who hastened to his assistance, only arrived in time to cover his retreat; leaving to the conquerors a large quantity of cattle, with considerable magazines of provisions and ammunition, and more than forty pieces of artillery. They are now supposed to be preparing for

an attack on Bucharest, which the inhabitants are evacuating; as the Turks carry all the population beyond the Danube, as if determined to make a desert of Wallachia. In a short time the fate of this province must be decided; and, whatever may be the result, its condition must be deplorable; as the plague breaks out at intervals, and its ravages cannot fail of greatly increasing the miseries of war. European discipline and tactics have, it appears, wrought little change in the Turkish mode of warfare: but it is evident they have in their service officers well versed in military affairs, and who know how to take every advantage of their own position, and the mistakes of their opponents. It is said, that the Emperor begins to be desirous of peace; and, under these circumstances, it is not surprising if such should be the case.

The Grand Vizier has repaired to Adrianople, in his way to Schumla, where he is to take the command; and the Sultan is also ready to join the army: but in this he will be guided by circumstances.

ECCLESIASTICAL INTELLIGENCE.

NEW CHURCHES.

LAMBETH.—The New Church of St. Mary, in the Parish of Lambeth, has been consecrated by the Lord Bishop of Winchester, and opened for Divine Service. It is calculated to hold 2,000 persons.

WOLVERHAMPTON.—The first stone of a New Church has been laid at Wolverhampton by the Honourable and Very Reverend H. L. Hobart, D. D. Dean of Windsor and Wolverhampton. The building will contain 2,300 sittings, 1,300 of which will be free. A portion of the expense will be defrayed by subscription of the inhabitants, and the remaining part by His Majesty's Commissioners for building New Churches.

ORDINATIONS.—1828.

<i>Chichester</i> June 24,	<i>Gloucester</i> June 22,	<i>Winchester</i> July 13,
<i>Exeter</i> June 22,	<i>Llandaff</i> Sept. 21,	<i>Worcester</i> July 25,
	<i>Salisbury</i> June 22.	

DEACONS.

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>By Bishop of</i>
Allen, Thomas Edward		St. John's	Camb.	Exeter
Atkinson, Henry	B. A.	Magdalene	Camb.	Exeter
Blower, James		Lit.		Llandaff
Brock, William	B. A.	Queen's	Oxf.	Winchester
Burmester, George	M. A.	Balliol	Oxf.	Chichester
Campbell, John Courtenay	B. A.	University	Oxf.	Gloucester
Cox, Edward Bethell		Christ	Camb.	Winchester
Dowling, John Goulter	B. A.	Wadham	Oxf.	Gloucester
Duffus, John	B. A.	Queen's	Oxf.	Gloucester
Goodwin, John Bennett	B. A.	Sidney	Camb.	Exeter
Grenfell, Algernon	M. A.	University	Oxf.	Exeter
Guille, Philip	B. A.	Pembroke	Oxf.	Winchester
Haden, John Clarke	B. A.	Corpus Christi	Camb.	Winchester
Harington, Edward Charles	B. A.	Worcester	Oxf.	Exeter

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>By Bishop of</i>
Hart, John	B. A.	Exeter	Oxf.	Exeter
Harvey, William Woodis	B. A.	Queen's	Camb.	Exeter
Hone, Richard Brindley	B. A.	Brasenose	Oxf.	Gloucester
Hughes, Jenkin	B. A.	Jesus	Oxf.	Llandaff
Irvine, Robert	M. A.	Magdalen Hall	Oxf.	Winchester
Kingdon, Samuel Nicholson	B. A.	Trinity	Camb.	Exeter
Landon, George	B. A.	Worcester	Oxf.	Exeter
Langdon, Gilbert Henry		St. Peter's	Camb.	Winchester
Llewellyn, William	Lit.			Llandaff
Mayo, William	B. A.	Magdalen Hall	Oxf.	Gloucester
Medley, John	B. A.	Wadham	Oxf.	Exeter
Milliken, Richard	B. A.	Trinity	Dublin	Chichester
Morgan, David	Lit.			Llandaff
Morgan, Theophilus	Lit.			Llandaff
Morgan, Thomas	Lit.			Llandaff
Newland, Henry Garrett	B. A.	Corpus Christi	Camb.	Chichester
Parker, Samuel Hay	B. A.	Pembroke	Oxf.	Worcester
Parlby, John Hall	B. A.	University	Oxf.	Exeter
Peck, Jasper	B. A.	Trinity	Oxf.	Salisbury
Peel, Robert	B. A.	Trinity	Camb.	Gloucester
Perry, Edward	B. A.	Worcester	Oxf.	Worcester
Phelps, John	B. A.	Queen's	Oxf.	Salisbury
Powell, Morgan ..	Lit.			Llandaff
Prevost, Sir George, <i>Bart.</i>	M. A.	Oriel	Oxf.	Gloucester
Prosser, Joseph Camplin	Lit.			Llandaff
Randall, James	M. A.	Trinity	Oxf.	Winchester
Rawlings, Charles	B. A.	Trinity	Camb.	Exeter
Reekes, Henry	B. A.	Clare Hall	Camb.	Chichester
Rice, Francis William	B. A.	Christ Church	Oxf.	Gloucester
Roy, Edmund	M. A.	Pembroke	Oxf.	Worcester
Sampson, Richard King	B. A.	Jesus	Camb.	Chichester
Scott, George William	B. A.	Trinity	Camb.	Exeter
Serrell, Henry Digby	B. A.	Queen's	Oxf.	Winchester
Sims, Courthorpe	M. D.	Trinity	Camb.	Chichester
Stroud, Joseph	M. A.	Wadham	Oxf.	Llandaff
Tanner, James	B. A.	Queen's	Oxf.	Winchester
Thomas, Horatio James	Lit.			Llandaff
Thorne, Michael	B. A.	Lincoln	Oxf.	Exeter
Victor, Henry Hasted	B. A.	Clare Hall	Camb.	Chichester
Woodham, Thomas Fielder	B. A.	Worcester	Oxf.	Winchester
Yonge, Frederick	B. A.	Jesus	Camb.	Exeter
Young, Edward	B. A.	Trinity	Camb.	Winchester

PRIESTS.

Baker, Francis Edward	B. A.	St. Alban Hall	Oxf.	Chichester
Beath, Henry	B. A.	St. John's	Camb.	Chichester
Booth, John	B. A.	Queen's	Camb.	Worcester
Bosanquet, George Henry	B. A.	Trinity	Oxf.	Salisbury
Brookes, Thomas Morris	B. A.	Queen's	Camb.	Chichester
Bussell, William John	B. A.	Pembroke	Oxf.	Exeter
Cary, James Walter	M. A.	Magdalen Hall	Oxf.	Winchester
Davies, Thomas	Lit.			Llandaff
Evans, John	B. A.	Pembroke	Camb.	Winchester
Fulford, Francis	B. A.	Fell. of Exeter	Oxf.	Exeter
Gardiner, William	B. A.	Exeter	Oxf.	Gloucester
Gordon, Richard	Lit.			Llandaff
Gibson, Christopher Mends	B. A.	Jesus	Camb.	Exeter
Griffith, Thomas	B. A.	Jesus	Oxf.	Llandaff
Hall, William Cradock	B. A.	Queen's	Oxf.	Chichester
Hawtrej, Edward Craven	M. A.	King's	Camb.	Winchester
Hill, Richard Humfrey	B. A.	St. John's	Camb.	Salisbury
Howard, William	S. C. L.	New	Oxf.	Winchester
Hughes, William	B. A.	Lincoln	Oxf.	Winchester
Hull, Henry William	M. A.	Oriel	Oxf.	Exeter

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>By Bishop of</i>
Jenkins, George Thomas Picton	B. A.	Pembroke	Oxf.	Gloucester
Jerram, James	B. A.	Wadham	Oxf.	Winchester
Jollands, Charles	B. A.	St. John's	Camb.	Chichester
Jones, Calvert Richard	B. A.	Oriel	Oxf.	Llandaff
Kenyon, Bedford	B. A.	St. Mary Hall	Oxf.	Exeter
Livesay, George William	B. A.	Clare Hall	Camb.	Winchester
Moore, Arthur	B. A.	University	Oxf.	Gloucester
Morgan, Robert	B. A.	Magdalen	Oxford	Winchester
Neville, Henry Walpole	M. A.	Magdalene	Camb.	Chichester
Neville, William Latimer	B. A.	Queen's	Oxf.	Winchester
North, Charles William	B. A.	St. John's	Camb.	Chichester
Okes, Richard	M. A.	King's	Camb.	Winchester
Pinnock, Henry	B. A.	St. Peter's	Camb.	Exeter
Place, Harry Jordan	B. A.	Clare Hall	Camb.	Llandaff
Price, John	Lit.			Llandaff
Prosser, Evan	Lit.			Llandaff
Roberts, Philip	B. A.	Jesus	Camb.	Worcester
Scott, William	B. A.	St. Peter's	Camb.	Chichester
Smith, Abel	B. A.	Christ	Camb.	Worcester
Smith, John Jennings	B. A.	Catharine Hall	Camb.	Gloucester
St. Aubyn, William John	B. A.	Downing	Camb.	Exeter
Thomas, Evan Price	Lit.			Llandaff
Thomas, Richard Caddy	S. C. L.	Exeter	Oxf.	Exeter
Vicary, Abraham Thomas Rogers	B. A.	Jesus	Camb.	Exeter
Williams, Thomas	Lit.			Llandaff
Williamson, Frederic	B. A.	Christ Church	Oxf.	Winchester
Woods, George Henry	M. A.	Wadham	Oxf.	Chichester
Yule, John Carslake Duncan	B. A.	Jesus	Camb.	Exeter

Deacons, 56—Priests, 48—Total, 104.

CLERICAL APPOINTMENTS.

<i>Name.</i>	<i>Appointment.</i>
Campbell, J. Courtenay ..	Dom. Chapl. to the Duke of Argyll.
Fayrer, Joseph	Mast. of Chard Grammar School.
Glasse, A. R.	Dom. Chapl. to H. R. H. the Duke of Cambridge.
Johnson, J.	Dom. Chapl. to the Marquess of Hastings.
Lloyd, T.	Dom. Chapl. to Viscount Melbourne.
Stanton, J.	Dom. Chapl. to the Marquess of Northampton.
Thornton, W. J.	Dom. Chapl. to the Earl of Leven and Melville.
Wrangham, G. W.	Dom. Chapl. to the Duke of Montrose.

PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Beadon, Richard J.	Holcombe Burnell, V.	Devon.	Exeter	{ Preb. of Holcombe in C. C. of Wells.
Colpoys, M.	North Waltham, R.	Hants	Winchest.	Bp. of Winchester.
Dallas, A.	Wonston, R.	Hants	Winchest.	Bp. of Winchester.
Dealtry, William ..	Chancellorship of Diocese of		Winchest.	Bp. of Winchester.
Furieux, T.	St. Germain's, P. C.	Cornwall	Exeter	Dn. & Cns. of Windsor.
Gibson, Arthur ..	Chedworth, V.	Gloucester	Gloucester	Queen's Coll. Oxf.
Green, Henry	Upton Snodbury, V.	Worcester	Worcester	Rev. H. Green.
Hayton, John	Ryhope, P. C.	Durham	Durham	R. Bishopwearmouth.
Hobson, William ..	Thurton, P. C.	Norfolk	Norwich	Sir T. B. Proctor, Bart.
James, Edward ..	Preb. in Cath. Ch. of		Winchest.	Bp. of Winchester.
Lunn, Francis ..	{ Butleigh, V. with Baltonsbury, C.	{ Somerset	Bath & W.	Hon. G. N. Grenville.
Richardson, D. ..	{ R. of Wilton Gilbert, to Brancepeth, R.	{ Durham	Durham	D. & C. of Durham.
Ripley, R.	Chester-le-Street, P. C.	Durham	Durham	Lord Durham.
Robinson, Thomas.	Archdeaconry of Madras		Calcutta	Bp. of Calcutta.
Salter, John	Iron Acton, R.	Gloucester	Gloucester	Christ Ch. Oxf.
Tavel, G. F.	{ Barnham St. Gregory, R. with Barnham St. Martin, R. and Euston, R.	{ Suffolk	Norwich	Duke of Grafton.
Taylor, John	St. Mich.-at-Thorn, Norw.	P. C. Norfolk	Norwich	Lady Suffield.

Name.	Preferment.	County.	Diocese.	Patron.
Warner, G. Lee ..	St. Mary Breden, Canterbury	V. Kent.	Canterb.	H. L. Warner, Esq.
Wilkinson, John ..	South Croxton, R.	Leicester	Lincoln	Duke of Rutland.
Wrangham, G. W.	Thorpe Bassett, R.	York	York	Archbishop of York.

CLERGYMEN DECEASED.

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Churton, W. R...	{ Fellow of Oriel College and Dom. Chapl. to his Grace the Archbishop of Canterbury.	Oxford	*
Crofts, John	{ Whissonett, R. and Stratton Strawless, R.	Norfolk Norwich	{ Rev. J. Crofts. R. Marsham, Esq.
Davies, John	Holy Trinity, Coventry, V.	Warwick Lichfield	The King.
Davies, Thomas ..	Wenloe, R.	Glamorg. Llandaff	P. Britt, Esq.
Diggle, Wadham ..	Esher, R.	Surrey Winchest.	H. J. Pye, Esq.
Ebdell, B. G.	Chilvers Coton, R.	Warwick Lichfield	Lord Chancellor.
Holt, George	{ Teversall, R. and Cuckney, V.	Notts York	{ T. Bury, Esq. Earl Manvers.
Howard, Thomas ..	Hoggeston, R.	Bucks Lincoln	Worcester Coll. Oxf.
Maddock, Samuel ..	Abdon, R.	Salop Hereford	Earl of Pembroke.
Michell, J. D. C. L.	{ Preb. in Cath. Ch. of and Fairford, V.	Gloucest. Gloucest.	D. & C. of Gloucest.
Miller, J. C. D. D.	Milton Malsor, R.	Northam. Peterboro'	Rev. W. Paget.
Monkhouse, J. ..	{ Market Deeping, R. and St. Mary Stamford, R.	Lincoln Lincoln	{ The King. Marq. of Exeter.
Randolph, Herbert	{ Letcombe Bassett, R. and Clute, V.	Berks Wilts	{ Corp. Chr. Coll. Oxf. Preb. of Salisbury.
Russell, John	Sutton Courtney, V.	Berks. Salisbury	Dn. & Cns. of Windsor.
Thornes, William	{ Cardiston, R. and Alberbury, V.	Salop Heref.	{ Sir R. Leighton, Bart. All Souls' Coll. Oxf. Coll. Ch. of Ripon.
Waddilove, R. D.	{ Archd. of East Riding, and Preb. of Wistow	in Cath. Ch. of York Archbishop of York.	
D. D.	{ Burton Cherry, R. and Topcliffe, R. with Dishforth, C.	York York	R. Moxon, Esq.
Whalley, T. S. D. D.	Hagworthingham, R.	Lincoln Lincoln	Bishop of Ely.

<i>Name.</i>	<i>Residence.</i>	<i>County.</i>
Carter, R.	Shotwick	Chester.
Jackson, William	Rye	Sussex.
Payne, Henry, D. C. L.	Fellow of St. John's Coll.	Oxford.
Spilsbury, Thomas	Downend	Gloucester.

CLERGYMEN MARRIED.

Rev. Robert Grant, B.C.L. Fellow of Winchester College, Vicar of Bradford Abbas, Dorsetshire, and late Fellow of New College, Oxford, to Frances Mary, fourth daughter of Sir George Garrett, of Gatcombe House.

Rev. James Collett Ebdon, M. A. Fellow of Trinity Hall, Cambridge, to Eliza, only daughter of the late Sydenham T. Wylde, Esq. of Burrington, Somersetshire.

Rev. Alfred Olivant, M. A. Fellow of Trinity College, Cambridge, to Alicia Olivia, daughter of Lieutenant-General Spencer, of Bramley Grange, Yorkshire.

Rev. Joseph Hudson, M. A. Fellow of St. Peter's College, Cambridge, to Barbara Wells, second daughter of the Rev. Thomas Lowry, D. D.

NOTICES TO CORRESPONDENTS.

Many thanks to our friend "S. J." of Devouport, and to our other friend at Exeter.

"J. B." near Leicester is not forgotten.

"Clerical Funds" in our next.

"A Constant Reader's" difficulty shall, as far as we are able, be solved.

"B. B. P." is under consideration. We hesitate about the paraphrase.

To discover the intention of the "Observations upon Eight Lectures, &c." we are at a loss. They do not quite suit us.

The omission mentioned by a "Scotch Episcopalian" has not been our fault; and although we cannot at present attend to his other suggestion, yet it shall not be forgotten.

"W." upon the Irish Reformation Society in our next.

"W. T." should have heard from us long since, had it been profitable for him.

ERRATA.

Page 567, line 32, for "she would be surpassed," read "she would not be surpassed."

568, 10, for "from," read "for."

506, 3, for "Protestant, Episcopal," read "Protestant-Episcopal."

THE
CHRISTIAN
REMEMBRANCER.

NOVEMBER, 1828.

REVIEW OF NEW PUBLICATIONS.

ART. I.—*The Commission and consequent Duties of the Clergy: in a Series of Discourses, preached before the University of Cambridge, in April, 1826. By HUGH JAMES ROSE, B.D. of Trinity College, one of the Select Preachers for that Year.* London Rivington, and Deighton Cambridge. 1828. pp. viii. 179. Price 8s. 8vo.

WE thank Mr. Rose in the sincerity of gratitude, as entirely attached to the apostolic Church of England, for this his labour of love in the cause of the Church's purity and zeal; and reckon it, moreover, no trifling satisfaction, to have such an opportunity, as these pages will afford us, of freely recommending to our brethren in the ministry the admirable sermons he has given to the world. They are worthy of a repeated and most attentive reading; and if, by the purity and elegance of style in which they are composed, they delight; so, in the importance of the subject upon which they treat, in the dignified and solemn tone in which that subject is enforced, and, above all, in the true spirit of devoted attachment to his profession which they inculcate, there is much to edify, much to instruct, much, every way, to be admired. Functions, high and holy as are those which, of necessity and of right, belong unto the ministers of God, are, too often, it is feared, assumed unthinkingly and exercised improperly amongst us: and whether these sad errors may arise from want of due consideration, or from a more weak or more wicked perversion of the judgment, sad, in all cases, are and must be, both in example and in individual operation, the effects of such an irreverent intruding into the chambers of the sanctuary. To guard against such sorrowful delinquencies in those to whom the oracles of God must be committed; to assist in the redemption of our Church from the stigma of a blind and groundless security, and from the party virulence of jealous sectarists; to urge onwards, with a firm and a successful hope, the younger members of the ministry; and to lift up a warning voice against the blandishments of worldly learning, and a misplaced affection in the exercise of human reason, in a place whence, as from a living fountain of pure water, evangelical usefulness is expected to be drawn, were the objects which our author had in view, when he stood up in St. Mary's Church,

to do the unshrinking work of a faithful and a zealous teacher. And faithfully and zealously his work has been accomplished. Few men could read his serious and affectionate appeals without deriving from them an inducement to a nobler vigilance, and an increase of earnestness in the cause of their religion. And by many, if not by all, there may be derived instruction of an useful kind on points where difficulties have seemed to settle, and information has been, perhaps, required. But to the younger Clergy, and to those who are destined and are training in the course of academic learning for the holy office, these discourses are an invaluable source of Christian guidance and ministerial authority. We were not of the number of those who heard the powerful testimonies of the preacher on behalf of watchfulness and diligence in the pastors of the flock; but, we should think, there could be no one, who would go from the congregation without a sense of deficiency, whether as the aspirant for, or the possessor of, the calling, unless, indeed, his mind had been so grossly darkened by the clouds of error, or his heart so steeled against the softening influences of conviction, as to deserve the reprobation, which he could not fail to hear denounced against the awful inconsistencies and sinful sluggishness of "the careless shepherd of the souls of his brethren." We pray most heartily and most sincerely, that this good seed sown in what should be one of the vineyards of the Church, may take deep root, and "bear fruit an hundred-fold to the honour and glory of God."

The subject is introduced by a calm and candid statement of the arguments in favour of a revelation, and of a *probability* of a Christian priesthood, together with the mention of the benefits to be derived from the covenant and sacraments which they declare. This leads to the point in question, touching the ministerial office.

Hence then at once arises the question, Who are authorized to declare the terms of the Gospel Covenant, to offer these pledges, to state and to explain the conditions, to excite men to an earnest desire for the blessing, an earnest desire to fulfil the conditions, and thus, finally convey the promised graces of the Spirit, to the Christian qualified to receive them? And who are to carry the knowledge of the Gospel covenants to lands where its joyful sound has not yet been heard; who are to be the messengers that shall pass with beautiful feet over the mountains, and descend into the gloomy vallies where the light hath never shone?—P. 12.

The probability, that those, who were destined to enter into such an holy office, would receive an higher calling, than what reason would bestow, forms the subject of the latter part of the first sermon, (the text of which is from 1 Cor. iv. 1,) and which concludes with some very sensible remarks upon the peculiar watch-word of the parties of the day—that bug-bear, *liberality*. We cannot do better than quote the words of Mr. Rose:

Before we part to-day, I am anxious to meet by anticipation an objection which is often made to the view which we advocate. When we look into the world, and see how many sects of Christians differ entirely from ourselves, and yet exhibit the most sincere and earnest zeal for the promotion of our common

object, there is something very painful to the mind in passing any sentence of blame or censure upon them; and assuredly, in these days, a proposition, which, like ours, as will appear in my next discourse, tends to cast a shade on all the congregations of Christians which reject an apostolical Ministry, will be received with dislike and repugnance. For the plan of the present age is to admit that all men, however unfounded, however wild, and however extravagant their schemes, are equally right or equally likely to be so with ourselves—to fraternize with every class and every opinion—and by the aid of unmeaning and indefinite expressions, to give to falsehood and disorder, a participation in the blessings and the honour of order and truth. And this is termed charity, this is dignified by the specious and imposing name of liberality, and the outcry is raised against all who dissent from the practice! A superficial liberality—a false and hollow charity. For Christian charity is something higher, oh! far, far, higher than this. The first of all things in the eye of a Christian, is *Truth*. That is the jewel he seeks, the pearl of great price which he gives all his treasure to buy. That must be taught plainly, simply, and *only*, without fear of offence, and though with discretion, without fear of consequences, or of imputations. It can make no compromise with falsehood, it can invest her with no ray of its own divine splendour, but must proclaim eternal and irreconcilable war with all that bears her name. But because it so wars against falsehood, so detests and so exposes it, does it therefore detest those who are deceived, or feel any bitterness against those who are in conscientious error? God forbid. The Christian, while he regrets their error, and seeks to avert its evil effects on the cause of the Gospel, remembers ever that they who hold it are his brethren—the children of the same Father, with one hope and one home. He beholds them with sincere and unaffected love, his earnest wish and desire is to reclaim them from error and to lead them into truth, and when all his efforts are vain, he sees their defeat with regret, but without bitterness. He must still proclaim the truth, for that is a sacred duty to truth and its eternal fountain, the holy and everlasting God; he must still speak the language of condemnation to falsehood, but he still speaks the language of love and of kindness to those whose opinions he condemns. He reverences the conscientious, and prays for the perverse. He looks forward to that day when truth shall shine forth and error be reproved, and while he believes his own humble trust for acceptance in that day to rest on the sure and covenanted mercy of God, he remembers that his God is a God of love, that with him there is uncovenanted mercy, and that by himself we are assured, that it is his earnest desire to bring all the children of his love to one heavenly flock.—Pp. 20—22.

The text of the second sermon is from John xx. 21; and its object is to establish, by the evidence of Scripture and of history, the *truth* of the *probability* assumed in the previous discourse. Theological students are well acquainted with the nature of the proofs here introduced. But Mr. Rose has admirably condensed them, and interposed some more recent observations derived from his consideration of the objections made to certain texts, especially those relating to the call of the *twelve* apostles, by Schliermacher, and others. The great points in debate,—the nature of the apostles' embassy; the extent of their sphere of action; the limit of their duties as to time; the orders of their various dignities, and their offices;—are all explicitly and succinctly stated and determined. And the power of their commission is exemplified and proved by testimony not to be gainsaid.

The question of *Episcopacy* is so clearly disposed of, that we transcribe the close of that part of the discussion.

To argue the necessity of the episcopal order merely because it is an Apostolic institution, is to argue it on very insufficient grounds, for many Apostolical institutions might be, and doubtless were, of a temporary nature. But when we know that the episcopal order was instituted by the Apostles with the power of conferring the commission, and that no other order possessed the power, the intention of the Apostles as to the continuance of the order is proved by the consideration on which we have been dwelling; namely, the permanent necessity of a commission, and the impossibility of any man's becoming a minister of God without it. The same consideration, even without historical evidence, is a sufficient proof of the uninterrupted succession of the episcopal order; for if no man was admitted to minister without a commission, there must ever have existed those who had the power of bestowing it. It is on the authority of this uninterrupted succession alone that any one of us can presume to act as ministers of God, for if that succession had ever failed, no earthly power could have restored, what no earthly power had given.—Pp. 38, 39.

This "divine right of the priesthood," does not however interfere with the human authority permitted in the details of Church Government. And this Mr. Rose has also briefly mentioned and explained, adducing the great evil of improper interference in the office and the sphere of duty, to which an individual has not been expressly appointed. He then reverts to the objections urged against the divine commission, in a series of impassioned inquiries, which demonstrate the fallacy of that argument which is sometimes alleged by those who appeal to the Old Testament; which, as he says, "never touches on the subject in dispute without refuting their arguments and negating their assertions."

The real and capital objection rests in the abuse of power of the corrupt Romish Church; in its assumption of the power of *positive absolution* and *forgiveness of sin*, and in some other matters. But the abuse is no argument against a proper use of any authority. And even the errors of the priest in administering, or the inability of the penitent to receive, the succours of religion, are no impediment to a just conclusion on this or any other head of inquiry. For with respect to the power of absolution, as claimed by Protestant ministers, it depends on certain conditions, partly arising from themselves, partly from the penitent; which conditions are in themselves of chief importance, insomuch that their absence may make the act null; although the nullity, when the conditions are absent, can be no proof of its nullity when they are fulfilled. The last point is the railing accusation brought against the words in the Ordination Service, "Receive the Holy Ghost." The solution of this difficulty is familiar to our readers; but in Mr. Rose's book it is more ably given than in any other work we have yet seen.

Remove (says he, quoting from Hooker) what these insulted words imply, and what have we wherein to glory? But now since that blessed Spirit which our Saviour gave at his first calling of mankind to his ministry, concurs with spiritual vocations through all ages, we have for the very least

of our duties that to dignify, to grace, and to authorize them, which no other officers on earth can challenge. Whether we preach, pray, baptize, communicate, declare God's wrath or his forgiveness, as stewards of God's mysteries, our words, our judgments, and our deeds may, while our hearts and hands are holy, be guided by him, and so be his rather than ours.—Pp. 47, 48.

In the third sermon (on Malachi ii. 7) he brings the preceding arguments to bear upon his hearers, by shewing how the facts there stated ought to operate on the neophyte, and the ordained minister; pointing out the obligation of diligence and study; the necessity of application; the imperative solemnity of the ordination vows; the duty of cultivating the growth of spiritual graces; and the practice of prayer, and active love to God and man. He dwells, very properly, on the caution and the prudence requisite to a successful ministry; shewing how difficult the task will be, if the nature of the mind to be impressed is overlooked in the application of the instruments employed to work the beneficial change; and that the task of a minister is the hardest of all tasks, "for he has to counteract prejudice, and subdue passion; to make men resign the present gratification of their fondest wishes for distant and future expectations; and to teach them *that truth* which at first they are unable, and ever continue unwilling to believe." Well may he ask, "Who is sufficient for these things?" And well may he, as he has ably done, reply, that unassisted man, *with all these means at command*, unless he himself be teachable and willing to learn, will never teach others; and that, therefore, all helps from learning, and all aids from diligent investigation of God's word, are necessary. Especially so, in this age, when superficial information, mistaken by enthusiasts, in their wretched weakness, for a general increase of real knowledge, is so generally diffused: and when truth is corrupted, virtue and holiness are openly assaulted, error inculcated, and Scripture vilified and assailed. These things require deep and frequent meditation! Then, again, there are the evidences, and the interpretation of God's word; and many other things which we cannot now name particularly. All these, however, lead, if properly managed, to the exaltation of the human character: and surely such a consideration would lead alone to a cultivation of the studies necessary to form the true "man of God." Those studies, indeed, embrace such a round of learning, that theology may well be called the queen of studies; and sadly, therefore, do men err, when they would charge it with the sin of retarding the growth of the mind, or, in Mr. Rose's words, of "preventing the fairest flower of God's earthly garden from blossoming into the perfectness of beauty."

We would gladly introduce, but cannot, the application of these things to those of his auditors, who, in the retirement of a college life, are, perhaps, too apt to consider themselves as altogether excluded from

the duties of the ministerial office which they hold, and in consequence give themselves up to the blandishments of literature, or the pursuits of science, neglectful of that loftier and sublimer study, before which all human learning, and all human skill, must fade away like a mist in the sun-beam. To his younger hearers,* also, the animated preacher did not fail to direct a portion of his kind advice; and coupled with it, he gave some very good instructions on the course of study, and the plan to be pursued most likely to benefit and perfect, concluding his discourse with the inculcation of that heavenly and holy humility, which teaches the wise man, as well as the simple, to look only unto Him who can alone make fruitful or make welcome the seed his servants may be willing or prepared to sow in the barren wilderness of human nature.

We have already taken up so much room, that there is little space for our remarks on the concluding Sermon (on 2 Cor. iv. 1): but as the subject will amply bear us out, we will yet a little longer intrude on our readers' patience. This discourse is, as may be supposed, altogether practical, being confined to the application of the preceding observations. The chief topics insisted on are, the devotion of our lives as ministers to the service of our calling and profession; the renunciation of such pursuits as militate against, and the cultivation of such means as are likely to increase our usefulness; the blessing which awaits the faithful, and the awful condemnation which will overtake the careless shepherd. And in such a way are the duties of the holy office set forth, and its responsibilities demonstrated, that the reward or the ruin which depend on their adoption, of necessity, appear to be a worthy consequence. The whole concludes with some most admirable warnings on the final prospects of

* By way of a note to this remark, we beg leave to add a very interesting passage on a similar subject, from a recently-published Address of Dr. Hobart, the Bishop of New York, delivered in the Chapel of the General Theological Seminary of New York, to the Students assembled there, on the 27th of January, 1828, which for beauty of language and illustration yields not the palm even to the Discourses of Mr. Rose:

"As the exclusive seat of sacred science, most interesting is its character. No fount of Helicon indeed sends forth its inspiring current; but here is opened the well-spring of salvation, from which will issue, we trust, the perennial and increasing streams that will fertilize the Zion of our Israel, and make glad the city of our God. The torch of truth, brighter than that which illumined the porch sacred to Heathen wisdom, is here lighted at the altar of Heaven, and sheds undecaying and celestial radiance. Here traverse not the selfish, the stern, or the sensual votaries of Pagan sages, but the disinterested, the cheerful, the pure disciples of Him who spake as never man spake; and who seek to learn from the volume which his inspiration indited, the lessons with which they are to illumine, to purify, to save, a benighted, corrupt, and ruined world.

"Sacred then be this mansion. Never let it resound with the notes of boisterous merriment; hushed in it be the sound of discord; far removed the hand and the foot that would rudely desecrate it. Placid and benign as divine wisdom be the spirit that reigns here; blessing the sacred hours of devotion and study; uniting all its inmates in the fellowship of love and peace; making it the emblem of that abode where truth shines forth in unclouded lustre, and love and peace dispense unmingled, ineffable, and eternal joy."—Pp. 16, 17.

ministers; and he that is leading a careless or a wicked life, would find such a picture of his state as would, we hope, point out the darkness of that soul in which the light itself, which should be fed by fire from heaven, is almost, if, not altogether, extinguished in the gloom of a wilful ignorance, or of a still more sinful disobedience to the law of the Almighty.

Let us draw a veil over its horrors, in the certainty, that earth has no sight in woe or in terror, like the death-bed of the faithless servant of God, the careless shepherd of the souls of his brethren, who is going to his own place to receive from the Master he has dishonoured, the portion which he has righteously earned: and let us all who are, or are about to become ministers of God, pray, from our inmost hearts, and on our bended knees, that such a dying hour, such a place, and such a portion, may not be ours.—P. 103.

The notes contain a great body of very useful information on many points of theological inquiry, as well as references to many other works: so that this volume is a manual of instruction for the conscientious candidate for the ministry. It has been, we doubt not, of use already; as the author tells us, in the Preface, it was printed principally at the request of his younger hearers: and it would, we think, in a rather cheaper form, be still more abundantly useful in a larger sphere, and among a greater body of his brethren and fellow-servants in that sacred calling, for whose honour and usefulness he is so zealous an advocate. We shall, in a succeeding article, continue our remarks on subjects connected with the ministerial character and offices, in treating on three publications which have come to our hands at this time.



- ART. II.—1. *The Teaching of Jesus Christ; the model of Pulpit Instruction; a Sermon.* By the Rev. RICHARD WARNER, F. A. S. &c. Rector of Great Chalfield, Wilts; and Author of a Letter to the Right Reverend the Lord Bishop of Bath and Wells, on the Character, Errors, and Tendency of Evangelical Preaching. London: Rivingtons. 1828. pp. x. 31. Price 2s.
2. *The Doctrines of Christianity, especially the pre-eminently Evangelical Doctrine of Baptismal Regeneration, shewn to be essential to give effect to a moral Education: a Sermon, preached in St. Paul's Church, Bedford, at the Visitation of the Venerable Henry Kaye Bonney, D.D. Archdeacon of Bedford, April 29, 1828.* By THOMAS MARTYN, M.A. of Queen's College, Oxford, and Rector of Pestenhall, Bedfordshire. Oxford: Parker. pp. 38. Price 1s. 6d.
3. *Horæ Catechetiæ; or, an Exposition of the Duty and Advantages of Public Catechising in Church.* In a Letter to the Lord Bishop of London. By W. S. GILLY, M.A. Prebendary of Dufham, and

Perpetual Curate of St. Margaret's, Durham, Author of "Researches among the Waldenses," &c. London: Rivingtons. 1828. pp. viii. 200. Price 5s. 6d.

HAVING, in the preceding article, taken a view of the duties and the responsibility of the ministerial office, as afforded in the interesting treatise of Mr. Rose, we know not how we can better follow up those observations, than by placing before our readers a few directions on some prominent points of practical importance, which the publications at the head of this paper most opportunely furnish. We have had no other object in so connecting the titles of three such different works; but, we think, it is an object which fully warrants such a classification. It is the assertion of St. Paul, that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:" and from this assertion, given as it was "to Timothy the first Bishop of the Church of the Ephesians," the Christian minister may learn the use he is to make of the Scriptures in his public teaching, and in his more private labours for rendering that teaching effectual to the saving of souls. First in the list of duties is that of doctrinal instruction; for, if the doctrine be untaught, or be taught improperly, it will be useless to expect the fruits of holiness in them who hear. But it will be of little avail to rely solely on the pulpit as the means of furthering the mighty work we have to do. The seed may be sown, and the blade may spring up, but increase there cannot be, unless the growth be duly and daily watched, the soil kept free from weeds that would destroy or choke the goodly plant of holiness, and such useful aid applied according to necessity and just experience, as will best advance the prospects of the spiritual husbandman. Therefore to a true and proper estimate of "the truth as it is in Jesus," must be superadded those works of pious care and those labours of Christian love, without which the grandest and sublimest truths will be but as stagnant waters in the barren wilderness of sin, instead of a refreshing and a living fountain sending forth the streams of purity to irrigate and fructify the green and fragrant pastures of the Church. These two branches of professional duty are continually laid down by the apostle as of paramount importance. "*Take heed unto thyself and unto the doctrine: continue in them.*" "*Be instant in season, and out of season. Watch then in all things.*" Such are the rules for the guidance of the minister of God. The importance, therefore, which Mr. Warner gives to PULPIT INSTRUCTION, on the model of Christ's teaching, justly deserves our notice previous to our consideration of the means which Mr. Martyn has suggested as a worthy and effectual help to the furtherance of that instruction, and of the system which Mr. Gilly has adduced as an example of the rules

thus accurately established. Without entering into the controversy respecting those differences in opinion and conduct which characterise those ministers of our Church, to whom presumption in the first instance, and convenience in the second, has given, *κατ' ἔξοχην*, the name of *Evangelical*, and against whose obliquities of judgment Mr. Warner has arisen in his zeal; we shall consider his Sermon as offering a correct and forcible delineation of the most prominent features in that pulpit instruction, which we do not hesitate to pronounce to be *really evangelical*, if the Scriptures themselves, and the doctrines of the Church of England, which are drawn from, and built upon the Scriptures, may be considered a criterion. It is a pity that such errors should creep into the conduct of those whose correctness of life, in other respects, forms such a contrast to the character of the conduct, which one would naturally expect from the influence of the opinions which they *are said to hold*. We lament them, because they *have done* and *must* do mischief by their inconsistency, inasmuch as whilst charging others with a want of charity, they exhibit an appalling instance of a lack of it themselves. But we, by no means, go the length which many of the opponents of these our brethren go, in extending the employment of the epithet to all who shew an anxious zeal for the welfare of their flocks. If to hold the doctrines imputed to those who are designated by the name of Calvinists were sufficient to gain the appellation, we most cordially would unite our labours with the earnest and uncompromising diligence of those who stand up against the faulty assumption of a title, which is at once expressive of all that is pure in belief, and praiseworthy in practice. But it is a curious fact, that whilst the title of *Evangelical*, as a distinctive appellation, is assumed by the followers of Calvin almost exclusively, the stigma which is attached in the minds of others to that title is extended to many who hold the presuming and fantastic reveries of Calvinism in pitiable detestation; and who would cast off so sad a stain upon their principles, with an abhorrence greater even than that which is so often ignorantly and thoughtlessly witnessed against them. There is but one remedy that we can think of likely to reduce this error in extent and operation; and that is, not the *assumption* generally, but an individual and general *proof* of the possession of an *evangelical* principle in all places, and at all times, by all the members of the Church, as well lay as clerical. For it must ever be remembered, that in consequence of the contrast arising from the zeal evinced by a conscientious minister, when put into comparison with the lukewarmness of a less active brother, has arisen frequently the notion that *that* conscientious minister belongs to the party which, we confess, however excellent its members are in many points, has no claim to be considered, either in a particular, or in a general sense, as exclusively *evangelical*,

when, doubtless, the use of that word, in common acceptation of the times, would be improper. A hint may be gained on this head as to the various senses which this word may bear, either as correctly used, or as used with an implied reference to its usage by others, by the introduction of it in the title-page of the Sermons, whose inscriptions head this article. Whilst the doctrine of the Church of England, as to baptism, is considered faulty, as leaving the work it should induce an uncompleted work, by those who *call themselves* Evangelical; Mr. Martyn rightly, according to the tenor of the Scriptures, designates that same doctrine as most purely evangelical; and distinctly states that such would it cease to be, if the notion were true which teaches that a further influence is necessary to the safety of the individual admitted. And so of other points, of which we cannot now speak particularly.

We regret exceedingly that the space allotted us will not permit a further extract from Mr. Warner's Sermon than that which we produce below; as he has taken such a view of the great doctrines of the Gospel as leaves no room to cavil at his interpretation of the ministerial duties. And we quote this passage as a convincing proof that in all his labours he has been sincere, and in the spirit of love has used the Scripture for *reproof* as well as for *instruction*:

"Take heed therefore *what* you hear." This admonition was directed by our blessed Lord himself, to guard those whom he was addressing, against the false doctrines of the Scribes and Pharisees, and teachers of the law, in his own times; and it may, with the utmost propriety, be urged by the minister of religion, upon the "hearers of the word," in these days of fantastic spiritual theories, and unscriptural views of "the method of salvation." Beware then, my brethren, of mistaking the *word of man*, for the *word of God*. Use the holy diligence of the noble Bereans; and not only "receive the word with all readiness of mind," but, "search the scriptures daily," to see whether the preacher's interpretation of that word, be, or be not, genuine Gospel truth. "Try the spirit" of the instruction from the pulpit, by the tenor of the Bible. "Call no man father upon earth:" but compare the "sayings" of the fallible minister, with the "oracles" of the eternal God. If, on such a comparison between what you hear, and what you read, your hearts and consciences testify to you, that they have been smitten, purified, and improved, by the accordance between the two; by your having heard *practical* injunctions, as well as lessons of *faith*; you may then safely listen to your minister, as one who "rightly divideth the word of truth;" but, if they are silent in this behalf, and recognize no *moral instruction*, in what has fallen from his lips, you may surely conclude, that his preaching is not derived from Scripture; and, consequently, not in unison with the *TEACHING OF JESUS CHRIST*.—Pp. 28, 29.

We may, however, mention, that the chief points which Mr. Warner, in continuation of his observations contained in the Letter to the Bishop of Bath and Wells (of which see p. 423 of this volume of the Christian Remembrancer), has endeavoured to establish, is this, which we take from the preface to the Sermon:

Unlike the immediate inspired followers of Jesus Christ, too many modern preachers of the Word, instead of deriving their doctrines from the "*sayings*" of

those unerring lips, which "spake as never man spake,"—"sayings," which, clothed in the language of divine simplicity; surrounded by the bright halo of eternal truth; and breathing nought but mercy, love, and holiness; address themselves alike to the understanding and the heart; pour wisdom into the mind, and drop peace upon the spirit—"sayings," which, if received with docility and humbleness, must both enlighten and improve; convince and regenerate: which leave nothing for scepticism to doubt; cunning to evade; or profligacy to escape: which neither shroud the path of salvation with mysteries; nor surround it with terrors; nor encumber it with insuperable difficulties—instead, I repeat, of drawing their religious views, like Paul, and Peter, and James, and John, from this celestial fountain of light; and humbly essaying to imitate the teaching of him, who is "the way, the truth, and the life," in "plainness of speech;" simplicity of doctrine; and moral inculcation: the preachers in question, either fabricate their schemes of salvation in the laboratories of their own fancies; or, diving into the difficulties of the *epistles*, extract from thence, some "curious question," or obscure passage, intended for *temporary*, and not *general* application: sufficiently plastic, indeed, when dislocated from the context, to be moulded into any form, or converted to any purpose; but perfectly intelligible, appropriate, and edifying, if compared with other passages; and referred to the time, occasion, and object, on and for which it was exclusively employed.—*Preface*, pp. viii. ix.

We will not scruple to say, that, if the drawback by us alluded to in a preceding page be not admitted, this may be considered as carrying the argument too far; inasmuch as many may be led to doubt the efficacy of the apostolic letters, and to treat the *interpretation of the Gospel* by the writers of them as liable to the charge here brought against the party using them. We speak advisedly, knowing an instance of a false notion on this head, arising from such a view of the case before us. And we are well convinced that carrying an argument too far, is a more powerful weapon against that argument than all the opposition of those against whom it may be employed. *Ne quid nimis*—is a common, but a very useful motto. We will prove our sense of it, by turning to the second head on which we are to treat, and introduce the discourse of Mr. Martyn. The title sufficiently explains its origin, "Published at the request of the Clergy;" however, we think he might, *without presumption*, have omitted the words "*by permission*" in the dedication to them. To no one could remarks, instructive principally to them, be better inscribed. "This, *en passant*. The text (Eph. vi. 4), "Ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord," has given the preacher an opportunity of considering the nature of the education which Christians ought to receive, and which, therefore, those who are instructors in Christianity ought to be diligent in conferring. Though particularly addressed to *parents*, it belongs also especially to the fathers in Christ, those to whom instruction in righteousness is principally committed. The author appears to us to have taken a sound, practical, and correct view of his subject: and if his observations are deficient in that embellished style of oratory which often stamps a trifling sentiment with a value not its own, they by no means lack that earnest and impressive tone and temper which, like the.

"still small voice," will reach the judgment and pierce to the heart, when the thunder and whirlwind of eloquence are passed away unheeded. If there be a fault, it consists in the employment of two or three provincialisms in grammar, from similar instances of which many more practised writers (*e. g.* Sir Walter Scott) are not exempt. But our object is not to detect venial errors, but to point out general excellencies.

Nothing can be more important, in these days of literary vanity and skin-deep knowledge, than the impress on the mind of society of a correct and lasting system of instruction, alike capable of defending from the attacks of open adversaries, and of imparting a vivifying sense of innate security from all the subtle enemies to human happiness, transitory or eternal. Mr. Martyn justly considers this impression to be only made with any hope of success, by the early implanting in the mind the seeds of a religious education. And this must be begun in youth, and carried on in earnest, lest seeing the carelessness and the indifference of the teacher, the pupil naturally takes up a distaste to the lessons inculcated.

The inquiry then presents itself, what may be correctly termed a *religious* education: and here in conformity with ordinary language, though confessedly inaccurate, we are compelled to distinguish it from what is *called* a *MORAL* education, in which obedience to rules and precepts is inculcated, without any proper reference to religious principles and motives. That this method is inaccurately so denominated, may be seen, if we take by way of example any one of the moral virtues, as that of gratitude for instance, and it will be evident that no man can be strictly termed moral who is ungrateful to the Author of his being; yet such is every one who is not actuated by religious principle. The mere statement will probably suffice, in order to expose the error and absurdity of grounding exhortations to virtue, solely on such motives as a regard to reputation or interest, or a desire of the approbation of our fellow-creatures: motives which indeed are excellent and useful in their place, but ~~that~~ they do not occupy when made the primary ground of our exhortations. Such a mode of proceeding is nothing else but most unaccountably to overlook the superior authority of God, as if he were excluded from all further concern in the world which he has created.—Pp. 4, 5.

To inculcate obedience to the moral law in the first place is, as it has been well observed, to attempt to erect the edifice without having previously laid the foundation; it is commencing at that point at which we should rather hope at length to arrive. In order that our endeavours may be crowned with success, we must have recourse to the sublime and energetic doctrines of our religion, the holy principles which it offers to instil, and the effectual motives which it is able to supply. Whoever disregards these, and attempts to recommend to children the practice of moral duties, with the proud independent notion of pleasing God and gaining his favour, unconscious of obligations already incurred, and uninformed as to any assistance to be obtained, does in reality present to them an effectual discouragement at the very outset; for where is the child who is not sufficiently sensible of his imperfections and natural inability, for to be convinced of the impossibility of the thing itself, and consequently to give up the attempt? Need we wonder if such exhortations are received with listless indifference, or even with aversion? No: a complete change of situation, a new relationship, easier terms of acceptance—the office in short of a Mediator—is what the mind of man will always be looking for, as the appropriate remedy, and

only means of success. Until we can induce the persuasion that such an alteration has been made, nothing can be effected, nor so much, as a single step be taken; on the contrary, upon such a persuasion we may safely rely, indeed there is nothing which may not be hoped from it. They therefore who would not willingly bestow labour in vain in this important matter, will act wisely by following the directions of the Church in the Catechism, and by instructing children in the first place without any reserve, as to the nature of the great privileges of which they are actually possessed; viz. that they are already "made members of Christ, children of God, and inheritors of the kingdom of heaven."—Pp. 5—7.

From this most powerful and *evangelical* consideration, the digression to the doctrine and the discipline of our Church with respect to *baptism* is most natural: and hence the points in connexion with the object of this paper most naturally are brought before us: the observations of Mr. Martyn being, as it were, a sequel to what has been before noticed in our remarks on Mr. Warner's Sermon. The doctrine of Baptismal Regeneration is, it is well known, one of the "bones of contention" of our times: and Mr. Martyn has ably demonstrated that the doctrine of our Church is most orthodox and scriptural, and that, consequently, they who deny the efficacy of Baptism to work the work of conversion, overlook the cause, which does not consist in any want of *virtue* in that SACRAMENT, but in the neglect of those who altogether disregard the advice of the apostle in the text, as touching "*the nurture and admonition of the Lord.*" And here the preacher has come down with a most powerful and destructive force upon the heads of those who look to the interpretation of Calvin in preference to the plain words of the Apostle.

It is objected, that we do not in general find, that corresponding and suitable effects are produced in those who are baptized. We yield the point, but deny the intended inference; for it should be remembered, that we do not mean to assert that the grace of baptism operates upon us necessarily, as upon inanimate and unresisting matter, or that it will at all excuse us from using our own exertions. We are not uninstructed, that if our talent be retained by us unoccupied, we cannot expect to restore it to the owner with increase, but rather to be deprived of it, and that deservedly. That "God worketh in us both to will and to do, for the sake of his own good pleasure"—so far from being an excuse for indolence, is our very motive and encouragement to exertion, and that with diligence, or rather, "with fear and trembling." It is manifest folly to expect the end if we do not use the means. The initiatory sacrament must be followed up by a course of religious instruction; for how can any one be expected to stir up the gift that is in him, or to call into exercise the powers imparted from above, whilst he is uninformed of their existence.—Pp. 16, 17.

The consideration of the causes which induce neglect of the activity in general evident, ought to incite most anxious prayers for help: and children, then, would not be taught "to idolize pomp and pleasure, and to pay an obsequious deference to the tyrannical maxims of a world, the authority and the evil of which they stand engaged to renounce."—P. 18.

The evil lies in the misunderstanding of the *nature of baptismal*

regeneration. And, if the simile which our Saviour used about the growth of the plant from the seed were but applied to the development of the human mind, that misunderstanding would in a degree, and that a great degree, be done away. This spiritual growth is checked by the errors in the "*early religious education*," and through a neglect of the divine ordinances, especially of the washing of regeneration. (Tit. iii. 5.)

By such negligence, the benefit of baptism is in many cases utterly lost, the seed being, as it were, buried and choked from the first, or afterwards withered under the blighting influence of indulged passions, or infidel prejudices, aided by the suggestions of Satan, and the allurements of a wicked world. Or should we suppose the case not to be thus hopeless, but that by the goodness of God the seed should at length shew signs of life, and the blade appear, yet it may be so late, as barely to allow time for the production and ripening of fruit, ere the sickle be put in to the corn, or the clusters of the vine be gathered in, so as to leave only the uncertain hope that it may be as the gleanings grapes when the vintage is done, of which the vinedresser shall say, "Destroy it not, for a blessing is in it." Far more reasonable is it to expect, that being found at the last barren, or without fruit brought to perfection, it should rather resemble the unprofitable grass "which withereth afore it be plucked up, whereof the mower filled not his hand, neither he that bindeth up the sheaves his bosom." The possibility of such an issue is surely well calculated to impress upon the mind the necessity which exists, for using the utmost care and diligence in due season, in order that regeneration, which is but the sowing of the seed, may have its perfect work.—Pp. 21, 22.

Mr. Martyn hence branches off into the very question which Mr. Warner has previously handled; and certainly, whatever may be the extent of our individual toleration, we cannot but confess he has stated the matter most clearly as affecting the dispute at issue.

Viewed in this light, it is presumed that the opposition which has been raised against this doctrine will appear to have been uncalled for, as no danger is likely to arise of any man placing too much confidence in his regeneration, and becoming secure; except indeed he has imbibed from some other quarter unwarrantable notions of necessary final perseverance. The admission of this leaven, and the neglect, which is occasioned by it, of baptismal regeneration, have made way for the introduction of distinctions, by which the harmony of the Church, considered in the light of a general society, is materially injured, and the improvement of young Christians especially impeded: their natural tendency being to nourish spiritual pride on the one hand, and to cause needless despondency on the other: in conformity with them, we are expected to address one portion of our hearers, as being in the condition of mere heathens, on whom not one token of the divine favour has been bestowed; and the other as those who are arrived at once to the full stature of Christ, and are complete in the possession of every necessary qualification, whose eternal salvation is already secured and confidently anticipated, and whose obedience is grounded, not on a sense of duty, or the necessity of earnestly striving to obtain the prize of their high calling, but on the principle of gratitude alone, as though it were optional, and might be regarded as a voluntary return for favours received. A system thus most decidedly at variance with evangelical truth. On the other hand, can any thing be more in accordance with the very spirit and end of the Gospel, than to insist upon the necessity of good works, not merely to exhibit our faith before men, but to secure our own share, enlarged if possible, in the inheritance already provided and freely (though not unconditionally) bestowed, which has been purchased for us by the abundant merits of the Redeemer of us all?—Pp. 22, 23.

To the objection respecting the word "*condition*," it may satisfactorily be answered, that the very right to impose conditions necessarily implies a reward of grace, and, consequently, that this reward can never come of right, but always of favour. Numerous as have been our quotations already, we cannot refuse to insert a passage taken from this part of the discourse, because it bears so immediately upon the subject of our former article:—

Hasty and unfounded charges and accusations may often be left to furnish their own refutation, and be treated with deserved contempt; but the charge of a deficient statement of the doctrines of the Gospel must be met with a direct and positive contradiction, not in a spirit of contention, or from a love of controversy, but from an imperative sense of duty, inasmuch as the success of our ministry will in a great measure depend upon the degree of confidence, which is entertained in our ability to unfold the whole counsel of God. The insinuation against the ministers of the Church, that they have forgotten the first principles of the Gospel which they profess to teach, especially when made by those who habitually absent themselves from our ministrations, can only be the offspring of an unusual, and wholly unjustifiable, licence.—P. 21.

The benefits arising from the reception of the doctrine of baptismal regeneration are next handled, and in such a way as to set at rest other of the arguments of those who charge men with preaching good works as meritorious—a charge which is absurd, and utterly unfounded. The ground of all disputes upon this point rests, we are assured, upon the wrong interpretation of the expressions used by St. Paul, in introducing the doctrine of faith to his readers—the confounding of "*propter*" with "*per*," and the *cause* with the *means*; by which, though intended, *faith itself* is made to take the place of one of those implied *good works* which are condemned. Here Mr. Martyn has stated the case clearly and strongly; and *no one*, with reason, can object to a writer who confesses, that

The degrees of natural corruption are various, and the image of God in which man was created is not wholly obliterated before the sinner's final condemnation; nevertheless an estrangement from God, and an inability to return to him, are the universal effects of the fall.—P. 31.

This is justly considered a part of a correct religious education. Hear, however, the preacher on another subject equally important in these days of lip-righteousness:—

We are apt, at times, to be misled by the apparent plausibility of our motive; and the claim which some have set up to a superior degree of divine illumination, by which their total corruption is revealed to them, is sufficient to compensate the feelings of debasement and degradation, which such a discovery would otherwise occasion. In truth, the pride and self-complacency which such an imagination is calculated to produce, greatly exceed any thing of the kind now to be apprehended from self-righteousness; and it is itself the more dangerous, as it is imposed upon us under the specious pretext of humility, and zeal for the honour of Christ. The mention of this enthusiastic pretence naturally leads us to notice an additional advantage to be derived from a conviction of the efficacy of Baptism, seeing it would furnish the most effectual means of preventing any one

from falling into those doubts and perplexities, as to the secret counsels of God, which are the necessary accompaniments of a system of exclusive favouritism.—P. 32.

The evils, however, of the times rest not here. Rightly is it said, that while attention is given to moral instruction, doctrinal instruction must not be omitted;

Especially in an age when it is attempted to be maintained, that every man ought to be left free, to form his own religious opinions, and to be secure from all inquiry respecting them, though we have it upon the authority of St. John, that there are times when even the common rights of hospitality must be refused, upon the ground of a deviation from sound doctrine. The inquiry at the present time seems to be not which is the *true* doctrine, but which is *liberal*; not which is scriptural, but which is charitable: and we see those very points which have always been considered essential and fundamental articles of faith, in danger of being reduced to mere matters of opinion, and the appellation of Christian claimed by some of the worst enemies of Christianity.—P. 36.

We take a passage in conclusion, to shew that true regard for and devotion to his ministry have originated these remarks, in quoting what follows from our author's final observations:

There is no way in which the labour of ministers can be more usefully employed, than in making provision, that the rising generation may be brought up "in the nurture and admonition of the Lord." In using our best endeavours for each of these purposes, although a pharisaical separation from the world is not to be commended, yet the various important duties of our profession cannot well be satisfactorily performed by such as suffer much of their time to be absorbed in the gay circle of fashion, and in a round of frivolous amusements; while their duty to God, whose servants they profess themselves to be,—to the Church, of whose honours and emoluments they partake, and to the souls committed to their care requires them to be resident upon their charge, and supplying the spiritual wants of the people.—P. 37.

With such sound views as these inculcated into our young divines, there can be no fear that the charges of our opponents will ever find an echo in their consciences, and less fear will there be of that evil which must ever be inseparably united with doctrinal inconsistencies—the evil of a practical holding of the truth in unrighteousness. Still we do not mean to assert, that correct views in a minister will, of necessity, engender correct conduct in his hearers. The best instruction from the pulpit will, as we observed before, fail, if not followed up by diligence in the examination and encouragement of the progress which it makes in overthrowing error and introducing truth. Even the solemn rite of baptism, upon which the Christian grounds his claim to be admitted into the favour of God, will lose its efficacy, if means be not taken to improve its influence to the welfare of the soul. Means must be used to bring up the young in "the nurture and admonition of the Lord;" and one of the means which Mr. Martyn mentions is, the preparation of the candidates for confirmation, and the neglected, though "very profitable part of the regular service, the public catechising in the presence of the congregation."—P. 9.

Upon this single topic we have before us the work of Mr. Gilly, noticed above; a work totally dedicated to this very point, and abounding in arguments for the revival of that important duty Mr. Martyn cursorily mentions. Yet the views taken of the subject are, in some measure, different. Mr. Gilly conceives, and, we think, most properly, that any interruption of the devotional exercises of the congregation is attended with decided disadvantages; and, if we may be allowed to add our testimony to his, we would observe that in a parish (which, by the way, is a peculiar of Mr. Gilly's dedicatee) where such a practice has obtained, and is in weekly operation, the mistake as to *time* of catechising is most evident. Mr. Gilly proposes that the time should be immediately *after* the evening service, when no interruption could take place, and those who would like to witness the examination might, without constraint to stay, or restraint from going away, be present.

We do not think it necessary to enter into all the details of the "*HORÆ CATECHETICÆ*," though it is a work containing much information, and evincing a considerable zeal in the cause of the Church, but which is enlarged beyond necessity by the odd manner of division into sections, when from the title and the occasional address, it appears to be a "Letter" written to the late Bishop of London, (Archbishop Howley.)

The Bishop having alluded to and recommended the duty of catechising, Mr. Gilly made the application in his parishes, and, as it appears from this little volume, with great success. The arguments, by which he hopes to persuade others of his brethren to follow in his steps are, without doubt, convincing arguments; and we hail with pleasure any instance of practical benefit on so large a scale. Nor should Mr. Gilly be without his quatum of thanks from all who wish well to the goodly doctrine and discipline of our Church, of which whosoever tends to increase the stability or further the success deserves the esteem and gratitude of his brethren. The arguments adduced by Mr. Gilly are, amongst a host of others, these:—The uniform practice of the proselytising Roman Catholic Church; The enforcement of the Canons; The motives derived from the Baptismal and the Ordination Services; The example of the Apostles and their successors; The opinions of the early Reformers; and, The attention paid to it by the early Church. To analyze these portions of the work would be an unnecessary task, as all whom these remarks may lead to think upon the subject, (and we hope they will be many,) will have recourse to the work itself. The remainder of the volume is taken up with matter connected with the furtherance of the plan adopted; and with a detail of the results, all of which have fully answered expectation.

We hope, therefore, now this subject is revived, to have experience of the fruits of that active zeal which we are convinced has been, of late, excited in the minds of the parochial Clergy of England, for the increase of true piety and undissembling religion amongst those who, too often, have been left a prey to the agents of infidelity and sectarian contradictions.

We cannot dismiss the subject without introducing a few words upon another point, unnoticed by either of the divines whose works are now before us, except in the most brief and cursory manner. Even Mr. Martyn names the subject merely to lament the little advantage to be expected. (p. 8.) We allude to the duty of sponsors, a duty but seldom enforced from the pulpit, and less often attended to in the individual. A practice very objectionable has crept into many congregations, which we would like to see eradicated, and if these observations can have any effect in such a removal, we shall be abundantly glad. The practice we refer to is that of replying to the solemn questions of the baptising minister by a familiar and unmeaning '*nod*,' instead of the open and manly promise which the Church, with propriety, demands from all who take on themselves the awful duty of answering for another. Whilst such indifference in so solemn a service is permitted, we cannot marvel that the *sacrament* of baptism degenerates, in the ideas of many persons, into an unmeaning *form*, and that the ceremony of demanding a pledge is considered an absurd and useless custom. To require, that the answers be given in a loud and intelligible manner, is no more than the authority of our Church demands, and common sense points out as requisite: it is what is done in matrimony, and ought to be done in a far more solemn engagement. Our readers will, themselves, see the evil and the remedy. But a word on the subject, as direction to a young minister just entering on his duties, will not be deemed amiss.

And now we close our remarks, with a hope, that what of good may be in the *treatises* thus noticed will find its way into the consideration of those, who, anxious to do the work of their calling like "approved workmen," are willing to listen to "*a word in season*" on some important points of ministerial duty: and that, in what we have ventured to say, in continuation of a subject so interesting to the Church, we shall be deemed to have only done a duty, which the publications at the head of this article, connected as they are with each other and with the subject of Mr. Rose's Sermons, seemed to require at our hands.

ART. III.—*The Fall of Nineveh, a Poem.* By EDWIN ATHERSTONE.
The First Six Books. London: Baldwin & Craddock, 1828. pp.
 xvi. 288. Price 12s.

MR. ATHERSTONE, the author of this poem, is already known to the public, though, perhaps, "unknown to fame;" for allowing that there is some merit in his compositions, his style is decidedly averse to the feelings of the age. Epic poetry has long been out of fashion; and to attempt to revive it, is about as good a speculation as it would be to revive the habits of the bard of ancient times, to claim bed and board on the score of song. The present undertaking is, we fear, a hopeless one, so far as success is concerned. Persons will not read *twelve* books of blank verse as they did two centuries ago; the times are wiser, and economy is the order of the day; and, if unread, of course a book is unsold; and the sale is the criterion of the success of a work.

The author's talents are of no common order: his ear is a good one, and his versification has a certain air of dignity, which tells us his muse has not been nurtured in the silence and solitude of the woods and glens, but in the bustle and splendour of courts and camps. Still the style is rather second-hand than original, and notwithstanding the sonorous cadences which adorn it, it is evident that it is a mechanical effect, produced by constant imitation of the models which, doubtless, are worthy of the student's choice and notice, but which should not be too palpably copied.

To say in a few words what we intend, we would observe that this poem exhibits a great degree of affectation and bombast; and though it contains passages of great beauty, is occasionally so inflated and absurd as to stamp it at once as an ambitious failure. Its history is very brief:—Mr. Martin, whose paintings have obtained so much notice, having exhibited a picture, representing the "Fall of Nineveh," his friend, Mr. Atherstone, undertook to exhibit a specimen of the sister art on the same subject; still, not as illustrating, or illustrated by, the painting. This sort of emulation is praiseworthy amongst artists and poets; but the public ought not to be expected to pay for the honour of deciding on the respective claims of the separate candidates; and it is making but little use of daily experience, to suppose that it will take the trouble to do so. As, however, the poem has come before us, we will say a few words about it individually; and if we should appear to the author to speak harshly, we beg him to consider that as we know nothing of him, save his name and his poems, we are guided by no partialities or prejudices in giving our opinion.

In the first place, then, we object to this poem, because it is an

attempt to fill up, with an ordinary skill, a sketch of the most extraordinary power. Whoever takes, as our author has done, the magnificent details of prophetic woe, on which to hinge his own well-meant, but feeble, speculations, will be sure to give offence both to the pious Christian and the critic. He should remember that, though in the sacred volume an outline is only given of the awful scenes which they describe, still, that that outline is drawn by the hand of an inspired artist, and that any details not derived from such authority must, when contrasted with the magnificent development of that imperfect picture, appear like trumpery patchwork on the purple splendours of an imperial robe. Now the passages from the Book of Nahum, upon which this poem is built, are amongst the most gorgeous and wonderful of the prophetic denunciations; and it is a somewhat hardy undertaking to attempt what Mr. Atherstone has attempted. We know how Milton failed in his "Paradise Regained;" and certainly, though the author has *laboured* to catch the true Miltonic cadence, "The Fall of Nineveh" is as far beneath "The Paradise Regained," as John Milton himself is superior to Edwin Atherstone.

Our next charge is, that history has been falsified. Poetic licence is certainly great; and in a poem unconnected with the Scriptures, we should not have quarrelled with the author had he been pleased to have created his hero as well as his heroics. But having tied himself to a particular theme, and positively assumed an argument from the Bible for his instruction and guidance, he was bound either to prove that the denunciations of Holy Writ did not correspond with the account given in profane records of the king of Assyria; the luxurious Sardanapalus, or to adhere strictly, as he has done in the poem called "The Plague of Hailstones," to the very words of Scripture. We are aware, that this plan would have completely frustrated his intentions; and it is this consideration, as much as any other, which establishes our assertion, that it is bad taste to chuse a Scripture subject, and a miscalculation of ability and power to attempt to do it justice. The illustration of Scripture belongs to painting; for the Scripture is poetry itself; and no one would think of the absurdity of illustrating Homer or Virgil by the enlargement of an *episode* from their writing, any more than an architect would think of exposing the grandeur of a palace, by erecting upon and about it a number of sentry-boxes. And so, but more especially of the poems in the Bible, which, in splendour of imagery, majesty of diction, elegance of ornament, and strength of genius, as far surpass all merely mortal undertakings, as the undying fire which burned upon the altar of inspiration surpassed the transitory flame which sparkles in the temple of the earthly muse.

Mr. Atherstone, in his Preface, apologizes for having given to his hero, Sardanapalus, more of the virtues that adorn a king than history

itself allows us to believe that he possessed. Now, allowing that he is right in supposing, which is not exactly determined, that Sardanapalus was the last king who held his court in Nineveh, we think that he is wrong in departing from the character assigned to this monarch, inasmuch as upon the vices, which he is said to have been famed for, the denunciations of the prophet Nahum peculiarly fall. In the first chapter and 10th verse of the Book of Nahum there is a picture of his *drunkenness*;—and, in the 11th and 12th verses of the second chapter, of his *rapacity* and *wealth*. And it is curious to observe, how intimately correspond the mention of the hiding of his wealth, as the lion does his prey, and the assertion of Herodotus, (II. 150.) of the subterranean treasure-house of Sardanapalus: τὰ γὰρ Σαρδαναπάλλου τοῦ Νίνου βασιλέος χρήματα, ἔχοντα μεγάλα, καὶ φυλασσόμενα ἐν θησαυροῖσι καταγαίοισι, ἐπειρήσαν κλώπες εκφορῆσαι. And when we compare what Cicero incidentally says, (Tusc. 35. 101. and de Fin. II. 32. 106.) with other parts of the prophecy, and especially with chap. iii. 4, 18, 19, it appears not unreasonable to suppose, that the character of the king was such as to justify the critic in considering him to have been the voluptuous and effeminate Sardanapalus of history. Therefore, allowing this, which makes for Mr. Atherstone's argument in one way, we feel we do him no injustice in saying, that he ought not, considering the ground he was upon, to have taken any liberty with the character of his hero; and that, moreover, he ought not to have chosen him, if he believes what he has thus written in his Preface:—"The character of Sardanapalus, as given by most historians, is utterly worthless: not unfit for the hero of an epic poem only, but even for the monster of the most prosing fable." What he says about an improved condition of this man, under better tuition, may be true; but surely we have no right to pervert facts in our imagination, when the whole strength of a sacred writing rests on those facts. Mr. Atherstone will see by this, that our opinion is not guided simply by rules of taste in poetry, but that it is based upon a more solemn and serious foundation. And after the perversion which a late noble bard has made of Scripture subjects, he should have been more cautious. We utterly detest and abhor the doctrine, which permits men to treat the Sacred Volume as they would a collection of nursery tales, and to build out of its materials a fairy fabric of pantomimic harlequinade, or theatrical absurdity. When an author introduces a "*priest of the most high God*" delivering a message of prophetic wrath against a nation or a king, the sacredness of the theme should warn him how to give way to, or to check, his fancy: and the direction of the angel, in the burning bush, to Moses, might safely be remembered and obeyed: "*for the place whereon he standeth is holy ground.*"

Having thus entered our protest against the nature, and the method,

of the subject of this poem, we have little room to descant upon its merits as a composition. Nor shall we take up much of our readers' time or attention; as the beauties of the verse are but of little consequence when balanced against the considerations previously noticed. Yet we may, and we do so with a view to put the author into a friendly position as a poet, extract a passage or two, as convincing proofs that he possesses much facility of versification, a fertile talent, and an eye to poetic grace. At the same time we beg to add, that only as a *descriptive* poet does he appear to shine: his dialogue is any thing but kingly, or priestly, or noble; it is made up of boasting and bluster, and would rather suit the bellowing of a frantic madman, than the gentility of the grace of the characters he fables.

Our readers may judge by these extracts, that the author has power of a certain grade, notwithstanding his defects.

OF NINEVEH the mighty city of old,
The queen of all the nations,—at her throne
Kings worshipp'd, and from her their subject crowns,
Humbly obedient, held, and on her state
Submiss attended, nor such servitude
Opprobrious named—from that high eminence
How, like a star, she fell, and passed away,—
Such the high matter of my song shall be.
Theme antiquated, haply, deemed, and dull;
Unseasoned in this gay and flowery age;
Or else presumptuous;—yet, well understood,
Not flat, nor profitless;—nor without fear
By me approached, nor with o'erweening pride;—
In silence pondered, and in solitude,
From busy cities far, and throng of men;
By enemies untroubled,—and by friends,
Save few, uncheer'd: yet not with labour cold
Pursued, and mind depress'd;—nor vainly quite,
So thou, Great Spirit, whatsoe'er thy name,
Muse, Inspiration, or Divinity,
Who the blind bard of Ilum didst support,
And him, yet favoured more, that Paradise,
Chaos, and Heaven, and Hell, in verse sublime
Sang to the solemn harp,—so sometimes thou
Wilt not disdain even me to cheer and aid!
Yet how should I invoke thee?—how presume
To gaze upon the glory of thy brow?
Even *they* perchance, the strong, the eagle-eyed,
Beholding thee grew dark,—how then might I
Upon thy splendours hope to look, and live?—
But outward only was their sad eclipse;
Intensely glowed the light divine within;
Mine is the deeper midnight of the soul,—
Harder to bear.—yet, if one ray divine
Thou wilt vouchsafe, not wholly shall I fail;
Not all shall I be earthly, cold, and dark!
The vision comes upon me!—To my soul
The days of old return;—I breathe the air
Of the young world;—I see her giant sons,

Like to a gorgeous pageant in the sky
 Of summer's evening, cloud on fiery cloud
 Thronging upheaped,—before me rise the walls
 Of the Titanic city,—brazen gates,—
 Towers,—temples,—palaces enormous piled,—
 Imperial NINEVEH, the earthly queen!
 In all her golden pomp I see her now,—
 Her swarming streets,—her splendid festivals,—
 Her sprightly damsels to the timbrel's sound
 Airily bounding, and their anklets chime,—
 Her lusty sons, like summer morning gay,—
 Her warriors stern,—her rich-robed rulers grave;—
 I see her halls sunbright at midnight shine,—
 I hear the music of her banquetings;—
 I hear the laugh, the whisper, and the sigh.
 A sound of stately treading toward me comes,—
 A silken wafting on the cedar floor:
 As from Arabia's flowering groves, an air
 Delicious breathes around.—Tall, lofty browed,—
 Pale, and majestically beautiful,—
 In vesture gorgeous as the clouds of morn,—
 With slow, proud step, her glorious dames sweep by.
 Again I look,—and lo! around the walls,
 Unnumbered hosts in flaming panoply,—
 Chariots like fire, and thunder-bearing steeds!
 I hear the shouts of battle—like the waves
 Of a tumultuous sea they roll and rush!—
 In flame and smoke the imperial city sinks!
 Her walls are gone—her palaces are dust—
 The desert is around her, and within—
 Like shadows have the mighty passed away!—Pp. 3—6.

Retired

Within his gorgeous hall, Assyria's king
 Sits at the banquet, and in love and wine
 Revels delighted. On the gilded roof
 A thousand golden lamps their lustre fling,
 And on the marble walls, and on the throne
 Gem-bossed that, high on jasper steps upraised,
 Like to one solid diamond quivering stands,
 Sun-splendours flashing round. In woman's garb
 The sensual king is clad, and with him sit
 A crowd of beauteous concubines. They sing,
 And roll the wanton eye, and laugh, and sigh,
 And feed his ear with honeyed flatteries,
 And laud him as a God. All rarest flowers,
 Bright hued and fragrant, in the brilliant light
 Bloom as in sunshine: like a mountain stream,
 Amid the silence of the dewy eve
 Heard by the lonely traveller through the vale,
 With dream-like murmuring melodious,
 In diamond showers a crystal fountain falls.
 All fruits delicious, and of every clime,
 Beauteous to sight, and odoriferous,
 Invite the taste; and wines of sunny light,
 Rose-hued, or golden, for the feasting Gods
 Fit nectar: sylph-like girls, and blooming boys,
 Flower-crowned, and in apparel bright as spring,
 Attend upon their bidding: at the sign,

From bands unseen, voluptuous mitsic breathes,
 Harp, dulcimer, and, sweetest far of all,
 Woman's mellifluous voice. What pampered sense,
 Of luxury most rare and rich, can ask,
 Or thought conceive, is there.

But, far away,
 The proud and melancholy queen sits lone
 In her high chamber, breathing the cool air
 That fans in vain her hot, indignant brow.
 She loathes the sensual monarch; can not stoop
 Her noble soul to share his orgies foul;
 Yet once hath loved him,—once hath been beloved;
 And now she thinks upon the years gone by,
 And sighs, and sheds some passionate tears, and looks
 On that gigantic city, spread below
 Far as the eye can reach, and says, "Alas!
 Thou mighty city, am I queen of thee,
 Yet desolate?"

Pp. 8—10.

The above passages are taken from the early part of the poem, because we have no room to give an analysis of the work. But, on looking through it, we find some curious instances of construction, which, however intelligible to the author, appear very difficult of comprehension to his readers. We take two at hazard:—

Then Azareel:—"Foes are they, and yet friends;—
Friends that not foes,—foes that not friends they be." P. 128.

——— Prophet, thy cheek
 Is ghastly as a death upon a tomb,— P. 119.

There is, moreover, a perpetual introduction of what we presume is the legal epic mode of "*calling a member*," but which sometimes reads obscurely. "*So he,—and was obeyed.*"

Pondered so
 The noble Salamenes; then at once
 Swift horsemen called, *and thus.* P. 159.
&c. &c. &c.

And as Homer, and Milton, and Glover have particularised how their heroes came to their death-wounds, so Mr. Atherstone anatomises the carcasses of his falling gentlemen-at-arms, and tells us, in language almost surgeon-like, where this arrow went, and how that javelin slew.

Lastly, notwithstanding what is said of the *costume* and keeping of the poem in the Preface, we think there are occasional forgetfulnesses in this respect. But, says Horace, "*dormitat HOMERUS.*" On the whole, however, the poem is, decidedly, no every-day performance. And our strictures have been severe, because it is evident the author is ambitious of being considered an *epic* poet; and what we have said is, therefore, no more than he must have expected.

LITERARY REPORT.

The Amulet; or, Christian and Literary Remembrancer, for 1829—
Edited by S. C. HALL. London:
 Westley & Davis. 12s.

THIS little volume is indeed worthy of our notice. Our readers are, doubtless, aware both of its nature and object; both, in fact, are implied in its title. In the brief notice which we are enabled to take of this work, it is impossible to do full justice to its merits. We cannot present to our readers any thing like such a sample of its contents as will enable them to judge of its excellences. The embellishments, twelve in number, are all in the best style of the first-rate artists. When so much is excellent, and all is good, it is difficult to particularize; but we were much struck with the beauty of the engraving of "the Spanish Flower Girl," by Graves, from the well-known and justly-admired picture by Murillo, in the Bourgeois Collection. The engraver has been eminently successful in catching the spirit, the apparent life, of the original, which is the great merit of Murillo's pictures, and is a point very difficult to attain in an engraving. The literary portion of the work lays also a very strong claim to our admiration. To say that amongst its contributors are the names of Southey, Coleridge, Montgomery, Hemans, Opie, Mitford, the Miss Porters, Wrangham, and Smith, is to give an assurance that talent illuminates its pages. But it is not for the mere talent that is stamped upon its page that we would recommend it to our readers and the public. It is not merely as a combination of the beauties of literature and art, as a work well fitted to administer to the delights of a mind of the most refined taste and accomplishments, that we would give it the passport of our applause; in these particulars, it will perhaps be equalled by its numerous contemporaries; but, as denoted by its title, it has a higher object in view—it is designed to make the gratification of taste subservient to the cultivation of

religious principle. In attempting this, the editor has, in our opinion, entitled himself to great praise for the tone and expression of sentiment which pervades all his contributions. It is frequently witnessed, when religious sentiment is attempted to be engrafted on matters of taste, and made the groundwork of publications intended for popular amusement, that excess of zeal and deficiency of judgment operate to produce a failure; the familiar application of first principles is degraded into puerility; and a whining cant is substituted for dignified sentiment. From any such charges as these the editor of the *Amulet* is triumphantly free. He has succeeded in wedding learning to religion, and adding lustre to the former by the union. His pages, while they cannot fail to afford gratification for the contemplative, in his hour of privacy, will be found equally to administer to the pleasure and amusement of the gayest heart, that, in innocence and purity, seeks these objects in its pages. As a specimen of the sentiment which breathes throughout the work, and the chasteness of its style and language, we give the following delineation of paternal solicitude, and the frowardness of youth, extracted from "A Strange Story of Every Day."

Beautiful and becoming in the eyes of the paternal God is the unwearied attachment of the parent to the child! Alas! how little does the unthinking spirit of youth know of the extent of its devotedness. There sits the froward, fretful, indolent boy. The care that keeps perpetual watch over his moral and physical safety, he mis-names unjust restriction. The foresight that denies itself many a comfort to provide for his future wants, he denounces as sordid avarice. He turns away from his father's face in coldness or in anger. Boy! boy! the cloud upon that toil-worn brow has been placed there by anxiety, not for self, but for an impatient, peevish son, whose pillow he would gladly strew with roses, though thorns should thicken around his own. Even at the moment when his arm is raised to inflict,

chastisement on thy folly, thou shouldst bend and bless thy parent. The heart loathes the hand that corrects thy errors; and not for worlds would he use "the rod of reproof," did he not perceive the necessity of crushing his own feelings, to save thee from thyself.—Pp. 8, 9.

The poetry, also, is of no second-rate order. The following stanzas on "The Sabbath Bell" will give our readers an idea of its general character:

The Sabbath-bell! how sweetly breathes
O'er hill and dale that hallow'd sound,
When spring her first bright chaplet
wreathes

The cotter's humble porch around:—
And glistening meads of vernal green,—
The blossom'd bough,—the spiralcorn,—
Smile o'er the brook that flows between,
As shadowing forth a fairer morn.

The Sabbath-bell! 'tis stillness all,
Save where the lumb's unconscious bleat,
Or the lone wood-dove's plaintive call,
Are mingling with its cadence sweet:
Save where the lark, on soaring wing,
At heaven's gate pours his matin-song:
Oh! thus shall feather'd warbler sing,
Nor man the grateful strain prolong?

The Sabbath-bell! how soothing flow
Those greetings to the peasant's breast!
Who knows not labour, ne'er can know
The blessed calm that sweetens rest!
The day-spring of his pilgrimage,
Who, freed awhile from earthly care,
Turns weekly to a heaven-taught page,
And reads his hope recorded there.

The Sabbath-bell! yes, not in vain
That bidding on the gale is borne;
Glad respite from the echoing wain,
The sounding axe, the clam'rous horn:
Far other thoughts those notes inspire,
Where youth forgets his frolic pace,
And maid and matron, son and sire,
Their church-way path together trace.

The Sabbath-bell! ere yet the peal
In lessening murmurs melt away,
'Tis sweet with reverent step to steal
Where rests around each kindred clay!
Where buried love, and sever'd friends,
Parent and offspring, shrouded lie!
The tear-drop falls,—the prayer ascends,—
The living musc, and learn to die!

The Sabbath-bell! 'tis silent now;
The holy fane the throng receives;
The pastor bends his aged brow,
And slowly turns the sacred leaves.

Oh! blest where blending ranks agree
To tread the paths their fathers trod,
To bend alike the willing knee,
One fold before one fostering God!

The Sabbath-bell! Oh! does not time
In that still voice all-eloquent breathe!
How many have listen'd to that chime,
Who sleep those grassy mounds beneath!
How many of those who listen now,
Shall wake its fate-recording knell,
Bless'd if one brief hour bestow
A warning in the Sabbath-bell!

Pp. 165—167.

Friendship's Offering: a Literary Album, and Christmas and New Year's Present, for 1829. Dedicated, by permission, to Her Royal Highness the Duchess of Clarence. Smith and Elder, 65, Cornhill. 12s.

THIS little volume claims some affinity to the *Annulet*; and although the spirit of religion stands not on its page professedly to superintend the labours of the sister Muses, Poetry and Painting, still the principle which animates it is such as to justify its notice in our *Miscellany*. "Friendship's Offering" was, after the "Forget me not," the earliest candidate for public patronage: the present is the sixth volume that has been given to the public; and the endeavours which have, year by year, been made to render each forthcoming volume more interesting than its predecessor, have entitled the proprietors to a reward, which we hope they have reaped, and will continue to reap, in the well-bestowed applause and patronage of those for whose gratification their labours are undertaken. In the present volume, the works of literature and art are of great and varied merit; and "from the tone of morality, and generous and manly sentiment, by which," as the editor states in his Preface, "the volume is characterised," we have the greatest pleasure in recommending "Friendship's Offering" to our readers, as a work well fitted for the refined delights of the drawing room, and not incompetent to afford pleasure in the more serious retirement of the closet.

Parochial Discourses on the Doctrines of Christianity, contained in the Articles of Religion of the United Church of England and Ireland. By the Rev. JOHN HALL, B.D. Curate of St. Werburgh's, Bristol. Second Edition, revised and enlarged. London: S. Bagster. 1828. 8vo. pp. 640. 10s. 6d.

ALTHOUGH we do not very cordially agree with Mr. Hall, in joining the Bible and Missionary Societies with the two great bulwarks of our Church, the Society for Promoting Christian Knowledge, and the Society for the Propagation of the Gospel, as "particularly worthy of the support of members of the Church of England," (p. 297, *Note*); still, if he conscientiously thinks them to be so, the difference of opinion shall not induce us, as it has lately induced one of our candid and consistent contemporaries, in regard to ourselves, to misrepresent his opinions, and detract from the merit of his pastoral exertions.* He certainly differs from us widely, and, we doubt not, conscientiously, on this point; but that he is nevertheless a good and faithful minister of the Established Church, and truly attached to her doctrines, as set forth in her Liturgy, her Articles, and her Homilies, the work before us abundantly testifies. It is a plain and perspicuous exposition of the Thirty-nine Articles of Religion, in a series of Sermons, delivered in the Church of which he is the minister. It does not pretend to

any thing beyond a practical explanation and scriptural proof of the doctrines maintained in them, being designed for the edification of those members of the Church to whom a plain development of the duties of faith and practice, as laid down in the Gospel, rather than a learned discussion of controversial divinity, would be more profitably addressed. We subjoin the application of the doctrine of the Tenth Article, on *Free-Will*; on which the views of the author are just and perspicuous.

Such is the Christian character; let us ask ourselves, Is it ours? It is not formed on any plan of self-confidence or self-dependence, but on that of self-renunciation. It commences with an entire distrust of ourselves, with humiliation and self-abasement on account of our natural condition, being "made subject to vanity, not willingly, but by reason of him who hath subjected" (Rom. viii. 20.) his posterity to the effects and consequences of his disobedience. It renounces all natural strength of our own, to perform any thing that can merit or claim the Divine mercy, all good works to be done in order to recommend ourselves to God, and to obtain his blessing. It shows us that we have no good thing in us, that can entitle us to the favour of God, or prepare us to receive the faith of Christ. It tells us that "the flesh profiteth nothing" in these things; that as "in it dwelleth no good thing," (Rom. vii. 18.) no good action can be performed by it; that "they who are in the flesh," living under its influence, "cannot please God." (Rom. viii. 8.) But, on the other hand, it leads us to the "quickening Spirit of God, from whom

* We allude, of course, to two letters in the last number of the Christian Observer; and more especially to the latter, which is directed against a sermon which appeared in our journal for May last. If the doctrines maintained in that sermon are not the doctrines of the Gospel, we should be glad if the writer of the letter in question would tell us *distinctly* what are. The letter is evidently got up *ad captandum*; and any unprejudiced man, who reads it after reading the sermon which it condemns, will readily detect its sophistry and misrepresentation. We leave it, therefore, to speak for itself; almost ashamed even to have noticed so contemptible an affair. With respect to the opinions attacked in the former of the two letters, they are the opinions which we

conscientiously avow; but if they have been expressed in language which may be deemed harsh or offensive, we are sorry for it, although we are sure that in no case have we spoken in stronger terms than circumstances seemed to demand. We wish to wound the feelings of no man; in fact, we frequently admire the men, whose principles we lament, and deem it our duty to refute. If this duty can be done in mild words, we are content to do so; but if stronger measures are requisite, we shall not be deterred by the misrepresentations of those, whom we look upon, to say the least, as injudicious friends to our holy Church, from expressing our sentiments in the most decisive and uncompromising tone.

all holy desires, all good counsels, and all just works, do proceqd," for every thing that a sinful creature can stand in need of, in order to the salvation of his immortal soul. The Spirit of God makes known Jesus Christ as the Saviour of sinners. By his grace he convinces men of their lost and ruined condition, and enables them to believe the record of God concerning his Son, and to put their trust in his salvation. He teaches them to "call upon God," to pray to him as their reconciled Father in Christ Jesus, to "worship him in spirit and in truth." He gives them "a good will" to do what is "pleasant and acceptable to God," by his *preventing grace*; and by his *working with them*, and in them, they have *power to do those good works which God hath willed and commanded to be done*. The Spirit of God quickens the soul from a death in trespasses and sins; and he sanctifies those whom he quickens, so that they "are a holy people unto the Lord their God," and "do all those good works which he hath prepared for them to walk in;" whereby they manifest themselves to be "the children of their Father, which is in heaven." And as this "grace of God by Christ" begins the work of faith with power in their hearts, and carries it on day by day, so the "top-stone" of the heavenly fabric "shall be brought forth with shoutings of Grace, Grace, unto it." (Zech. iv. 7.) All is of grace from first to last, that God may have all the glory.

We have thus seen how the doctrines of grace lead to holiness of heart and life. There is nothing licentious in them; ungodly professors of Christianity, therefore, can have no part or lot in the blessings connected with them. Our Article teaches us that the man who is a Christian indeed, is one who *believes in Christ, who is a worshipper of God, who has a good will to please God, and whose good works prove that he has not received the grace of God in vain*. May such be our character, that "worshipping God in the Spirit, rejoicing in Christ Jesus, and having no confidence in the flesh," (Phil. iii. 3.) we may be blessed in life, in death, and in eternity!—P. 158—160.

A Sermon, preached in the Parish Church of Newport, in the county of Salop, at the Triennial Visitation of the Lord Bishop of Lichfield and Coventry, August 12, 1828. By the Rev. THOS. BUTT, M.A. Rector of Kynnersley, Beneficed Curate of Trentham, and Domestic Chaplain to the Most Noble

the Marquess of Stafford. London: Hatchards. 1828. pp. 36.

IN the opening of this Sermon, we have the following judicious observations:

Every man, however advanced in the divine life, is a fit subject for edification. There is an higher elevation of purity and charity, and zeal, and heavenly-mindedness which he can, and which he ought, to attain: and by the constitution of our nature, and by God's promised blessing, his soul is stirred up to greater caution and diligence, while he listens to the voice of the Preacher. No superiority of intellect may be manifested; the arguments by which truth is recommended may be trite and familiar; and yet when it is urged with simplicity and earnestness, great may be the benefit which results to the hearer. The *treasure* itself is equally excellent, though conveyed in *earthen vessels*. Hence the advantage of these occasional addresses to the Clergy; and hence a powerful encouragement to him, who is commanded to make them. If the Spirit of God attend on his own ordinance, each in turn may teach and be taught; each may administer and receive comfort. There is indeed a peculiar necessity for calling upon us, at intervals not unfrequent, to listen to such discourses. Most of us are precluded from those advantages which faith expects from attendance on the word preached, being ourselves regularly employed in preaching to others. Although it may be hoped that we solemnly address to our own conscience every sermon, before we deliver it to our people, convinced that what has proved beneficial to ourselves will be most likely to benefit them; yet clerical duties are rarely introduced and never fully discussed in popular discourses. Therefore without Visitation Sermons and authoritative addresses from our ecclesiastical superiors, we should be deprived of a divine ordinance; our instruction and improvement in those important professional duties, to which God has chosen to link the salvation of our brethren, would lack a needful help. Even the most excellent treatises on the Pastoral Office do not supersede this established means of grace. If the contrary were conceded, it would be difficult to elude the inference against all preaching whatsoever. With equal justice it might be urged that numberless works of hortatory and practical divinity render it superfluous for the people to hear the word of God from the lips of his priests.—Pp. 2—4.

The preacher then proceeds to consider the deportment of the Clergy, as

delineated in his text (1 Tim. iv. 12—16), under two distinct heads: 1st, as individual Christians; and, 2dly, as Ministers of the Gospel. Under the former, he enforces the necessity of the strictest attention to their personal conduct, and the example which they set to those entrusted to their care; and under the latter, he insists upon the duty of public and private instruction, and the *manner* in which it may be most beneficially performed. By private visitations of his flock, a minister will acquaint himself better than in any other way with their spiritual necessities, and will then be enabled to adapt his public teaching to correct the errors, remove the doubts, and confirm the truths, which may be found to prevail among them. In order to this, he must be in the general habit of writing his own sermons; without an ability to do which no conscientious man will enter the ministry. Upon this subject the author shall speak for himself.

That St. Paul's injunction is totally and irreconcilably at variance with a systematic use of the sermons of others, must be said—and need only be said—for it is a deduction equally obvious and inevitable from the uncompromising expressions, *meditate upon these things; give thyself wholly to them.*

But though he who has been accepted by the highest authority in the Church as fitted to undertake the dignified office of teaching others, cannot, with any regard to propriety or consistency, be supposed unable to compose sermons himself; yet still, I apprehend, a mere cyclical recurrence even of our own productions from this sacred seat of instruction, does not realize St. Paul's idea of the Minister, who *meditates on these things, and gives himself wholly to them.* The field of labour which lies before us is immense; our people should be perceptibly edified, and advanced in the knowledge and love of our most holy faith; they ought to see that we make progress in Scriptural learning; that our views of Divinity, both theoretical and practical, become broader, and more comprehensive; the works of illustrious theologians are to be studied, in order that we may appropriate what is most valuable in them; that we may enrich the comparative poverty of our own conceptions with their abundant wealth; thus must our *profiting appear to all.*—Pp. 25, 26.

I argue only for the expediency of liberally using the labours of others; and not tying ourselves down, as a matter of

duty, to the construction of new discourses at frequently recurring periods. He is a scribe, well instructed unto the kingdom of heaven, which bringeth forth out of his treasure things new and old. We could not materially err on the side of laxity, if we made it a rule to preach no sermon, respecting which we should feel reluctance to lay before our congregation the sources from whence we had drawn it. In general let us be able to say, that what we preach is our own. Important benefits obviously suggest themselves as the consequence. Our discourses are adapted to the circumstances of our people; we are ready and able to seize every passing event of interest, and thereby to fix attention more deeply—such was our Saviour's manner; for he never omitted to take advantage of the like opportunities—our people are themselves convinced that we exert our talents, not merely as far as the letter of the law compels us, but vigorously and conscientiously for their edification. The plainest and simplest discourse, warm from the heart, has more charms for them, and they reap more benefit from it, than from the most eloquent labours of a stranger however moving they might be when originally uttered, they become icy cold, when addressed by another to those for whom they were not intended.—Pp. 28, 29.

In order to encourage them in their duties, the author follows up St. Paul's assurance, that our studies will be blessed with the divine assistance; provided the whole force of our intellect, and the complete occupation of our time, be commensurate with the demand which our vocation makes upon us. In conclusion, he holds out the assurance of success, through the co-operation of the Holy Spirit, as an additional and powerful incentive to exertion.

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An Historical Introduction to the several Books of the Old and New Testaments. compiled from the most eminent Diaries of the Church of England. Oxford. Vincent. 2s. 6d.

THIS is a useful and comprehensive little manual, and will be found of considerable advantage for the purpose of general information, as well as for refreshing the memory of the student, by laying before him a compendious digest of his more extended researches. It contains a carefully compressed epitome of the authors, subjects, and dates,

of the several books in the Bible; with such other topics of its general history, with which every student should be acquainted, though he may not have leisure or capacity for the critical examination of its contents.

Sermons. By the Rev. HENRY R. REVELL, B. A. London: Rivingtons. 1828. pp. 356.

THERE is much sound doctrine and useful application in this volume; but we must candidly confess that we have been at some pains to discover it. The volume throughout is a volume of metaphor; and the plainest truths are so involved in tropes and figures, that "Scripture stares to see herself so fine." Take, for example, the following from the very first page:

The drama once exhibited in Paradise was again brought out on the stage of this world, in which the principal character was sustained by a different personage, and the plot under his auspices underwent an entire revision; for it was reversed, and became more intricate, wonderful, and truly tragical. In the former we find Paradise was lost, but in the latter we have Paradise regained. The principal character in the first was Adam; but in the second it was the Lord of glory. The denouement of this glorious tragedy becomes more and more interesting as it approaches the important crisis; nothing foreign or extraneous is introduced, but every thing strictly bears upon the point, throws light upon the subject, and most skillfully develops and unravels the plot. Our interest is continually excited and kept alive; it never droops; true it is we are at a loss to know how it will end at the last, but this is one of its principal excellences. Dark hints are occasionally thrown out, enough to raise, but not to satisfy inquiry; and at the approaching crisis plain declarations are given concerning the issue, lest the mind should be unprepared for the too tragical event.—Pp. 1, 2.

Really this surpasses our weak comprehension; and there is something almost as perplexing in every other page of the book, at least. Some of the metaphors are unquestionably just; but so great a profusion of them, even were they all so, are miserably out of place in a sermon; which should be adapted to the intellect of the poorer, certainly as much as to the fastidious

ears of the more polished members of the congregation. In fact, instead of an ornament, the unnecessary use of flowery verbiage, is decidedly a blemish in pulpit eloquence; and it detracts in our mind almost entirely from the value, which we should be otherwise inclined to affix to Mr. Revell's publication.

Sermons, on various subjects, Doctrinal and Practical. By the Rev. JAMES PROCTER, A. M. Fellow of St. Peter's College, Cambridge, and Lecturer of St. Michael's, Southampton. London: Hatchards. 1828. pp. 366.

OF a character very different from the preceding, is the volume which is now before us. Herein, through a series of seventeen sermons, the doctrines and the precepts of Christianity are exhibited in that simple, yet earnest, that unaffected, yet impressive language, which appeals to the reason rather than the passions, and is sure to carry conviction to the mind. The truths of the Gospel do not require the aid of artificial eloquence to set them off; and though there may be times when the preacher naturally warms with his subject, and his own feelings will animate those of his congregation; yet the address, to be effective, will not be a studied effort, but the impulse of the heart. But we would not appear invidious. The doctrines of Mr. Procter and Mr. Revell, are equally, we believe, those of the Church of which they are ministers; and we doubt not, that both are equally earnest in enforcing them upon the consciences of their hearers. We certainly prefer the plain and energetic simplicity of the former, to the flowery and ornamental periods of the latter; because we think it likely to produce a more lasting impression, and a more beneficial result. We conclude with an extract from Mr. Procter's second Sermon, as a specimen:

Now contrast such a faith in the Saviour, as this, with that nominal faith in Christ, which you find, professed by those who are content to take their religion not from the pure fountain of truth; but from "the broken cisterns" of the world; that half reliance upon the word and promises of

Christ, and no reliance upon the death and sufferings of Christ, as the sole meritorious cause of the sinner's acceptance with God; you will then not fail to acknowledge, (having made due allowance for unavoidable prejudices, and unavoidable ignorance,) that if belief in Christ be necessary to salvation; and if diligent and impartial investigation be necessary; and earnest prayer for divine teaching be necessary in order to have a true faith, there is but too much reason to apprehend, that in these latter days, the wide gate is not so contracted in its dimensions, as some are willing to believe. Does this test of faith appear too rigid, and exclusive? then I am willing and desirous that you should try and examine yourselves by another test no less unequivocal and plain; namely, your obedience to the law of Christ. If the faith of professing Christians were what it ought to be, their obedience would be such, likewise: and thus faith and obedience reciprocally prove each other, whether they be scriptural or not. But as we have shewn, that the faith of the many who call themselves believers, is most vague and unscriptural, so also is their obedience most partial and defective. What, I would ask, is the prevailing *tone* of morals, amongst all denominations, and all classes, in every christian community? are not many sins, decided sins, not only committed but defended? is not the world's standard of morality, a different standard from that of the Gospel? if men are not living in the commission of gross crimes, do they not consider themselves, are they not considered by others, good Christians? is it possible to suppose, that by many, very many amongst us, our Lord's sermon on the mount has ever been *thought of* as a rule of moral conduct? That purity of heart; that innocence of life; that patient endurance of unmerited wrong; that humbleness of mind; that love unfeigned; that entire forgiveness of injuries received; so much insisted on, in this admirable exposition of the moral law; are these the duties, which men in general, are *striving* to practise; are these the graces, which they are solicitous to attain?—Pp.26—29.

Constable's Miscellany of Original and Selected Publications, in the various Departments of Literature, Science, and the Arts. Vol. XXVI. "The Pleiad." By Archdeacon WRANGHAM. Edinburgh: Constable & Co. 1828.

THIS little volume contains a series of abridgments from seven distinguished writers on the evidences of Christianity.

In the preface the venerable compiler gives this account of his work:

The following compilation was drawn up from the writings of several eminent Divines, of different persuasions, at a period when atrocious attempts were made, in every possible manner, to strip Christians of every persuasion, of the blessings and promises of the Gospel, by undermining the stability of Revelation, and thus withdrawing at once the only sure stay of their happiness in this world, and of their hopes of a better. Its object was to present, in seven successive Tracts, a series of triumphant arguments for the truth of Christianity, in a shape which might generally be understood, and easily circulated.

Although this compilation was directed in its object to a state of things, which, we trust, we are not too bold in hoping, has in some measure passed away, its value is by no means lessened; but at all times, and under all circumstances, "The Pleiad" will be acceptable, as an efficient outwork to the strong-holds which guard the palladium of the Christian's hope; and in its serviceableness to the interests of religion, the venerable compiler will find the full measure of reward due to his pious industry. We are happy to have this opportunity of paying our tribute of praise to the talent and spirit which preside over the Miscellany, of which "The Pleiad" forms a portion; and we will further add, that the design and object of the work is worthy the encouragement of all who are interested in the diffusion of really useful information.

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MISCELLANEOUS.

CHRISTIAN LIBERALITY AND CONCILIATION.

" 'Tis time, however, if the case stands thus,
 For us plain folks, and all who side with us,
 To build our altar, confident and bold,
 And say, as stern Elijah said of old,
 The strife now stands upon a flir award—
 If Israel's Lord be God, then serve the Lord:
 If he be silent, faith is all a whim,
 Then Baal is the god, and worship him."

COWPER'S *"Conversation."*

THE terms liberality and conciliation are "familiar in our mouths as household words;" yet no two words are less frequently understood in their true and Christian sense than these. They are, for the most part, the cry of arms distinguishing a faction to whom any appeal on Christian grounds would be nugatory: men, who with much of "conscience" and "religious liberty" on their lips, evince by that great test, their actions, their destitution of one, and their contempt of the other. These, we are sensible, are as little to be influenced by reason as by Scripture: the latter they disregard, the former they do not seek; their object is not truth, but worldly self-interest; and, as children of this world, they are too wise in their generation to be deterred from their forward course by arguments, however unanswerable either by the Christian or the mere man of reason. To such, then, we address not ourselves; it is not likely indeed that our pages should circulate through the hands of this class. We seek at present our auditors in another region; we address ourselves to those, who, captivated by the effect of declamatory sophistry on hearts alive to the best sympathies of our nature, yield themselves to opinions of which they see neither the grounds nor the consequences:—to those who, truly valuing those really Christian sentiments, liberality and conciliation, have suffered artful empirics, under those venerable names, to dispense their noxious nostrums; to those, who take up opinions the most unchristian and dangerous, in the idea that they are cultivating a more enlarged Christianity; but who, with equal candour and equal piety, would instantly forego their injurious opinions, if satisfied of their inconsistency with Scripture.

If men were, in general, more precise in their definitions, their views would be clearer, their errors fewer and less capital, and themselves less exposed to the stratagems of sophists. Much of the mischief which we deprecate has originated in absence or incorrectness of definition; the dupes of liberality and conciliation, if requested to define the terms, would either discover that they had been the slaves of sounds conveying no determinate meaning, or would immediately revolt from the hideous incongruity of the abstract virtue and its assumed exemplification. We think therefore that we cannot do better than lay down a definition of these virtues, as little open as possible to cavil; that we may hence discover what actions do or do

not bear the proper impress of liberality and conciliation : so that applying this test to some modern popular doctrines, we may discover their title to their claim ; and by habitually recalling to the same touchstone the measures or the sentiments which ask our notice, we may learn with what character to charge them.

Christian liberality, then, (for we know of no other) is the virtue which the Scripture denominates charity ; and for a full definition of this, we are content to abide by the 13th chapter of St. Paul's First Epistle to the Corinthians. Christian conciliation is a virtue nearly allied to this ; it is a studious endeavour to win the good opinion of all, CONSISTENTLY WITH AN INVIOABLE FIDELITY TO GOD ; it is implied in the apostolic precept, "GIVE NONE OFFENCE, neither to the Jews, nor to the Gentiles, nor to the Church of God ;" and in the apostolic practice, "I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved." Christian liberality and Christian conciliation, however, must alike be in all things consistent with the will of God, and subservient to his glory ; hence it will readily appear that the same action, when performed on our own account, and on account of the society to which we belong, may assume very different aspects. St. Paul's charity "seeketh not her own ;" and in like manner our Lord declares, "I seek not mine own glory." He patiently endured all the personal insults which cruelty and wickedness could devise ; but when he saw his Father's house made a house of merchandize, he hesitated not to appeal to castigation and coercion.

We will now apply our definitions to some maxims and practices current at the present day, and observe the results.

It is now considered an act of peculiar liberality to contribute to the support or dissemination of a belief or worship differing from that of the contributor. Thus, if a member of the Church of England bestow his twenty pounds towards the erection of a Popish chapel, this is, in the phraseology of our time, highly liberal. The civil right which every man possesses of worshipping God according to his conscience, provided such worship interferes not with the rights of his fellow-citizens, is what all Protestants allow ; but this is a widely different thing from giving any man a right to expect more encouragement from those who differ with him than from those who support him. St. Paul's instructions are, "As we have opportunity, let us do good unto all men, especially unto them who are of the household of faith." The same consideration which makes it binding on every man to provide for those of his own house before he provides for strangers, requires that he should exert himself for the support of his own religion, before he sets himself to the maintenance of another. The man who should spend the bulk of a large income on public charities, and leave his children to his parish, could never be called a liberal character, in the Christian sense. When the Society for Building Churches, is in actual destitution of the means of prosecuting its object, and is obliged to trust its holy cause to liberality exclusively, is it liberal in a Churchman to give superfluous money to the erection of a Romanist Chapel ? We cannot see in what the analogy is deficient. We do not find modern liberality reciprocal ;—

but this only by the way; since, if conduct like this answer the Scripture notions of liberality, it would be our duty to put it in execution, without hope of reward. But let us bring this species of liberality to the light of the Saviour's practice. He states that he is not sent save to the lost sheep of the house of Israel. He directs his disciples, before his death, not to go into the way of the Gentiles. Why so?—did he not come to enlighten the Gentiles? Certainly he did. But his own personal human ministry could only be performed within certain limits, and those limits his unerring wisdom found in his countrymen according to the flesh. Besides, however charitably or complacently a Churchman may regard an individual Papist, and ought to regard him, yet to lend a hand to the dissemination of what a man believes to be corruption, is surely an evil work to be undertaken by any conscientious Christian. The Jews of our Lord's time were bitterly exasperated against the Samaritans: our Lord, both in words and in actions, carefully endeavoured to allay the irritation, by forcibly instancing the claims which the Samaritans, in the common brotherhood of humanity, possessed on their neighbours. But he never sanctioned their errors, nor approved their ritual. He distinctly told them, "Ye worship ye know not what; we know what we worship; for salvation is of the Jews."

Another distinguishing act of modern liberality is that of the amalgamation of sects. To explain what we mean, we will just adduce an instance which has been noticed in the papers. In a town in Huntingdonshire, the Dissenters have periodical prayer-meetings, which take place in succession at the different meeting-houses. Here Independents, Anabaptists, and Non-descripts of all (non) descriptions, unite in prayer. This a provincial journalist extols as the perfection of liberality, and piously wishes that every town and village in England may follow the edifying example. Let us now examine this practice by the light of our definition. If differing communions can *ever* meet for religious worship, why not *always*? If their differences are essential, they cannot join in religious communion without compromising something more important than liberality; if non-essential, their separation is schismatical. Is there no medium between a puritanical warfare, and a partnership as incongruous as that of the heroes of Mother Hubbard's tale?

The quality commonly called liberality, differs from that heavenly quality which the Scriptures call charity, in another striking instance—"Charity hopeth all things." She leaves the sinner and wanderer to his God, and presumes not to judge him. She "is kind," and prays for all, however opposite their error. She "suffereth long," however violent their conduct. She "doth not behave herself unseemly." Nevertheless, she is no partaker of errors. She "rejoiceth not in iniquity, but rejoiceth in the truth:" and happy would she be to reclaim wanderers to the truth, when she could effect her object without compromise of any part of her heavenly character. Modern liberality, however, steers a different course. For kindness, she employs invective. All who presume to differ from her are stigmatized by every term of censure which language can supply. We are too well known to be afraid of being designated advocates of Methodism;

but really it is too much to hear a self-styled "liberal" legislator, while panegyricizing in a lofty tone the rights of conscience and religious liberty, talk of "that wretched sect, the Wesleyan Methodists." Is this "rejoicing in the truth?" In what respect are the Wesleyan Methodists a "wretched sect?" What is conveyed by the epithet? Is their poverty the object of the attack? If this be the case, they share their disgrace with the primitive church, that "sect every where spoken against." Is it their moral character? If it be, the assailant is bound to shew in what their principles conduce to immorality, or at least to evince the superior morality of his own. Will the world endure to be taught liberality by a professor whose very lectures proclaim him a stranger to his subject? The fact is, the Wesleyan Methodists, of all sectarians (if sectarians they can be called) are the closest to the Established Church. Hence they have obtained the honour of a place in the *Index Expurgatorius* of modern universal liberality.

It is only to the Church that modern custom addresses her lectures on "conciliation." When any act or expression justly offensive to the Church occurs, we never hear of the necessity for conciliating a body confessedly embracing great piety, talent, and learning, and constitutionally united to the country. But not only must we approach dissenters and dissent in a grave and respectful vein, but we are occasionally called upon to give up points of the most decided moment, to "conciliate" those who are our enemies upon principle, and who well understand the meaning of "odium theologicum." To concede points of inferior consequence for the sake of peace and the interests of the Gospel, is plainly the Christian's duty: but no point, possessing *any* importance, however slight, should be conceded where there is not obvious proof that its concession has a direct tendency to achieve the object in view: and much less where there is evidence to the contrary. Some points, however, should never be conceded; because no conciliation is worth the loss of them. Paul, with a very proper view to Christian conciliation, circumcised Timothy: but in this he compromised no essential point, and his consequent success amongst the Jews was highly probable, not to say absolutely certain. But when the Jews set up their prejudices as essential to salvation, he did not hesitate to use the most decisive language,—“Behold, I, Paul, say unto you, that if ye be circumcised, Christ shall profit you nothing.” If you trust in circumcision, you must fulfil the law which it imposes; you must stand or fall by that; and as you have taken your ground on the law and not on the merits of Christ, the latter shall profit you nothing, and you shall be judged by the letter that killeth.

The same Apostle's conciliating conduct, with respect to the tender consciences of those who objected to the participation of certain meats, is a deference to harmless prejudices every way worthy the imitation of the Christian, whose great and essential object is the progress of the Gospel and the salvation of souls.

We have been called upon by the Socinians to alter, in consideration of their tenets, the marriage service of our Church. The call has been seconded, not in the most conciliating manner, by a knot of individuals liberally calling themselves "Freethinking Christians," (as though

freedom of thought was their exclusive heritage,) whose "principles and practice" have been tolerably well exposed by an excommunicated member, as liberal and christian as themselves. The law of the land requires that marriage should be celebrated according to the church ritual, with certain expressed exceptions. The Church professes not to judge them that are without; and therefore it is but right that all who are *obliged* to submit to her ceremonies should do so with a safe conscience. But how the Socinian is affected by our present service we cannot perceive. The Socinian, we suppose, "baptizes in the name of the Father and of the Son and of the Holy Ghost," whatever his opinion of the persons. How can the performance of the marriage contract in the same name offend him? The only part of the service open to his objection, is the blessing in the name of *God* the Father, &c.; but this is, in fact, only accidental, not essential, to the rite. There is, besides, another blessing; so that if he disrelishes the blessing of the three divine persons, he is not concerned to appropriate it.

"Yet the concession of this point would be most *conciliatory*." How so? Does any man affect to believe that, like the circumcision of Timothy, it would bring one human creature nearer to the truth? Would one dissenter think more charitably of us than before? We do not believe that there exists the person, churchman or dissenter, who entertains such an opinion. Why then make a concession unnecessarily, because really unrequired by a well-informed conscience, where nothing is obviously to be gained? Where there are *really* conscientious objections, let separate forms be legalized, as in the case of the Quakers and Jews; but when we alter our forms for conciliation, let it be clear, first, that in so doing, we compromise no essential part of our Christian deposit; and, secondly, that there is really a probability that our concessions will produce the conciliation intended.

An instance of false conciliation, is the ready concession of the terms "Catholic," "Unitarian," "Evangelical," "Baptist," &c., usurped by various parties. The terms themselves are in the highest degree illiberal, because they imply a censure on every person but themselves, and on every principle but their own; and whoever concedes the assumption, subscribes to the censure. Thus, when the Romanist calls himself "Catholic," he thereby intends to exclude all who differ from him from the pale of Christianity: when the Socinian assumes the title of "Unitarian," he means, as he scruples not to say, that all the Christian world are polytheists: when Calvinists appropriate to themselves the title of Evangelical, it is understood that nothing but Calvinism can be the Gospel: when the Anabaptists (a term, by the way, by no means offensive, but simply implying that they baptize those who have been baptized when infants,) drop the first part of their designation, they wish it to be inferred that no baptism, save theirs, is lawful. All this is neither liberal in the Christian sense, nor is it liberal even according to the latitudinarian notions of the day. Yet it is thought proper to "conciliate" these and numberless other parties by the toleration and even the adoption of this contracted phraseology. This is indeed no conciliation; no

kindly feeling is thereby generated, nor can be ; a feeling of exultation at the concession of their own pretensions, and contempt for the indifference and meanness of their opponents, is all that can be expected ; while total confusion is created in the meaning of language, which, while men continue to be the slaves of words, must ever be most ruinous and fatal.

We might be led into too extensive a field, were we to discuss a subject which, more than any other, has rested its claims on the basis of conciliation. The Romish question, we consider as much more political than religious ; although we cannot blind ourselves to the tremendous religious consequences which it involves. But although a political question, it is, like all others, to be decided by Christian politics. We are called upon to conciliate a body of men who, in the last two years, by a fecundity, we believe, quite unprecedented, and which renders modest and probable the multiplication of Falstaff's antagonists, have increased from five to seven millions. But were their numbers quadrupled or multiplied to any extent, it is evident that they must be conciliated on the same terms—the integrity of our Christian duty. The point which they seek is by no means unimportant,—an irresponsible exercise of legislative functions over the Church and the State ; and the prospect of a real conciliation is not very clear to those who have studied either past or passing events. According to our rule, therefore, it is no part of Christian conciliation to accede to these turbulent demands.

But the subject is capable of almost endless discussion. The restless character of the present age is continually presenting us with instances, in which we cannot act as Christians without being defamed as hostile to "liberality" and "conciliation." In these cases we must take comfort from the advice of St. Peter, "It is better, if the will of God be so, that ye suffer for well doing than for evil doing." We have endeavoured to sketch a rapid outline of the favourite virtues of the day, as viewed through the glass of Christianity. Let this outline be filled up in the multifarious exigencies of political and private life, and let it be seen whether the peaceable fruits of righteousness will not better be produced, than under a system of noisy but heartless profession, where Christian liberality is preached by those who deny and vilify Christianity ; and Christian conciliation comes recommended by the voice of "men of strife and contention to the whole earth."

THE STATE OF DISEMBODIED SPIRITS.

PART II.

IN resuming our inquiry into the state of disembodied spirits, and to refute the opinionists who talk of their *annihilation*, we begin with appealing to the scriptural narratives of the return of many souls into the bodies from which they had been severed. Elijah raised the child of the widow of Sarepta, "and the soul of the child came into him again, and he revived." (1 Kings xvii. 22.) Elisha raised the child of the Shunamite from death ; and, even when a dead man was cast into the sepulchre of Elisha, "he revived and stood upon his feet."

(2 Kings xvii. 21.) When the daughter of Jairus was dead, "Christ said unto her, *Tákitha cumi*, Damsel, arise; and her spirit came again, and straightway the damsel rose." (Mark v. 41, 42.) "When he came nigh to the gate of the city of Nain, there was a dead man carried out, and he came nigh and touched the bier, and said, Young man, I say unto thee, arise; and he that was dead sat up and began to speak." (Luke vii. 12, 14, 15.) The resurrection of Lazarus is familiar to us all. (John xi. 39.) Now, were the soul *annihilated* by death, the *same* soul, it should seem, could not be restored to the defunct body; and therefore Chrysostom has well observed, that these and similar accounts afford a strong proof of the *immortality* of the soul.

Equally to our purpose is the singular history of the Witch of Endor, which divines have variously interpreted. When Samuel, to the evident astonishment of the sorceress, (for she had not yet *begun* her enchantments, which therefore had no power to evoke the spirit of the prophet,) appeared, and stood in his mantle before the affrighted monarch of Israel, he put *this* question, "Why hast thou *disquieted* me to bring me up?" Whence it is apparent, that the soul of Samuel, by revisiting this sublunary scene, was called from a state of *comfort* and *peace*; if such a state be inconsistent with the idea of the soul's *annihilation* or insensibility, you possess in this memorable example another testimony to the truth of the doctrine, which I have endeavoured to establish.

The pages of the *New Testament* are equally favourable to our hypothesis. The testimony of our blessed Redeemer, who came down from above, and by virtue of his omniscience had a perfect knowledge of the state of separate spirits, is full to our purpose. In the eventful parable of the rich man and Lazarus, having described their respective situations and habits whilst living, our Saviour adds, that "the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now *he* is comforted, and *thou* art tormented. Then he said, I pray thee therefore, Father, that thou wouldst send him to my father's house, (for I have five brethren,) that he may testify unto them, lest they also come into this place of torment." (Luke xvi. 22, &c.)

In applying this parable to the topic under discussion, it will be necessary to inquire into the *general scope* of it, to consider the *meaning* of the phrase of "*Abraham's bosom*," to shew what place is intended by "*hell*," and to point out the *precise period of time* when this singular dialogue is represented to have occurred. Now the chief design of the parable is to paint the wickedness of *luxuriousness* and *avarice*, and the punishment awaiting them hereafter. "And the Pharisees, *who were covetous*, heard all these things, and they *derided* him." (Luke xvi. 14.) Still our Saviour would have dissuaded these

scoffers from hardness of heart, and the pursuit of a carnal life,—not by abstract reasoning, but by the parabolical representation of Dives and Lazarus, which clearly describes their madness, from the respective fate of the characters whom he drew, *immediately* after death, the one being “*comforted*,” the other “*tormented*.” And though it may be urged, that this is merely a *parabolical* representation, which ought not to be adduced as an argument to prove a disputable question; yet, the *main scope of a parable*, and its leading design, clearly may, and *must* be so adduced; for otherwise the parable would have no force: and if, in the present case, we lose sight of the chief end of our Saviour’s lesson, which was to shew *what became of the souls of good and bad men after death*, and fail to urge this point argumentatively, the whole parable seems to be stripped of its usefulness, and deprived of its force.

That the happiness of Lazarus, and the punishment of Dives were consequences *immediately* following their departure from this world, and *before* the general resurrection,—(at *that* time, namely, when their *bodies* lay in the grave, and their *souls* were in a state of *separate* being,) is evident from the desire, which the rich man anxiously expresses, of having a message sent to his five surviving brethren, to warn them of their danger, and to effect their conversion.

According, then, to the doctrine of our Saviour, fairly deduced from the history before us, the soul disembodied is neither annihilated nor asleep, but placed in a state of happiness or misery, according to its previous habits. Dives, being buried, is forthwith “*tormented*” in *hell*;—whilst Lazarus is “*comforted*” in Abraham’s bosom!—Let us inquire, what is here meant by *hell*, and what by *Abraham’s bosom*?

In answering these questions, we must not enter into any philological niceties, but content ourselves with stating that “*hell*,” in this passage, and in many others both of profane and sacred authors, signifies the *invisible abode of departed spirits*. Hades is described, in the parable under review, as the place where the soul of Dives was *tormented*, which therefore did not lose its *consciousness* by death, or lie buried in the sleep of *insensibility*; and much less was it reduced to a *nonentity*, but existed in agonizing expectation of a *second* death at the final judgment of mankind! By being in “*Abraham’s bosom*,” we are to understand, that Lazarus was admitted *into the society* of that faithful Patriarch, in the mansions of eternal rest.

In describing the felicity of heaven, the sacred penmen are wont to compare it to a *feast*; and the bliss of the righteous is represented as much increased by their participation of one common repast at one common board. “Many shall come from the east and west, and *shall set down with Abraham, Isaac, and Jacob, in the kingdom of heaven*.” (Matt. viii. 11.) The antients used to *recline* at their feasts, with the *head* of one guest toward the *breast* of another, who is therefore aptly said to *lie in his bosom*: hence we read of St. John, that he was “*leaning on Jesus’ bosom*,” and “*lying on Jesus’ breast*,” (John xiii. 23, 25.)*

* Ἦν ἀνακείμενος ἐν τῷ κόλπῳ Ἰησοῦ, is the description of St. John’s situation; and of Lazarus it is said, in a similar phrase, that he was ἀνακείμενος ἐν τῷ κόλπῳ Ἀβραάμ.

Lazarus then was admitted into the familiar society of just men made perfect, where Abraham and his happy guests were seated at their festive table of spiritual intercourse. Could *that*, which death had *annihilated*, be in any society? Could *that*, which death had buried in unconscious sleep, be represented as enjoying the sumptuousness of a *feast*?

From the parable of the rich man and Lazarus, therefore, it is contended that our spirits, released from their carnal tabernacles, are removed to a state of misery or happiness; that as Dives was placed in *hell*, and Lazarus in the *bosom of Abraham*, between the time of their dissolution and the general resurrection; so the souls of all men shall experience either the *pangs* of the one or the *comfort* of the other, in the region of the departed, according to their works done in the body, during their trial here!

A similar conclusion will arise from the history of our Lord's transfiguration, as related in the 17th chapter of St. Matthew's Gospel: "And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them;—and, behold, *there appeared unto them Moses and Elias talking with him.*" Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for *Moses*, and one for *Elias.*"

Now, whatever might be the ulterior design of this remarkable occurrence, it is evident that it establishes the activity and existence of spirits; for Moses and Elias were not only made to *appear* to the companions of our Lord, but they also *conversed* with him, so as to be heard by the Apostles; for St. Luke says, that "they spake of our Lord's decease, which he should accomplish at Jerusalem." (Luke ix. 31.) They were not deluded by a mere phantom:—they had the testimony of their *ears* as well as their eyes for what they relate. That Moses and Elias actually appeared, there is no room to doubt:—they were immediately recognized by the Apostles, and St. Peter proposed to erect tabernacles for them. Elias, indeed, was translated to heaven without undergoing the penalty of death; but the body of *Moses* was buried in a valley of the land of Moab, and saw corruption. *He*, consequently, is a strong proof to us that the soul *survives* its body, and retains, in a state of "deadlihood," its intellectual perceptions.

We come now to the interesting conversation, which passed between our Redeemer and the sister of Lazarus, as illustrating the truth of our hypothesis touching the state of disembodied spirits. When her brother had been dead four days, and his body, therefore, in the warm climate of Judea, had become putrid, Martha met our Lord upon the road, and said unto him, "Lord, if *thou* hadst been here, my brother had not died: But I know, that even now, whatsoever thou wilt ask of God, God will give it thee." Jesus saith unto her, "Thy brother shall rise again." Martha said unto him, "I know that he shall rise again at the resurrection *at the last day.*"

So far it is plain that Martha's faith persuaded her that her brother might revive at the prayer of our Lord: to which suggestion he

replied, with some ambiguity, and purposed reserve,—“Thy brother *shall rise again*.” But this answer did not satisfy Martha’s doubts, since it left *the time* of her brother’s resurrection uncertain: “I know” (she says) “that he shall rise again in the resurrection at the last day.” This was the general belief of the Jews, and implied no particular faith in Christ. Our Lord, therefore, requires of her a more distinct confession. She had already confessed her persuasion that God would grant whatever he should ask, even to the restoration of her brother; and she had repeated her conviction that there would be *a general resurrection*, at the final judgment of men. Jesus requires her to believe *much more than this*; namely, that he had the principles of life within himself, and under his own control:—“*I am the resurrection and the life*.” If he pleased, then, Lazarus might *instantly* arise. But he goes further yet, and requires Martha to acknowledge, that such as believe in him shall not only receive their bodies again from the grave, but that they shall *never* die;—that though they die to outward appearance, they in fact are *never* deprived of life;—“he that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me, shall *never die*: *believest thou this?*” What does our Lord mean, think ye, by this emphatic question? He could not mean to ask whether Martha believed in the doctrine of a future resurrection, for she *had already professed* her belief of it;—“*I know* that he shall rise again *in the resurrection at the last day*.” Our Lord demands, it should seem, whether Martha believed that the resurrection itself would be the effect of his power, and that his disciples should be exempt from the penalty of death, for that their *bodies* lying in the grave, *they themselves should never die*. “Believest thou this?”

If our Lord’s interrogatory be thus correctly interpreted, we have his assurance that the disembodied soul of the believer truly *lives* in a *state of conscious existence*. That natural death, therefore, is the utter extinction of man’s whole being, is manifestly an untenable notion; for how can he never die, whose soul shall for many ages be *annihilated*, or reduced to a state of cold *insensibility*, between the epoch of their departure hence and the day of their last account?

Still further:—the promise of our Lord to the *penitent thief* is much to our purpose. Let us examine it. “And Jesus said unto him, Verily I say unto thee, *To-day* shalt thou be with me *in paradise*.” (Luke xxiii. 43.) These words of Christ contain a *promise*, and, therefore, imply a *blessing*. Now, the promise was to be fulfilled *on the very day* when it was made, i.e. after Christ’s death, and before his resurrection: whence it is manifest, that the penitent thief was to be in the company of his Saviour, whilst their *bodies* should remain in the grave; and that he should be “*THEN and THERE*” in a state of *happiness*; for such must have been the idea which a Jew would entertain of *paradise*, inasmuch as it would remind him of that delightful garden, which the Lord God planted in Eden, for the blessed habitation of our primeval ancestors. Hence, then, again we infer that the disembodied soul is not only *not annihilated*, nor yet suffered to sleep in *insensibility*, but is by death conveyed to a state, where its consciousness remains unsuspended, and its vital fruition is unimpaired. To pretend

that our Saviour's promise was "a peculiar immunity granted to extraordinary faith," is to talk without any warranty from Scripture. And it would be difficult to guess why a person, who had confessedly been a thief, should be honoured with such an unusual favour, while prophets, and saints, and martyrs are still sleeping the unconscious slumber of apparent annihilation! It is abundantly certain, that our Redeemer "descended into hell," whilst his body rested in the grave: in *that* abode He continued during the interval between his death and resurrection; and *at that time* the soul of the penitent thief was with him; and, therefore, his disembodied spirit was neither *annihilated* nor buried in torpid *insensibility*, for in *that* case paradise would have been no *blessing* to him, and our Saviour's promise would have become unintelligible and unfulfilled.

The scriptural testimony to the truth of the doctrine, which I have been endeavouring to illustrate, is almost exhaustless.—St. Paul was "caught up into heaven," and translated to *paradise*; he, therefore, is perfectly able to tell us what he saw there. "I knew a man in Christ," he says, "about fourteen years ago, caught up to the third heaven. And I knew such a man, how that he was caught up into *paradise*, and *heard unspeakable words*, which it is not lawful for a man to utter." (2 Cor. xii. 2, 3, 4.) Does this look like a place of death, and oblivion, and obscurity, where Sleep, enthroned in darkness, wielded his silent sceptre? If such had been the nature of the abode of disembodied spirits, could St. Paul have entertained a wish to visit the scene? If the dissolution of his fleshly tabernacle had necessarily *extinguished* the being of his soul, or deprived it of its essential faculties, could he have said "*to die is gain*?" (Phil. i. 21.) Considering the high and holy office to which he had been appointed by the special interposition of our Saviour,—viewing the zeal and ability with which he performed the arduous duties of his vocation,—recollecting the momentous end to which his ministerial labours were directed, and knowing that he was "the ambassador of heaven,"—"the minister of Christ,"—"the steward of the mysteries of God,"—can we think that St. Paul would have preferred *annihilation* or *insensibility* to the execution of those dignified trusts, however they demanded "much patience," or involved him in grievous "afflictions," in "necessities," and in "stripes?" If the hypothesis of our opponents were tenable, would St. Paul have been "willing rather to be absent from the body?" Would he have told us, that his release from the body would cause him to be "with Christ?" Would he have said, "What I shall choose, I wot not; for I am in a strait betwixt two, having a *desire to depart and be with Christ*, which is far better?" (Phil. i. 23.) What! is it *very much better indeed*, (for so the original signifies,) to become *quite extinct*, than to preach the good tidings of salvation? What! is it better to rot in cold oblivion, than to be charged with the trust of "the glorious gospel of the blessed God?" (1 Tim. i. 11.) What! is it better to be buried in senseless sleep, than to administer the pure milk of the word to the children of Christ? Is it much better *not to be*, than to be employed in such a dignified and hallowed ministration? Surely, St. Paul's state in the body had been far better than his state after death, if his soul were to be annihilated, or to sleep till

the resurrection; “for *here* he enjoyed such sweet communion with God by faith; but *then* he should enjoy nothing.”* It were madness for the soul to desire to be dissolved, if it were so far from being better out of the body than in it, that it should have *no being*, or, what is the same thing, *no consciousness* of being at all!

ERRORS IN THE PRAYER-BOOK.

MR. EDITOR.—In a book so well known as our Liturgy, it may seem to many persons that any variations of text are quite impossible, and that the copies, whether published at Oxford or Cambridge, must be in every respect similar. This, however, I observe, is not the case; and though the discrepancies which I am about to mention, have doubtless been commented upon by others, if they are not the subjects of common remark, some of the readers of your Miscellany may possibly feel benefited by being informed of them. In examining the Prayer-Books sent forth by our two Universities, (including that edited by the Bishop of Down and Connor,) it is remarkable that those printed at Oxford omit the first “and” in the doxology to the Lord’s Prayer (where that doxology is inserted), the word “may” in the General Thanksgiving, and the Italic directions in the Litany for those who desire the prayers of the congregation; while the Cambridge books appear generally to retain them. I say generally, because a variation is found even in the Cambridge Prayer-Books with respect to the last defect; for though the rubric is perhaps most frequently inserted, it is yet sometimes omitted. The causes of this difference I have neither time nor opportunity to investigate, nor indeed am I able to enquire accurately into the period at which it commenced. As far, however, as I have searched, I find that in a copy of the Book of Common Prayer, dated 1759, and printed at Cambridge,—in one of 1717, printed at Oxford,—and in another of 1685, which being mutilated, the place of printing could not be ascertained,—the two verbal omissions uniformly appear. The Litany is in all three without that rubric which the Cambridge editors have now in most instances put forth. The absence of the word “may” in the General Thanksgiving is, I am aware, in some degree accounted for, from the doubt which attaches itself to its adoption in the original copy of our Liturgy. With respect to the word “and” before “the power,” in the Lord’s Prayer, the omission is the more surprising, as the sentence in the original of the Gospel according to St. Matthew has, without any difference of reading, the Greek word corresponding to it. It ought not, therefore, to be left out, since it cannot, of course, be affected by any opinion which may be entertained as to the genuineness of the doxology itself. However that question is viewed, either the word “and” is to be inserted, or the whole paragraph abandoned. But the rubric in the Litany I conceive to be the most important. Since the large Prayer-Books partake of the same imperfection as the small ones: very

* Flavel’s Sermons, Vol. I. Sermon 32.

frequently are the prayers of the congregation neglected to be offered up, because the reader forgets the place in which they should be mentioned; and thus the sincere Christian, who desires, in conformity to the rites of our Church, to participate in the benefit of his neighbours' petitions, is compelled to censure either the negligence of his minister or the inattention of the heads of his religion. And the blame which is thus occasioned, I would beg leave to add, is by no means visionary. In the Church which I attend, (for I bear no part in the performance of the service,) the omission is a source of constant remark, and often from those who, to all appearance, would be the last to notice it. The fault is necessarily, in part, to be attributed to the Clergyman who officiates in the desk; yet even he may be charitably excused from the effect of nervousness, which often renders a man incapable of repeating from memory the commonest sentences when in public, or even from the fact that his mind is so entirely absorbed in the pious execution of his duty, that he forgets every thing which is not brought immediately before his eyes. It is, therefore, the experience of the ill effect resulting from at least one omission in some copies of our Liturgy, which has produced this public notice of its impropriety.

PRESBYTER.

ILLUSTRATIONS OF SCRIPTURAL FACTS AND CUSTOMS,

By analogous Reference to the Practices of other Nations.

HOSPITALITY TO STRANGERS.

Genesis xviii. 1—5.—“And the Lord appeared unto him in the plains of Mamre: and he sat in the tent-door in the heat of the day. And he lift up his eyes and looked, and lo, three men stood by him: and when he saw them, he ran to meet them from the tent-door, and bowed himself toward the ground, and said, My lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant: let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree: and I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do as thou hast said.”

Genesis xix. 1, 2.—“And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them, rose up to meet them; and he bowed himself with his face toward the ground; and he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways.”

Job xxxi. 32.—“The stranger did not lodge in the street; but I opened my doors to the traveller.”

The whole of this account agrees exactly with the mode of receiving strangers in Upper Egypt, as practised by the Bedouin Arabs. Mr. Burckhardt says,

My guide always conducted me to the house of the principal person in the village; we should otherwise have often gone supperless to rest. Wherever we alighted, a mat was spread for us on the ground, just before the gate of the house, which strangers are never permitted to enter, unless they are intimate acquaintances. Dhourra bread, with milk, was our usual supper; to this were sometimes added dates. The landlord never eats with his guests, except when earnestly pressed to do so.—P. 40.

Proceeding through the village of Ibrim, in Nubia, I was met by a venerable old man, who, I found, was called the Aga; who prayed me, in the patriarchal

manner, to tarry till the sun was gone down; to alight, refresh myself, and partake of the food he would prepare for the stranger. I gladly accepted his invitation—a clean mat was spread for me under the shade of the wall of his house, and refreshments, consisting of wheaten cake, were brought me in a wooden bowl; the curds, with liquid butter, and preserved dates, and lastly, a bowl of milk. Having taken what I wanted, I entered the door of the Aga's house—and found myself in a room, separated from the other part of the house by a court, and covered by a simple roof of palm-tree branches. Here my mat and cushion were brought me; and the Aga, having prepared a dinner, invited several of the natives to sit down. Water was brought in a skin, by an attendant, to wash our hands. Two fowls, roasted, were served up on wheaten cakes, in a wooden bowl, covered with a small mat, and another of the same cakes in another; in the centre of these was liquid butter, and preserved dates. These were divided, broken up, and mixed together by some of the party, while others pulled the fowls to pieces; which done, the party began to eat as fast as they could; getting up, one after the other, as soon as their hunger was satisfied—the Aga in the mean time looking on.—*Light's Travels*, p. 82.

Among the Vizeerees, a people little visited, and dwelling in the northern part of Hindostan, near the range of mountains, called the Hindoo Coosh, or Indian Caucasus, the smallest escort secures a traveller an hospitable reception, though they are notorious plunderers, and in war most ferocious, giving no quarter; yet an enemy would be treated with the utmost kindness, if he could once make his way to the house of a Vizeeree, the master in that considering himself bound to pay him every attention, and show him all the good-will which is due to a guest. This spirit of hospitality, so conspicuous among all the Afghan nations, is particularly so with the Doorannees: every stranger is welcome wherever he goes. The smallest and poorest camp has its arrangement for the reception of guests, and the greatest nobleman is not exempted from the necessity of providing food and lodging for all who approach his castle. In most villages travellers go to the Mosque, or Hoojra; and in common times the first person they meet entertains them. In times of scarcity they are supplied either by a subscription from the inhabitants, or, much more frequently, by the person whose turn it is to entertain a guest: bread, kooroot, and clarified butter, are always provided, to which flesh and soup are added, if a sheep has been killed in the village. If an entertainment is going on at any house in the village, the traveller is immediately invited to it, and received with the same attention as if he were a friend and neighbour; and when he retires to rest, he is provided with a covering by the person who is allotted to be his host. The same disposition is apparent with the Caufirs, a remote and singular people in that country; they make a point of coming out of their villages to meet strangers, taking their baggage from those who are carrying it, and conducting them, with many welcomes, to their dwellings. When there, he must visit every person of note, and at each house he is pressed to eat and drink.—*Elphinstone's Account of Caubul*, pp. 385, 419, 626.

In travelling through Abyssinia, Mr. Salt states,

That upon arriving at a town in the evening, they sat down, according to custom, at the gate of the Ra's mansion, and did not wait long before his servants came out and led them to a hut, and provided them with plenty of bread and meat, &c.—P. 284.

It is a rule of Arab hospitality, that during their meals the master of the house should wait upon his guests.—*Lucas's Account of the Proceedings of the African Association*, p. 64.

It seems, from a passage in Parke's Travels, page 233, that a similar hospitality is practised, under similar circumstances, to travellers amongst the Negro nations of central Africa.

BISHOP HEBER'S HYMNS.

MR. EDITOR.—There are two Hymns published in Bishop Heber's collection, under the name of Drummond, which are apparently copied, with alterations, from some old Roman Catholic Service Book. At least I have them myself in "The Primer, or Office of the Blessed Virgin Marie, in Latin and English," printed at St. Omer's, in the year 1621. The Hymns are those for Ash Wednesday and Michaelmas-day. Now the questions which I would wish to ask of any of your readers who can furnish the information, are, whether Drummond is the name of the old author of the hymns, or of some friend of Bishop Heber's who furnished them to him in their altered state;—and who is the author of the other hymn for St. John Baptist's-day, which by its style is evidently from a hand of the same age, but which I cannot find in the Primer. At the same time I copy for your insertion, if you think fit, another Hymn, from the same book, for Ascension-day.

O Jesu, who our souls dost save,
On whom our love and hopes depend,
God, from whom all things being have,
Man, when the world drew to an end:—
What clemency thee vanquish'd so,
Upon thee our foul crimes to take,
And cruel death to undergo,
That thou from death us free mightst make?
Thou, diving to the depths of hell,
And thence thy captives having gain'd,
Dost at thy Father's right-hand dwell,
Thy noble triumph thus obtain'd.
Let thine own goodness so thee bend,
That thou our sins may'st put to flight.
Spare us: and, as our wishes tend,
O satisfy us with thy sight.
May'st thou our joyful pleasure be,
Who shalt be our expected gain,
And let our glory be in thee
While any ages shall remain.

J. B.

"THE HOST OF GOD."

And Jacob went on his way, and the angels of God met him. And when Jacob saw them, he said, This is God's host: and he called the name of that place Mahanaim."—Gen. xxxii. 1, 2.

"The Host of God!" From whence came they,
And whither are they bound?
Are they of those that watch by day,
And keep their nightly round?
Come they from realms celestial, sent
On God's high message here?
Guide they the mighty firmament?
Guide they the rolling sphere?
"The Host of God!"—How seem'd that shew?
In heavenly pomp array'd?
March'd they in bright angelic row,
With glittering wings display'd?

Or were they clad in flesh and bone,
 Like children of the earth;
 While but their stately step and tone
 Betray'd their glorious birth!

"The Host of God!"—How did they greet
 Our faint and wandering Sire?
 Pass'd they his train with flying feet,
 And chariot wheels like fire?

Or did they cheer his spirit there
 Amid that desert lone—
 Tell him that granted was his prayer,
 His secret sorrows known?

"The Host of God!"—How wild the thought,
 That lowly man should meet,
 'Mid the drear realms of wolf and goat,
 The step of holy feet;

Whence come they—whither go—is dark,
 Their purpose, all unknown,
 Yet shine they as a meteor spark
 Through midnight darkness thrown

Still they may wheel their bright career
 By lonely rock or tree,
 Had we the Patriarch's ear to hear,
 His holy eye to see!

The desert wild, the crowded way
 By heavenly step is trod;
 Through earth and air—by night—by day—
 Walks still—"The Host of God!"

St. Abbs.

R P

LAW REPORT;—RIGHT TO PEWS.

WYLLIE v. MOSS AND FRENCH.
Arches Court of Canterbury, M. T.
 1827.—The Church of Thames Ditton
 being insufficient for the accommoda-
 tion of the parishioners, it was
 agreed at a Vestry, holden 13th July,
 1809, to build a gallery; for which pur-
 pose a faculty was obtained, and a
 gallery was erected. The pews in
 this gallery were sold by the Church-
 wardens and Vestry: No. 1 was sold
 to Mrs. Moss, and No. 5 to Lady Sul-
 livan; and receipts for the purchase-
 money were given by the Vestry Clerk.
 Mr. Wyllie married the daughter of
 Mrs. Moss, and they together occupied
 the pew No. 4, which had been as-
 signed to Mrs. Moss. Mrs. Moss, in
 1820, gave up her house in the
 parish to Mr. Lowden, and, till her
 death in 1826, lived in the parish,
 either with Mr. and Mrs. Wyllie, or
 her son, George Moss. In June,
 1822, on Lady Sullivan quitting the
 parish, Wyllie, with the consent of the

Churchwardens, removed to No. 5,
 agreeing to pay 5*l.* a year; and Mr.
 Lowden, with the like consent, was
 placed in No. 4, agreeing to pay to
 Mrs. Moss 3*l.* a year. Mrs. Moss, by
 her will, bequeathed the pew No. 4
 to Wyllie. The house and grounds
 occupied by Lady Sullivan, were, in
 1826, let to Mr. Morgan, who, with
 a wife and three children, took posses-
 sion of it, and applied to the Church-
 wardens to be put into the possession
 of the pew No. 5. In May, 1826,
 Wyllie quitted the parish, and let his
 house, and the pew, No. 5, which he
 had occupied since 1822, to Mrs.
 Turquand. Mr. Morgan, however,
 with the consent of the Churchwar-
 dens and principal inhabitants, took
 possession of this pew. To try the
 validity of this act, Mr. Wyllie com-
 menced this suit against the Church-
 wardens.

Sir John Nicholl, at the outset,
 declared that the sale of the pews was

an illegal transaction, and furnished no ground of title; that the money paid could only be considered as voluntary contributions and subscriptions towards the building: it might be a reason in the discretion of the Churchwardens, for seating those persons, and such seating might give a possessory right, sufficient against a mere disturber. Again: that the payment of rent had no legal foundation; it is a practice that the Court could never sanction or approve.

Sir John Nicholl, in his final judgment, after stating the facts, proceeded:—

“The subject seems to have been misunderstood on all sides; the correct view of it was, that, in 1822, when Lady Sullivan ceased to be a parishioner, the pew reverted to the parish, and was at the disposal of the Churchwardens; for it never was, legally, appropriated to the house. In like manner also, if the facts be accurately stated in this allegation, all claim on the part of Wyllie expired in 1826, when he quitted the parish; he could have no power to seat his tenant, Mrs. Turquand, in it, and thus annex it to his house, for this could only be done by a faculty, or by prescription, which presupposes a faculty; for if he let his house from year to year, and were permitted to transfer the possession of this pew to each succeeding tenant, this would, in effect, be annexation. It never was allotted, even nominally, to this house: when his personal title ceased, the pew reverted to the parish, and the Churchwardens had a right to place in it whatever family they judged most fitting. In the exercise of that right they have seated Mr. Morgan, a person of respectability, who has a large and increasing family, who inhabits one of the principal houses, and who pays highly to the parish rates. This may be properly pleaded in defence of their conduct; but, at the same time, whether they have exercised a sound discretion in their selection of the actual occupant is no part of the question to be decided in the present suit. The only question here is, whether they have, unjustifiably, disturbed Mr. Wyllie. If Wyllie, having a numerous family, and contributing largely to the rates, had, though ori-

ginally acquiring it without due authority, continued in undisputed possession of this pew, under long acquiescence of former Churchwardens, and of the parishioners, from 1822, till September, 1826; if there were no reason to believe that he was about to quit the parish; and if these Churchwardens, under a notion that a pew had been allotted to the house Mr. Morgan rents, had then attempted to remove Wyllie, there would, in my judgment, have been no sufficient ground for the proceeding, and the case would have borne a very different aspect. But if what is now disclosed be true; if Wyllie has left his house and the parish, and has attempted to hand over the pew to his tenant, without the sanction of the Churchwardens, he may act wisely in abandoning this suit.

“I would notice one other circumstance—the prayer of this allegation—‘That the Court would confirm Morgan in the possession of the pew.’ In the first place, this suit was not instituted for any such purpose. It is a suit of perturbation brought by Wyllie: if he were not improperly disturbed, the Defendants will be dismissed, but there will be no further question. In the next place, the Court would not go out of its way to confirm the possession, for this might be attended with injurious consequences to the parish. By such a step, particularly after it has been pleaded in the fifth article of this allegation, ‘that the pew No. 5 has always been considered as allotted to the occupier of Lady Sullivan’s house,’ the Court would countenance the idea, which rather ought to be checked, that the pew is specially appropriated to this house. If the population be increasing, and the church-room already insufficient, as pleaded, no seat ought to be put out of the power of the Churchwardens. This pew will accommodate seven or eight persons. Mr. Morgan’s family may be reduced to one or two. Though resident in this house, it might, for the necessary accommodation of the parish, be proper either to remove him, or, at least, to seat some other persons jointly with him. This, it is true, is not to be done except in a case of strong necessity; but the power of doing so, in order to provide for the convenient

attendance of the other parishioners at divine worship, ought not to be excluded."

Note.—We are anxious to avail ourselves of this opportunity to say that the statement contained in the Number for March last, p. 183, respecting a bed of gravel, is incorrect. The gravel in question is not in a glebe, but in copyhold land, of which the Bishop of Rochester is lord: and the Bishop, could the consent of the lessee have been obtained, did not intend to have completed the sale without the sanction of Parliament. We regret much having been led into an error in this matter; but we cannot accuse ourselves of carelessness, for our informant was certainly worthy of credit. We have now only to request that our readers will write against the statement to which we have alluded, "This is incorrect."

LAW COMMUNICATION.

WE have received some questions from "A Constant Reader," which we presume are intended to be read thus:

1st. Is it lawful for a man to marry his deceased wife's sister?

2dly. Should it so happen that the party procure marriage (after refusal in their own parish church) by some neighbouring Clergyman, *per ignorantiam*, will the children in this case (provided there are any by such marriage) be legitimate or illegitimate?

And, 3dly, how are the entries in the Register Book of Baptisms to be made?

Our answers to these questions are as follow:

1. By the Ecclesiastical Law, it is forbidden to a man to marry his wife's sister. The Table of Kindred and Affinity, which is inserted in most of our Books of Common-Prayer, expressly lays down this prohibition. The table referred to was drawn up by Archbishop Parker, and put forth by authority in 1563. It is, therefore, of general obligation, and has been acted upon by our Spiritual Courts in numerous instances.

2. If, however, a marriage be actually solemnized between parties so

canonically prohibited (as such a marriage is not actually *void*, but only subject to be so declared by the decree of the Spiritual Court), while it remains unannulled, it must be regarded as *legal*, and as drawing with it all legal consequences, both to the parties and their issue. The Common Law, by which we mean the law commonly administered in our temporal courts of justice, regards marriage merely in the light of a civil contract; and leaves to the Spiritual Court the consideration of all points of spiritual concern. During, therefore, the continuance of the marriage, and until a decree of nullity be pronounced by the Spiritual Court, the parties themselves, and all claiming under them, are entitled to all the benefits, and rendered liable to all the responsibilities, which the law attaches to a legal union; and they have power to sue, and are liable to be sued, in all courts of justice, in respect either of such rights or duties, without any inquiry being made or discussion entertained upon the strict legality of their marriage. A sentence of nullity, pronounced by the Ecclesiastical Court, is the only argument to which a court of law will listen. But even the powers which the Spiritual Courts thus possess are not permitted to be exercised upon all occasions and under all circumstances. The Common Law, for reasons which are intended to promote the peace and convenience of society, puts a check upon general enforcement of this sweeping interdict of the Ecclesiastical Law, by forbidding any proceedings to be taken, after the death of *either of the parties*, which have for their object the avoiding of the marriage. By means of this salutary interposition, the interests of the unoffending issue are protected, and the offending survivor is still left subject to punishment for the spiritual offence.

3. The entries in the Parish Registers of the baptisms of the children of such a marriage, must, we apprehend, be made in the usual way: and the marriage of the parties must, for all purposes, and by all persons, and upon all occasions, be regarded as *legal*, until a sentence of nullity has been regularly pronounced by the Spiritual Court.

MONTHLY REPORT.

CODRINGTON COLLEGE, BARBADOS.

THE Society for propagating the Gospel in Foreign Parts has just published a very interesting Report relating to the affairs of this College. The Report consists of Extracts from the Annual Reports of the Society, commencing at the foundation of the Institution in the year 1709, and continued down to the present time; and by it is given a detailed account of the original endowment of the College—of the measures which have from time to time been adopted by the Society, in furtherance of the pious intentions of the founder—and of the success with which those measures have been attended. With the assurance that the history of every institution which has for its object the dissemination of religious instruction, and the amelioration of our species, will be read with interest by our readers, we present them with a statement of the leading circumstances connected with the foundation and management of this truly Christian establishment, as abstracted from the above Report.

In the year 1709 the Society received the news of General Codrington's death, together with a copy of his last Will and Testament, made in February, 1702-3, not very long after their establishment, (though never revealed to any body till after the decease of the said General,) by which will, besides several other noble and excellent charities, he "gives and bequeaths his two Plantations in the Island of Barbados, and part of the Island of Barbuda, to the Society for the Propagation of the Christian Religion in Foreign Parts, erected and established by his late good master King William the Third: and desires that the Plantation should continue entire, and three hundred Negroes at least always kept thereon; and a convenient number of Professors and Scholars maintained there, who are to be obliged to study and practise physic and chirurgery, as well as divinity, that by the apparent usefulness of the former to all mankind, they may both endear themselves to the people, and have the better opportunities of doing good to men's souls, whilst they are taking care of their bodies; but the

particulars of the constitution he leaves to the Society, composed of wise and good men." The Plantations have been computed to amount to upwards of 2000*l.* per annum, clear of all charges.

Unfortunately the Society became involved in disputes with the executor of the testator, and legal proceedings were necessarily resorted to, for a settlement of the respective claims, so that it was impossible immediately to proceed to carry into effect the pious intentions of the founder.

In the year 1712, however, as there was a prospect of funds being received which would be applicable to the purposes of the charity, the Society proceeded to appoint a chaplain and catechist; under which denominations, besides the ordinary duties of a missionary, he was to instruct in the Christian religion the negroes and their children, within the Society's plantation in Barbados, and to superintend the sick and maimed negroes and servants. This step was taken as being the most effectual which the Society could take with the means they then possessed; but in their Report for this year, 1712, they express themselves determined, "God willing, to proceed with application to answer that noble design of the Founder, in preparing a College for the Mission, the particulars whereof are left to them, in confidence they will acquit themselves under the character he has been pleased to give them, in his last testament, of *wise and good men.*"

Their prospects this year also were brightened by a satisfactory arrangement of some of the principal matters in litigation with the representatives of the testator, and by being put into possession of the two plantations in Barbados. In the year 1716, the Society were enabled to come to a resolution to begin to lay the foundation of Codrington College, without any further delay, having judged the fund they had in hand, with what would annually arise from their estate there,

sufficient to support that great undertaking; and accordingly in this year preparations were made for the commencement of the building. Various circumstances, however, combined to delay, for several years, the completion of a building which should be adequate to afford the accommodation necessary to effectuate the munificent intentions of the founder; but although it is with regret that we observe the difficulties which the Society had to encounter in providing funds sufficient for carrying on their work, yet it is with great gratification we read the accounts of the assistance which was afforded them by our government, in directing the ships on the station to be employed in carrying timber, and other necessities for building, from the neighbouring islands; and also by private individuals in donations of money, books, and other articles useful to the institution. It was not till the year 1712 that the building was completed; at which time the Society proceeded to settle the College by the appointment of the Rev. Thos. Rotheram, A. M. of Queen's College, Oxford, to be schoolmaster, and of the Rev. M. Jos. Bensham, A. B. to be usher and catechist in the said College, to teach gratis twenty children, the sons of such persons as should not be judged in sufficient circumstances to bring them up in learning the learned languages; and, in the words of the Report for that year, "the said children are to be maintained in diet, washing, and lodging, at the expense of the Society, which find it absolutely necessary to open the College thus,—that in time there may be Scholars therein properly qualified to receive the instructions of the Professors hereafter to be chosen, who are to teach the Scholars Divinity, Physic, and Chirurgery, that they may become good and useful Missionaries, and be of service both to the bodies and souls of men, pursuant to the directions of General Codrington, the worthy Founder's Will.* We may observe with satisfaction, that notwithstanding the lamented delays which thus took place in the completion of the College, arising chiefly from the fluctuations in the amount of the funds which the Society received from the estates, they were enabled to employ, during the whole

period which had elapsed from the death of the founder, two catechists for the particular instruction of the negroes; and the labours of these zealous missionaries were not confined to spreading a knowledge of religion among such negroes only as were on the plantations of the Society, but were extended to some others of the West Indian islands, and the State of New York. The Reports of the Society bear witness, from time to time, to the happy fruits of the ministry of these catechists, and we regret that we can only refer our readers to the Report itself for the particulars of them, but want of room prevents our doing more. From the settlement of the College in the year 1712 down to the year 1780, the establishment continued to flourish under the care of the able teachers provided for its superintendence, and the influence of the general regulations directed by the Society for its government. During this period the Reports of the Society furnish, from year to year, the most satisfactory proofs, both by the numbers and attainments of the scholars, of the eminent usefulness of the establishment. However, in the year 1780, the Society were informed, that the plantation had been visited with a dreadful hurricane, which had destroyed the crops, and done great damage to the College and all the buildings upon the estate. The injury occasioned by this unforeseen accident, both in the destruction of the canes and the buildings upon the estate, as well as in the College itself, was so great that the whole establishment was obliged to be broken up; and the plantations, not yielding the expenses of cultivation, were only prevented from being lost by the Society agreeing to advance, out of their general fund, such sums as were necessary to pay off the charges to which the estates had become liable. In the year 1786, there being a reasonable prospect that these debts would be discharged, a catechist to the negroes was reappointed. In the year 1788 success had so far attended the endeavours of the Society at retrenchment, that they were enabled to authorise the catechist to re-open the school with six boys on the foundation. And in the year 1790 it was reported

that all the debts on the account of the plantation having been discharged, in the year 1789, by the profits of the estates—there was then a surplus in the hands of the Society—and in consequence directions were given that six more boys should be taken in; and that the house and buildings which had suffered so severely by the hurricane, in the year 1780, should be put in repair. In the year 1797, the repairs were so far completed that the Society was enabled to re-establish the school, and to admit eighteen boys on the foundation, and a very short time sufficed to restore the establishment to its former flourishing condition. Since this period the income arising from the estates has been uniformly steady, and of sufficient amount to support the establishment upon the scale of usefulness at which the Society then fixed it.

By the terms of the founder's will, it is evident that he contemplated the immediate erection of a College, upon a scale sufficiently large to furnish a number of missionaries adequate to administer to the temporal and spiritual necessities of the negro population. His piety, however, was attended with wisdom; and, by a prudent foresight of the difficulties which might arise in carrying his object into effect, he invested the Society with the utmost discretion as to the manner in which that object should be attained. In exercise of this discretion, therefore, the Society have regarded the amelioration of the slave population as the primary object which they were entrusted to effect; and, accordingly, their earliest funds were appropriated to this end by the appointment, in the year 1712, of a catechist to the negroes; and upon the first recovery from the effects of the dreadful calamity in 1780, the negroes were again the first objects of their care. We apprehend that no one would venture to call in question the propriety of the motives which led the Society to adopt this step as the primary means of effecting the purposes of their donor. Had they acted otherwise, generations of untutored slaves might have passed away, while the great scheme intended for their benefit was slowly growing to maturity, and fitting itself for operation. Adhering

therefore to their original plan of proceeding, the Society, although they had attended as far as lay in their power to the wishes of the founder, that a College should be erected, came to a resolution, in the year 1818, that the most effectual steps should be taken to forward the dissemination of moral and religious instruction among the slaves. For this purpose a minister was provided, whose sole attention was to be directed to the improvement of the negroes in moral and religious knowledge. Schools upon the national system were formed under the superintendence of the chaplain, and a code of regulations prepared, by which sufficient time was allowed the negroes during the week, for the cultivation of their provision grounds, to enable them to attend to the religious observance of the Sabbath without interruption.

The following are the Regulations spoken of:—

REGULATIONS.—The College and Society estates having been left in trust to a religious body, whose sole object is the propagation of the Gospel among mankind, it seems as if Providence had intended that the great work of reformation in the Negro character should commence among the labourers on these Plantations. And although the annual returns of West India property form a consideration secondary to moral culture and comfort among those from whose industry an abundant revenue is derived, yet it is desirable that a system should be adopted, in every way coincident with the colonial interest: a system, which, while it effectually secures progressive amelioration in the dispositions, understandings, and habits of the slaves, may afford a model for other proprietors to follow. And most ardently may this event be expected, when it is seen in what harmony religious institutions and flourishing agriculture subsist.

CHAPEL.—Resolved, That Divine Service be performed on the Sunday morning at half-past ten, according to the rites of the Established Church, with a familiar discourse to the slaves on the doctrines of the Gospel, and their consequent duties as Christians; and again in the afternoon at two o'clock; when, after prayers, the Scripture shall be explained to them by way of exposition, or the Common Prayer illustrated, or the ancient and useful mode of catechising adopted. By this arrangement, those who may have been unavoid-

ably prevented attending in the morning will have the opportunity of repairing their loss, and the neighbouring negroes may, if so disposed, be accommodated.

SCHOOLS.—That there shall continue to be a school on each estate, receiving all from the period of distinct articulation to the age of ten;—the hours of attendance daily, from nine in the morning till one at noon. That, commencing with a prayer and the Creed, they shall proceed to their ordinary place of study, agreeably with the national system, and close with a repetition of the Ten Commandments and a hymn.

That writing and arithmetic be excluded.

That there shall also be a Sunday-school for the accommodation of those, who either from being superannuated, or from having neglected past opportunities, may desire to benefit by the advantages now afforded them, and particularly as a plan for continuing those in habits of useful knowledge, who shall hereafter quit the school.

That it shall be conducted on the plan of the daily schools, under the superintendence of the minister and school-mistresses.

SACRAMENTS.—That Baptism shall be readily administered to all children presented by their parents; and to all adults who give a satisfactory reason for their desiring this sacrament.

That the Lord's Supper shall be administered once a month to those who have given previous notice of their intention to the minister, and justify his acceptance of them by the improvement of their lives and devoutness at worship.

FUNERALS.—That in case of a funeral, the immediate relatives continue to have the whole day granted them; and that labour shall cease at five o'clock on the estate where the funeral occurs, in order that all may have the opportunity of attending a Christian ceremony, so peculiarly calculated to awaken religious feeling.

MARRIAGE.—That marriage be encouraged among the slaves in conformity with the rites of the Church of England, as one of the most effectual means of refining and strengthening natural attachments, and thereby paving the way to virtuous habits.

HOSPITAL.—That it be considered a part of the Minister's duty to attend the sick, aged, and infirm, at the hospital, or at their own houses, and afford the consolations of religion by his advice and conversation.

INDULGENCES.—That the slaves on the two estates continue to have the full enjoyment of the Saturday from one o'clock, for attending to their own immediate concerns, so that the Sabbath may be considered by them (not as heretofore a day of

bodily rest), but a holy season set apart for the improvement of the soul.

That no species of labour be allowed on a Sunday which can possibly be prevented by some arrangement for its performance on the other days of the week.—Pp. 33, 34.

These regulations have now been in force nearly ten years, and their effect has been most beneficial to the character of the negro. We must again regret that want of room prevents us from stating the particulars of this improvement, as detailed in the correspondence between the chaplain and the secretary to the Society; but to this correspondence, which is of considerable length, we can do no more than refer.

From the judicious management of their agents, to whom the direction of the Society's plantations is intrusted, the proceeds arising from the estates have considerably increased; and in 1825 the Society, encouraged by the prosperous state of their affairs, resolved,

To take into consideration the practicability of placing the College upon a more respectable footing; one more conformable to the intentions of the Testator, and their own original views—namely, “as an institution for the maintenance of a convenient number of professors and scholars, who are to be obliged to study physic and surgery as well as divinity, that, by the apparent usefulness of the former to all mankind, they may both endear themselves to the people, and have the better opportunities of doing good to men's souls, whilst they are taking care of their bodies.”*

With these views a plan has been formed for giving it the character of a University, and arrangements have been under consideration for securing to it the services of a Principal and two or three Professors. By these means an adequate education may be provided for such of the West Indian youths as are disposed to devote themselves to the Christian ministry within their native islands, without the expense and trouble of seeking the necessary qualifications in Europe, at a distance from their friends and relations.

This important measure could not be carried into full execution without the effectual aid of his Majesty's Government; not only under the sanction of the civil authorities, but by a liberal grant of money. And the Society are encouraged to believe,

* General Codrington's Will:

from the cordial approbation with which the plan was entertained, that the countenance and co-operations of Government will not be wanting when the arrangements are in progress.

The first step will be to enlarge the buildings, so as to render them capable of containing a sufficient number of students; and the plans and estimates for this purpose are now under consideration, and it is confidently expected that the Society will be able to report considerable progress in this most interesting work in the Abstract for the following year.—1p. 42, 43.

An Institution, which has for its object the advancement of the temporal and spiritual welfare of our enslaved brethren, must, we think, find a friend and an advocate in every enlightened breast. The question of slave emancipation is now debated merely upon the grounds of expediency; and these are not incompatible with the vouchsafement of the blessings of civilization. We would treat this question as one of a purely political nature, and express no opinion as to its merits or demerits. We rest satisfied with this assurance, that whatever be his climate, his colour, or his habits of life, man is a reasonable being, and therefore *capable* of participating in the choicest refinements of civilization;—that he bears within him an immortal soul, which is adapted to a state either of everlasting happiness or everlasting misery;—and that those to whom the light of revelation has been given, are thereby, as being the depositories of God's word, entrusted with a talent for which they must account hereafter, both as to the manner in which they have used it themselves, and communicated its blessings to others. The prosperity,

therefore, of this Institution, so directly intended and so admirably calculated to forward the knowledge of our Saviour's kingdom, among those nations over which the light of the Gospel has never shone, is an object of our warmest wishes. And we have full confidence that the fruits of the vineyard will be proportioned to the zeal of the labourer.

Before we conclude we may suggest, that a full account of the results which have from time to time attended the labours of the missionaries, who have for so many years been engaged in this work of salvation, could not fail to be interesting. The effects they have produced upon the negro character would be facts of very high importance, as being founded upon the experience of so many years. In the several discussions which have taken place upon the subject of the effects of education upon the negro character, we do not remember to have seen any allusion made to this charity. The extracts from the Society's Report shew, that beneficial effects were from time to time produced; and we cannot but think that a detailed account of the proceedings of the missionaries or catechists would have the effect of setting at rest the absurd speculations entertained by some people, that the negroes are incapable of participating in the blessings of civilization; and of convincing many who are yet in doubt of the usefulness, both in a temporal and religious point of view, of such establishments as Codrington College.

Through the kindness of his Lordship, the Bishop of Barbados, we are enabled to present our readers with a view of this interesting establishment.

BISHOP OF EXETER'S CHARGE.

MR. EDITOR.—The consecration of five new Churches in Cornwall, erected under the auspices of His Majesty's Commissioners, lately brought the Bishop of Exeter into this part of his Diocese; and his Lordship availed himself of the opportunity to hold a Visitation of his Cornish Clergy. The Bishop was not prevailed upon to publish his Charge; but the following extracts from it, which are pretty correct,

"may not be unacceptable to many of your readers. I am, Mr. Editor,

Your faithful and obedient Servant,
A CORNISH INCUMBENT.

Having commended the activity of the Archdeacon and Rural Deans in that portion of the Diocese, the Bishop proceeded to say, that it was delightful

to him to be able to state, that throughout the whole Diocese, a general and manifest improvement had taken place in many respects. "I would not, indeed," continued his Lordship, "be so rash as to assert, that, in the great body of the Clergy, there is no unsound limb, which requires unceasing care and attention to restore it to a healthy state, or which might not be cut off with advantage; but I do maintain, that by an earnest endeavour faithfully to discharge the high duties of their calling, by their zeal to promote the present and future welfare of their fellow-creatures, by their anxious wish to fulfil their ordination vow, of 'setting forward quietness, peace, and love, among all people,' and 'of living an example to their flocks;' by all these circumstances, the Clergy of the present day are, in general, pre-eminently distinguished. And it is well that they are so; for at no period, perhaps, has the Church, notwithstanding the inherent loveliness of her doctrines, and the excellence of her discipline, seemed to require more support from the character and ability of her ministers. We are sensible, indeed, that they are only instruments in the hand of God, which he vouchsafes to use, and that upon no strength or merit of theirs, but upon Him alone, must they rely for protection in the hour of trial. For that hour, it behoves us, however, to watch, and to be prepared, for we know not when it cometh. Some, perhaps, may consider it to be even now at hand. They may observe the Church to be assailed on all sides, and they may fancy that there is a disposition in many, who should be her protectors, to break down her bulwarks, and to deliver her defenceless into the hands of her enemies. They may imagine, indeed, that the first breach has been already made, by an Act passed in the late Session of Parliament. Nor are those who entertain such a notion to be hastily condemned, though they may be 'afraid where no fear is,' for they have the authority of Sir W. Blackstone for believing that the acts now repealed seemed to us both our civil and religious liberties; and, undoubtedly, no great alteration can be made in the constitution, under

which this country has so long flourished in the enjoyment of those liberties, without furnishing reasonable ground for apprehension and alarm.

"But then it should be recollected that the Acts, which have been thus repealed, were, in fact, almost a nullity. They neither were, nor were ever likely to be enforced; and though it may be argued, that where no inconvenience was felt, there was no need of alteration; yet, on the other hand, it may be said, with equal truth, that it could not be desirable to retain the appearance of severity, without deriving from it any real security. We may hope, too, that the temper and moderation displayed upon the occasion by the Church, will be met with similar feelings by our dissenting brethren, and will, at least, disarm their hostility, if not gain their good-will and affection; and will have convinced them, if they had any doubt before, that the charge of bigotry and intolerance, which has sometimes been preferred against her, is utterly void of foundation. Indeed, her most inveterate enemies have changed their tone, and, at length, have been obliged reluctantly to admit the merits which they cannot deny. They now confess that she is the most tolerant of all churches, and proclaim that such is her superior excellence, such her internal strength, she stands in need of no external support, no adventitious aid.

"We may hope, therefore, that the bitter animosities which have at times prevailed, will never be renewed, and that henceforth all will dwell together in the bond of peace, and that the stability of the Established Church will thus be increased. Should such be the effect of the measure, which has been adopted, we shall have reason to rejoice in it; and if we should be disappointed in our expectations, I must still think that we ought not to regret an experiment, which may, nevertheless, prove beneficial; for we shall then have been taught by experience that no concession on our part, no attempt at conciliation, will avail, and we shall, at least, be more united in opinion among ourselves. I will not, however, anticipate a result so much to be deprecated, nor

will I enter farther into a subject, which I would gladly have omitted altogether, but that I thought you would expect me not to pass it by entirely unnoticed. I will only pray that the Declaration substituted for the former Test, may be made in sincerity and truth, and that we may all work together for the good of our country, for the maintenance of its laws and liberties, for the temporal and eternal interests of the people."

After some observations upon the measures lately introduced into Parliament for the solemnization of marriage between Unitarians, commutation of tithes, and the abolition of briefs, the Bishop proceeded as follows:

"Allow me to offer you my warmest thanks for your exertions in behalf of the several institutions, which, upon a former occasion, I recommended to your attention. I am aware that those institutions had only to be made known in order to secure to them your patronage and support. They required no other recommendation than their own intrinsic excellence, both as regards the objects proposed, and the means of attaining them. There could be but one opinion amongst you, as to the duty of promoting Christian knowledge both at home and abroad, or of furnishing the poor as well as the rich, with the opportunity of attending the worship and service of God, by providing additional accommodation for them, either by the enlargement of our old Churches, or by the erection of new ones. In the performance of none of which duties has this Diocese been deficient; but in the discharge of the latter it has particularly distinguished itself, as is testified not only by the number of Churches and Chapels which will have been consecrated in the course of the present year, but by the Report of the Parent Society, from which it appears that the cases of enlargement are numerous, and that of twelve District Committees, the whole number yet established, six are in this Diocese, which has also the credit of having been the first to form them, and to set an example to others.

"Nor has this Diocese been backward in providing for the education of the poor in the soundest principles of religion and virtue; without which,

education, whether of the poor or rich, can profit little. Trifling, indeed, are vain philosophy, and science falsely so called, when compared with the knowledge of the only true God, and Jesus Christ whom he hath sent.

"There are, however, and deeply is it to be lamented that there are, those who look upon any endeavour to impress the infant mind with a sense of religion, and to instruct our youth in the doctrines of the Gospel, as an improper interference with the natural liberty of man, and who discard, therefore, from their systems of education, that which I humbly conceive ought to be their very foundation; 'for other foundation can no man lay, than that is laid, which is Jesus Christ.' But it is said, also, that persons of maturer age will form more correct opinions concerning religious truths, if they come to the consideration of them with unprejudiced minds. I rather think, and experience teaches us, that they are more likely to fall into scepticism and infidelity, to be 'spoiled by philosophy, and vain deceit after the tradition of men, after the rudiments of the world, and not after Christ.' But do those who hold such language entertain similar notions with regard to matters of less consequence, with regard, for instance, to the arts and sciences? On the contrary, do they not insist upon the advantage of an early application of the mind to such subjects, and are they not perpetually complaining, that the time which might be given to these with more benefit, is wasted at our universities and public schools in acquiring a knowledge of the dead languages, though that knowledge, it may be observed, is not sought merely for ornament or amusement, but is essentially necessary to an accurate understanding of the Scriptures? Shall then the most important of the concerns of man, that in which his eternal interests are involved, be the one least attended to? Shall it be the only one in which he is not to profit by the labour and learning of others? Shall he be left to the chance of forming to himself crude notions, and of erring from the truth, instead of being rooted, and built up in Christ, and established in the faith?

Education of Poor White Children at Barbados.

"A wiser man than any of the pretenders to wisdom in these our days, has told us to 'train up a child in the way he should go,' and that 'a child left to himself bringeth his mother to shame;' and a greater than Solomon hath said, 'Suffer the little children to come unto me, and forbid them not.' Can it be wise, then,—can it be safe, to keep them from Him, or, which is much the same thing, to place them in a wilderness surrounded by 'broad ways leading to destruction,' and to leave them without a guide to find 'the narrow way which leadeth unto life?'

"In the midst, however, of the irreligion and philosophical pride which threaten to overwhelm us on the one side, and of the fanaticism and Pharisaical conceit on the other, it is no small consolation that the danger arising not only to individuals, but to the Church, and the State itself, from the systems of education so widely spread, and so industriously pursued, has at length attracted the notice of those in authority, and that a College is about to be founded in the metropolis, under the highest patronage, and on the most extensive scale, for

the education of youth, which, according to the sketch of a plan offered to the consideration of the public, is to be conducted on this acknowledged truth, that 'every system of general instruction for a Christian community ought to be grounded on the principles of Christianity.' That such an institution may prosper, is my most fervent prayer; and that it will, I can have little doubt. But whether it does or not, let us, my reverend brethren, keep ourselves 'pure from the blood of all men, and not shun to declare unto them all the counsel of God.' Let us bear in mind, as applicable to ourselves, and to the times in which we live, the exhortation of the Apostle to the elders of the Church of Ephesus. 'Take heed,' said he, 'unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood. For I know this, that after my departing, shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them; therefore, Watch!'"

SCHOOL FOR THE EDUCATION OF THE POOR WHITE CHILDREN OF THE PARISH OF ST. PETER'S, BARBADOS.

Report of the Committee.

In this parish, as in many others of the island, there had been for some years no parish school. The children of the poor were placed with a variety of teachers (chosen, generally, by the parent), who received a small sum from the Vestry for the instruction of each child. Vicinity or acquaintance directed the choice of the parent; and the number of teachers rendered it difficult to ascertain their qualifications, and impossible to pursue any regular system of inspection. This plan, having been long acknowledged to be ineffectual for any good purpose, was abandoned in 1826, and sixteen children were then placed with the present master, to whom a salary of

sixty pounds per annum was given for their education, and an allowance made for providing them each one meal a-day.

In the beginning of the year 1827, the present Rector, the Rev. W. P. Hinds, consulted with several of the more opulent parishioners upon the practicability of extending the instruction, and of placing the School on a more enlarged system as to numbers. He having met with liberal support, the present plan was adopted, and the School opened in Speights'-Town in May, 1827. Since that time, the parishioners have been found ready and anxious to avail themselves of the means of instruction thus afforded

their children, and the numbers at the School have more than doubled. And your Committee have great satisfaction in reporting, that considerable improvement has taken place in the appearance and conduct of the children, and that a very fair progress has been made in the different branches of reading, writing, and cyphering; particularly when it is considered, that those children who have been admitted since the present establishment of the School, have been found, with few exceptions, entirely uninstructed at the time of their admission.

The children are punctual in their attendance, and seem grateful to their benefactors. The improvement of the girls in manners and habits is particularly striking. Several of these, whose unfortunate circumstances of poverty and friendlessness, rendered the prospect of their lives painful, to a considerate and feeling mind, by the propriety of their behaviour and general correctness of conduct, already justify the hope that they will make useful members of society, and fill their station in life with credit.

The Committee avail themselves of this opportunity of mentioning, with approbation and thankfulness, the kindness of Mrs. Stoute to the children of the School, and of expressing their conviction, that the excellent impressions made on these girls, are greatly owing to her attention.

A very favourable feeling towards the supporters of the School, appears to possess that class for whose benefit it has been established. Their eagerness to obtain admission for their children, as well as their professions, indicate that one great obstacle to the improvement of the younger members of our poor population is in part re-

moved. Several respectable families, in reduced circumstances, have also gladly availed themselves of the opportunity afforded them of educating their children, a circumstance which evinces that a general satisfaction with the mode in which the School is conducted prevails, and which your Committee have great pleasure in noticing, as they consider children so situated likely to derive greater benefit from such an establishment, than others whose abject condition is often an obstacle to their future success in life.

The addition of children who are fed, and the extension of the advantages of boarding to three more than in the last year, have compelled the Committee of the School to increase the expense of the establishment, which, it is calculated, cannot, in the current year, amount to less than 400/. But considering that the most beneficial results may be expected from a steady perseverance in the work undertaken, and seeing sufficient success appearing to justify their recommendation, the Committee earnestly call the attention of their fellow-parishioners, and the benevolent and opulent generally, to the School, which they beg leave to state is open to the inspection of all, and is visited and observed with anxious kindness by many of the subscribers. They confidently anticipate the approbation and support, not only of those who have already so liberally aided the School in its commencement, but of many others, who have hitherto neglected an undertaking so pressing, called for by the state of our poor, and so well calculated to repay the exertions and sacrifices of benevolence, in a way at once gratifying to our best feelings, and advantageous to our interests.

POLITICAL RETROSPECT.



DOMESTIC.—The accounts of the revenue for the past quarter are highly satisfactory, since, though the increase on the corresponding quarter of 1827 is apparently no more than 117,000*l.* it is actually much greater. It must be remembered that the customs of that quarter, in the last year, were swelled by the sum of 650,000*l.* arising from the duty on corn released from bond, whilst in the present quarter we find only 90,000*l.* derived from the same source. This makes a material difference in the accounts, which is farther increased by finding, in the receipts for the same quarter in last year, under the head of miscellaneous, the repayment of the sum advanced for the recoinage of the silver in Ireland, amounting to 170,000*l.* and which could not be considered as any part of the productive revenue of the country. With these deductions, the increase of the regular revenue during the quarter just closed, amounts to 844,689*l.* principally upon the excise duties, always the acknowledged criterion of the comforts of the people. The Commissioners for the reduction of the national debt have made their first purchases for the present quarter; they are on the reduced scale of 3,000,000*l.* only, per annum, in aid of the Sinking Fund, according to the act passed in the last session of Parliament.

The progress of the formation of Brunswick Constitutional Clubs is rapidly spreading through the United Kingdom, combining all that is valuable in all classes of the population in one general and grand expression of Protestant feeling; and affording the Duke of Wellington an ample proof that he will be firmly supported by the nation, in his opposition to the demands of the Roman Catholics. The popular demagogues of this party in Ireland, terrified by an act of decision on the part of the Marquis of Anglesea,

who has forbidden the riotous assemblages of the people, got up by the Roman Catholic Association, and by the arrest of one of their instruments, who was endeavouring to create a tumult in Limerick, are now employed in attempting to tranquillize the peasantry they had previously excited. This may serve to illustrate, in some degree, which is the most probable means of improving the state of Ireland—whether by yielding to their threats, and removing the disabilities they are subject to—and which can only affect a very small portion of their body—the religion and constitution of the country are to be sacrificed in the vain hope of satisfying an insatiable spirit; or whether, by a timely exertion of authority to preserve them, and, as necessarily connected with them, the tranquillity and prosperity of the nation at large. By pursuing the former course, the power of the Papists would be greatly increased, and it is not possible to suppose the priests would not be desirous of pursuing their advantage to the uttermost, and a struggle would speedily ensue for the establishment of Popery in Ireland as the national religion. Let no one imagine that this grant would satisfy any but those persons whose immediate interest was promoted by it.

The reports of his Majesty's health are not such as to create immediate alarm, though there is danger of its being somewhat depressed by his sorrow on account of the death of his late sister, the lamented Queen Dowager of Wurtemberg, who expired at Ludwigsbury, on the 9th of last month.

FRANCE.—The silk trade at Lyons is experiencing a considerable revival; large orders having been received from different parts of the continent and America. The manufacturers are endeavouring to obtain a diminution of imposts, which they complain are so

high as to render it difficult for them to compete with their opponents in other countries. Such progress has been made in this branch of manufacture in Switzerland, that the Lyonesse are under the necessity of resorting to every expedient, in order to maintain their place in the market, and are obliged to have recourse to the employment of much additional machinery.

PENINSULA.—Since the return of the King of Spain to his capital, the eastern provinces have begun to experience a renewal of those disorders, which induced his Catholic Majesty to spend so large a part of the preceding winter and spring in that portion of his dominions. The discontents which had arisen in Arragon, from the exactions of the clergy, have been removed by the interference of government in behalf of the industrious peasantry. This measure has roused the apostolical party to repeat their cry for Don Carlos, and numerous brigands have appeared in arms, exciting great uneasiness at Madrid. General Longa has been sent furnished with extraordinary powers to reduce them to obedience.

In the mean time other enemies have appeared spreading destruction in the southern provinces of this unhappy monarchy. The summer, without having been particularly warm, has been attended with a drought of extraordinary continuance, and caused great general distress from the failure of the springs and consequent want of water. A pestilence, said to be the yellow fever, has shewn itself at Cadiz, Seville, and Malaya, which cities are inclosed by a sanitary cordon, and the French troops, which had quitted Cadiz to return home, are countermanded for that purpose. The fever, of whatever kind it really is, has made its way into Gibraltar, where many have fallen victims to its ravages.

In Portugal the transactions of Don Miguel's government have been similar in principle to those of the preceding month, but by no means important. His council are reported to have recommended his immediate dissolution of the marriage contract with his espoused wife, the lawful Queen of Portugal, and his union with a Princess of more mature age, who may be expected soon to give birth to heirs of his

crown, and so confirm the kingdom to him. It is also added, that another meeting of the Cortes will speedily be convoked to give their sanction to these measures.

In the mean time the Infanta Queen Donna Maria del Gloria II. having embarked at Rio de Janeiro on board the Brazilian frigate, *Imperatrice*, for Europe, arrived at Gibraltar. The events which had occurred in Lisbon, together with the fact that the Brazilian ministers to the British and Austrian courts, who are both deep in the confidence of their master, Don Pedro, were then in London, determined the Marquis de Barbacena to conduct his royal charge to this country, and then to consult with them how far his instructions could in the present state of affairs be fulfilled.

The young Queen arrived at Falmouth, where she landed at the close of September. She was received with great demonstrations of joy; and, during the whole of her journey from thence to the metropolis, the people have testified for her those feelings of interest and respect which form such an essential part of the British character, and which can hardly fail of impressing on her youthful and intelligent mind how closely political freedom and respect for royalty are connected. Her Majesty has resided at Grillon's Hotel since her arrival in London, but she is expected to remove in a few days to Laleham, in Middlesex, where she will remain until her father's commands relative to her future destination are received.

RUSSIA AND TURKEY.—The Russian army has been obliged to retire from before Schumla, after sustaining a formidable attack from three bodies of Turks, at different points, in which they lost several pieces of cannon and some ammunition waggons. Their commander, Hussein Pacha, who is mentioned as possessed of military talents of the highest order, pursues the invaders of his country closely, continually cutting off considerable detachments from the rear, rendering it difficult to send out foraging parties, and greatly harassing their retreat, which is in the direction of Issoktcha. They have also received a severe defeat at Silistria, in which the corps

under General Roth was almost entirely destroyed; and even in their last hope, Varna, they seem destined to disappointment, Hussein Pacha having dispatched a body of troops, who, after some hard fighting, have succeeded in relieving that fortress. The troops which were ordered into Wallachia, to reinforce General Guisamar, have received counter-orders to march to Silistria to repair the loss sustained by General Roth. General Guisamar being therefore unable to contend with the Pacha of Wedden in the open field, has taken refuge in Crajora, where he has fortified himself with about 6,000 troops and twenty pieces of cannon, and has stationed the remainder of his corps at the bridge of Sibyon, in order to oppose the passage of the enemy over the Schyl. The loss of men in the Russian army during this disastrous campaign has been so great, that the Emperor has published a manifesto ordering that out of every five hundred persons throughout the empire, four recruits shall be immediately levied. The intention of the Emperor to blockade the Dardanelles has been notified to our government; but no account has yet reached this country of his carrying this plan into execution. It is expected that the ministry will re-

monstrate against this measure, a promise having been made by the Emperor that no port of the Mediterranean should be made the scene of hostilities; a promise officially announced to the nation in the King's speech at the opening of the last session of Parliament.

The rebels in Bosnia are still in a state of complete insubordination, and are reported to intend making themselves wholly independent of the Porte. The new Vizier, who was to succeed Abdul Rohmun, and take the chief command in Bosnia, has not been able to establish his authority better than his predecessor, and has been compelled by the people to retire to Travonik.

A convoy of thirty-five transports, escorted by English and French vessels of war, has sailed from Alexandria to the Morea, laden with stores for the relief of Ibrahim Pacha's army, part of which will return to Egypt on board of them, thus commencing the evacuation of the Peninsula. Fifteen hundred Egyptian soldiers are to remain in the fortresses, which, united to the Turkish force in that province, form a garrison of 8000 men, whom the Pacha will have the privilege of provisioning for fifteen months.

ECCLESIASTICAL INTELLIGENCE.

NEW CHURCHES.

* BETHNAL GREEN AND ISLINGTON.—Two New Churches, the one in the parish of St. Matthew, Bethnal Green, and the other in the parish of St. Mary, Islington, have been consecrated by the Lord Bishop of LONDON, and opened for Divine Service. The Sermons on both occasions were preached by the Bishop.

CLERICAL APPOINTMENTS.

<i>Name.</i>	<i>Appointment.</i>
Brackenbury, R. C. N.....	Domestic Chapl. to Marquess of Cleveland.
Grice, William	Under Mast. of Horncastle Grammar School.
Hickie, D. B.	Head Mast. of Hawkeshead Grammar School.
Knott, R. R.....	Mast. of Rye Grammar School.
Nelson, John	Domestic Chapl. to Dowager Lady Suffield.
Seagrave, Samuel G.	Domestic Chapl. to the Marquess of Northampton.
Tillbrook, S.....	Preachership at Whitehall.

PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>		
Atkinson, T. D. . .	St Philip's, Sheffield, P. C.	York	York	V. of Sheffield.		
Boulton, George . .	Preston Capes, R.	Northam.	Peterboro'	Sir C. Knightly, Bt.		
Brickenden, F. H. .	Hoggeston, R.	Bucks ,	Lincoln	Worcester Coll. Oxf.		
Butland, G.	Ringmore, R.	Devon	Exeter	S. Ram, Esq.		
Collett, William . .	St. Mary, Thetford, P. C.	Norfolk	Norwich	Earl of Albermarle.		
Cornish, George	{ Kenwyn, V.	Cornwall	Exeter	Bishop of Exeter		
James	{ with St. Kea, V.					
Cove, Morgan, '	{ R. of Eaton Bishop	Hereford	Heref.	Bishop of Hereford.		
D. C. L.	{ and Pfeb. of Gorwall and					
	{ Overbury,					
	{ to the Chancellorship	{ in Cath. } Heref.				
		{ Ch. of }				
Cowpland, William	Acton Beauchamp, R.	Worcest.	Worcest.	Miss M.A.S. Bourne.		
Edmeades, W. H. .	{ Nuisted, R.	Kent	Rochester	H. Edmeades, Esq.		
	{ and Ifield, R.					
Frampton, John . .	Tetbury, V.	Gloucest.	Gloucest.	R. Clark.		
Giffin, Edward	{ Weston-by-Welland, V.	Northam.	Peterboro'	Lord Sondes.		
jun.	{ with Sutton Bassett, V.					
Gurdon, Philip. . .	Southbergh, R.	Norfolk	Norwich			
Hildyard, William .	Market Deeping, R.	Lincoln	Lincoln	Lord Chagcellor.		
Hook, Walter F. . .	Holy Trinity, Coventry, V.	Warwick	Lichfield	Lord Chancellor.		
Lavington, G. . . .	Wrockwardine, V.	Salop	Lichfield	Lord Chancellor.		
Maine, G. T.	Husband's Bosworth, R.	Leicester	Lincoln	Rev. G. T. Maine.		
Marsham, Edward	{ R. of Wrampingham	Norfolk	Norwich	R. Marsham, Esq.		
	{ to Stratton Strawless, R.					
Newbold, Francis J.	Stickney, R.	Lincoln	Lincoln	Rev. R. Loxham.		
Ogle, E. Chaloner .	Preb. of Gillingham Major, in Cath.	Ch. of Salisb.	Bishop of Salisbury.			
Palling, E.	{ R. of Tithby,	Notts	York	{ J. Musters, Esq.		
	{ with Cropwell Butler, P. C.					
	{ to Cuckney, V.			{ Earl Manvers.		
Pantin, T. P.	Westcote, R.	Gloucest.	Gloucest.	Rev. T. P. Pantin.		
Parry, Wm. Henry	Holt, R.	Norfolk	Norwich	St. John's Coll. Cam.		
Radcliffe, G. D. D. .	Chute, V.	Wilts	Salisbury	Preb. of Salisbury		
Renton, W.	Tilstock, P. C.	Salop	Lichfield	Earl of Bridgewater.		
Roy, T.	Goldington, V.	Bedford	Lincoln	Duke of Bedford.		
Spooner, W.	{ Archd. of Coventry, in Cath.	Warwick	Lichfield	Bp. of Lichfd. & Cov.		
	{ and R. of Elmdon,					
	{ to Preb. of Bishopshull, in Cath.					
	{ Preb. of Llansantfraed, in Coll.	Ch. of Brecon		D. & C. of Brecon.		
Venables, Richard,	{ &c. &c.	Radnor	St. Davids			
D. D.	{ to Nantmell, V.		Bishop of St. Davids.			
	{ and Llanyre, P. C.					
Vicary, A. T. R. . .	Priest-Vic. in Cath. Ch. of		Exeter	D. & C. of Exeter.		
Wilde, R.	Claverdon, V.	Warwick	Worcester	Archd. of Worcester.		
Wodehouse, Hon.	{ R. of Carlton Forhoe,	Norfolk	Norwich	Lord Wodehouse.		
William	{ and R. of Hingham,					
	{ to Falmouth, R.	Cornwall	Exeter	Mrs. Wilbraham.		

CLERGYMEN DECEASED.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Backhouse, T. W.	{ St. Peter, Blackburn, C.	Lancaster	Chester	V. of Blackburn.
	{ and Lango, C.			
Cantis, Mark	Fellow of Emmanuel College, Cambridge			
Chilton, Jacob	Eyke, R.	Suffolk	Norwich	J. Chilton.
Douthwaite, William	All Saints, Hoo, V.	Kent	Rochester	D. & C. of Rochest.
Eastcott, Richard	{ St. Edmund, Exeter, R.	Devon	Exeter	Corp. of Exeter.
	{ and Priest-Vic. in Cath. Ch. of			
		Exeter	Exeter	D. & C. of Exeter.
Fowell, Gooch	St. Mary, Thetford, P. C.	Norfolk	Norwich	Earl of Albermarle.

Name.	Preferment.	County.	Diocese.	Patron.
Hargreaves, Richard	Higham, V. . . .	Kent	Rochester	St. John's Coll. Camb.
Hill, Herbert . .	{ Streatham, R. and Chancellorship in Cath. Ch. of	Sturcy	Winchest.	Duke of Bedford.
Jaques, Jonathan	St. Andrew, Droitwich, R.	Worcester	Worcester	Lord Chancellor.
Lawes, J. T.	{ Halberton, V. and Easton, P. C. . . .	Devon	Exeter	D. & C. of Bristol.
Loxham, Robert .	{ Stickney, R. with Stickford, P. C. . . and Hagnaby, D. . . .	{ Wilts Lincoln	Salisbury	Earl of Aylesbury. Rev. Rd. Loxham. Bishop of Lincoln. T. Coltman, Esq.
Marshall, J.	St. Sidwell's, Exeter, P. C.	Devon	Exeter	.
Monkhouse, John..	Bramshot, R.	Hants	Winchest.	Queen's Coll. Oxf.
Nicoll, Alexander,	{ Canonry of Christ Church D. C. L. { and Reg. Prof. of Hebrew	in University of Oxford		
Plummer, G. T. . .	Northill, R.	Cornwall	Exeter	Mrs. Darley.
Wright, W. H. . .	{ North Stoke, V. with Ipsden, C. . . . and Newnham Murren, C.	{ Oxford	Oxford	St. John's Coll. Camb.
Young, Robert,	{ Braybrooke, R. LL.D. { and Great Creaton, R.	{ Northam. Peterb.	{ L. Young, Esq. Mrs. Davenport.	

Name.	Residence.	County.
Back, E. D. D.	Deal	Kent.
Bruce, A. A.	Cheltenham	Gloucester.
Davidson, Joseph.	Portland Place	Middlesex.
Dennis, John	Clifton	Gloucester.
Glover, John	Claverley	Salop.
Powell, T.	Sedgley	Stafford.
Pridcaux, Walter Thomas	Totness	Devon.
Robertson, Alexander	Bampton	Oxford.
Rous, Hon. H. A.	Geneva.	
Spilsbury, Thomas	Downend	Gloucester.
Wood, S. S.	Beaumaris	Anglesea.

UNIVERSITY INTELLIGENCE.

OXFORD.

The Rev. John Collier Jones, D. D. Rector of Exeter College, has been nominated Vice-Chancellor for the ensuing year, and approved by Convocation.

The Vice-Chancellor has nominated as his Pro-Vice-Chancellors,
Rev. Dr. Hall, Master of Pembroke Coll.
Rev. Dr. Jenkyns, Master of Balliol Coll.
Rev. Dr. Rowley, Mast. of Unvers. Coll. &
Rev. Dr. Gilbert, Princ. of Brasenose Coll.
The Rev. Robert Eden, M. A. and Scholar of Corpus Christi College, has been nominated one of the Masters of the Schools.

The Hon. Philip Henry Abbot, M. A. Student of Christ Church, has been unanimously elected a Fellow, on the foundation of Mr. Viner, in the room of Mr. Burton, of Exeter College, deceased.

Degrees conferred.

MASTERS OF ARTS.

Rev. Horatio Todd, Queen's Coll.
Rev. Jacob Ley, Student of Christ Church.
Rev. Henry Wintle, Worcester Coll.
Rev. William Thorpe, Merton Coll.
Rev. Thomas Archer Bewes, Exeter Coll.
Rev. Matthew Robert Scott, Exeter Coll.
Charles Hope Maclean, Balliol Coll.
William Leyland Woods, St. John's Coll.
Thomas Vores, Scholar of Wadham Coll.

BACHELORS OF ARTS.

William Davies, St. Edmund Hall.
John Matthews, Christ Church.
John Fisher Turner, Exhibitioner of Worcester Coll.
Thomas Lingen Allen, Worcester Coll.

James John Farquharson, Christ Church.
Osbert Denton Toosey, Lincoln Coll.
Rufus Hutton, Exeter Coll.
John Griffith Cole, Fellow of Exeter Coll.
Charles Archer Houlton, Christ Church.
John Robert Kenyon, Christ Church.

BACHELORS IN CIVIL LAW.

The Hon. Philip Henry Abbot, M. A.
Student of Christ Church, and Vinerian
Fellow.
Rev. Charles Awdry, Fell. of New Coll.

MARRIED.

Rev. W. Cotton Risley, M. A. Fellow of
New College, to Susan, daughter of the
late Robert Wells, Esq. of Prior's Marston,
Warwickshire.

CAMBRIDGE.

On the first day of Term the following
gentlemen were elected University Officers
for the ensuing year :

PROCTORS.

Rev. A. M. Wale, M. A. St. John's Coll.
Rev. Henry Melvill, M. A. St. Peter's Coll.

TAXORS.

Rev. William Okes, M. A. Caius Coll.
Rev. Joseph Studholme, M. A. Jesus Coll.

MODERATORS.

Charles Jeffreys, M. A. St. John's Coll.
Rev. J. Bowstead, M. A. Corpus Christi Coll.

SCRUTATORS.

Martin Thackeray, M. A. King's Coll.
Rev. H. E. Holland, B. D. Emman. Coll.

The Rev. Richard Twopenny, B. D. of
St. John's College, and the Rev. C. Smith,
M. A. Fellow of St. Peter's College, have
been appointed Pro-Proctors.

The following gentlemen have been ap-
pointed the Caput for the year ensuing :
The Vice-Chancellor.

Rev. C. Wordsworth, D. D. Master of Trin.
Coll. *Divinity*.

Rev. J. W. Geldart, LL.D. Trin. Hall. *Law*.
T. Ingle, M. D. St. Peter's Coll. *Physic*.

Rev. T. S. Turnbull, M. A. Caius Coll. *Sen*.
Non. Reg.

Rev. C. Currie, M. A. Pemb. Coll. *Sen. Reg.*

Anthony Cleasby, B. A., Thomas Turner,
B. A., and Valentine Fowler Hovenden,
B. A., Scholars of Trinity College, have
been elected Fellows of that Society.

Richard Croft Chawner, S. C. L. has been
appointed a Fellow of Trinity Hall.

Ralph Blakelock, Esq. M. A. and Thomas
Jarrett, Esq. B. A. have been elected Founda-
tion Fellows of Catharine Hall.

A grace has passed the Senate for a peti-
tion to confer the Degree of D. D. by Royal
Mandate on the Master of Pembroke.

Degrees conferred.

MASTERS OF ARTS.

Robert Maitland, Trin. Coll.
Thomas Stackhouse Carlyon, Pemb. Coll.
Henry Sidney Neucatre, St. John's Coll.
Richard Day, Caius Coll.

BACHELORS OF ARTS.

Joseph Silver, Trin. Coll.
Francis Edward Leach, Trin. Coll.
William Lecke, Queen's Coll.
Richard Waldegrave Packer, Cath. Hall.
Edward Langton Williams, Cath. Hall.
Richard Bird, Magdalene Coll.
Charles Goring, Sidney Sussex Coll.

NOTICES TO CORRESPONDENTS.

Some valuable communications are still unavoidably postponed; among others
"B." "Clericus," and "U. Y." which shall be inserted as early as possible.

We shall probably attend to our friend "W.'s" Strictures on the Christian Observer in
our next; but the thing speaks for itself.

THE
CHRISTIAN
REMEMBRANCE.

DECEMBER, 1828.

REVIEW OF NEW PUBLICATIONS.

ART. I.—*A Sermon on those Rules of Christian Charity, by which our Opinions of other Sects should be formed, preached before the Mayor and Corporation, in the Cathedral Church of Bristol, on Wednesday, November, 5, 1828. By the Rev. SYDNEY SMITH, Prebendary of Bristol.* Bristol, Manhee: London, Ridgway. pp. 24.

WE have given this production an early notice; not that it is entitled, on its intrinsic merits, to any notice whatever; for it contains nothing original, nothing talented, and nothing argumentative: but because it has, as we understand, created a very considerable sensation in the city where it was preached; and is likely to do injury among those whose christian piety surpasses their powers of reasoning and discrimination. We may add, that we have been further influenced by the opportunity which it affords us of expressing our most unqualified abhorrence of political Sermons, which, unhappily for the cause of religion and tranquillity, are too common in the present day. A Sermon on those great political duties which are of universal obligation, and form integral parts of christian practice, is, indeed, as necessary as the inculcation of social fidelity: but this widely differs from a pulpit discourse on some topic of temporary political interest, which should be argued on its own ground, and not suffered to profane the sanctuary, where the things of this world have no place or importance, and where we are only citizens of the heavenly kingdom. Such appeals to the public passions are every way unprofitable and dangerous: they occupy the time which ought to be devoted to very different objects; they create irreverence for the holiest and most useful provisions of divine grace; they are too confined to afford a distinct or comprehensive view of a great political question; but they are artificial and oratorical enough to excite the hearer, already, perhaps, in no very tranquilized condition, to a state of fevered irritability. How far such a posture of mind comports with the dispositions belonging to the house of prayer, needs not be discussed. If a political Sermon really afforded information on any important subject of state discussion, such information would be a miserable

substitute for that "wisdom unto salvation," which the humble-minded Christian seeks from the lips of his pastor and teacher. But even this it cannot do. It not only withholds nourishment, but administers poison, by supplying aliment to the fierce and impure passions of the natural man. Nor is the evil restricted to individuals :

"The hungry sheep look up, and are not fed;
But, swoln with wind, and the rank mist they draw,
Rot inwardly, and foul contagion spread."

Political as well as spiritual evils are the consequence, and that to an extent by no means easy to calculate. History has recorded for our advantage the results of a prostituted pulpit. Be it eternally remembered, as we value all that ought to be dear to us in both worlds, that the atrocities of the great Rebellion were introduced and familiarized to men's minds from the pulpit; that the pulpit was the engine by which successful tyranny continued to operate its great work of deceit and brutalization on souls already demoralized by its contaminations; and that in the name of Religion, and with the phrascology of Scripture, deeds, which have sunk in indelible crimson into the annals of England, have been fearlessly and shamelessly perpetrated.

Religion and superstition are motives so universal, that scarcely any man is exempt from both. An appeal to these is almost certain of effect; and the effect is the more energetic, in proportion as the cause is more influential, than those which ordinarily affect the conduct of mankind. Connect a peculiar political measure, or a system of state policy with religious considerations, and from that moment the measure and the system cease to be debated on their own merits; and what was purely a matter of temporal expediency, becomes a question of eternal life and death. We scarcely apprehend that we shall be so far mistaken, as to be understood of excluding religion from legislation. Legislation ought, indeed, to take religion for its basis and its rule, and every question proposed to its consideration ought to be decided on religious grounds, *so far as such question involves them*. But to introduce religious arguments, where they have no application, for the purpose of deciding a political point, is not only a very gross and impious perversion in itself, but it is productive of incalculable mischief; inasmuch as its effects are wide and powerful as the motives appealed to, and it completely shuts the door against all further discussion of the subject on those principles, by which alone its true merits are to be decided.

We have all along said that we consider the Romanist question purely political, and no more connected, as to its determination, with religion, than any other political measure: it being at the same time an admitted rule in christian legislation, as in christian worship, that all things should be done to edifying. Mr. Smith, however, has

chosen to connect this question with one of the plainest and most positive duties of the gospel—charity. He has chosen to rest the whole discussion on this single point;—to deny the claims of the Romanists is, according to him, a breach of christian charity: so that, if his position be true, the soundest arguments of constitutional speakers and writers will pass for nothing; because the plain course of christian duty lies against them. He does not, indeed, even attempt to *prove* his position; it is throughout assumed: so that, if the hearer or reader want reading or acuteness to discover the fallacy in the first instance, he is at once led captive by the most powerful motive which can sway the human mind, and prepared to resist any argument which would militate against the indissoluble obligations of duty. If Mr. Smith's proposition be *UNTRUE*, as we intend to show that it is, what injury must hence have resulted to a full and free discussion of this important political question! For the impression produced in the scene of his labours may be estimated by the avidity with which the Sermon has been sought. It were vain to argue on just grounds against minds pre-occupied with erroneous conclusions founded on Scripture premises.

Mr. Smith informs us that he has spoken "conscientiously, and from good motives, and from honest feelings, on a very difficult subject,—not sought for by him, but devolving upon him in the course of duty." (p. 22.) We have no inclination to canvass Mr. Smith's motives or feelings; but to say that the subject was unsought by him, and much more, that it devolved upon him in the course of duty, is a most extraordinary mistake. Did all the Clergy of England forget "the course of duty" on the 5th of November? Yet we hope and believe that few pulpits were then vocal with the Popish question. So far from any duty compelling the mention of it on any occasion, it was rather the dictate of duty to abstain from it on all. Our Church never intended that her sacred forms and observances should be made accessory to party gratifications. For national deliverances we owe a national gratitude; and when such deliverances are commemorated, such gratitude should be enjoined. National piety, as the best and sincerest manner of exhibiting it, should be especially enforced; and the people should be reminded that great benefits entail great obligations and great responsibility: that the endeavour to discharge these obligations, and to meet these responsibilities, is a matter of the last importance, nationally and individually; more especially where the superiority of religious opportunities is the peculiar blessing alluded to. These subjects, we conceive, in the course of duty, *did* devolve upon Mr. Smith; and these and the like subjects *only*. But these were "not sought for" by him. He wanted somewhat more spirit-stirring than the common annual exhortation to national thankfulness and devotion:

Accordingly these troublesome topics are eagerly galloped over in the following words. After enunciating his text, (Col. iii. 12, 13) the preacher proceeds :

The Church of England, in its wisdom and piety, has very properly ordained that a day of thanksgiving should be set apart, in which we may return thanks to Almighty God, for the mercies vouchsafed to this nation in their escape from the dreadful plot planned for the destruction of the Sovereign and his Parliament,—the forerunner, no doubt, of such sanguinary scenes as were suited to the manners of that age, and must have proved the inevitable consequence of such enormous wickedness and cruelty. Such an escape is a fair and lawful foundation for national piety. And it is a comely and Christian sight to see the Magistrates and high authorities of the land obedient to the ordinances of the church, and holding forth to their fellow subjects a wise example of national gratitude and serious devotion. This use of this day is deserving of every commendation. The idea that Almighty God does sometimes exercise a special providence for the preservation of a whole people is justified by scripture, is not repugnant to reason, and can produce nothing but feelings and opinions favourable to virtue and religion.

Another wise and lawful use of this day is an honest self-congratulation that we have burst through those bands which the Roman Catholic priesthood would impose upon human judgment; that the Protestant church not only permits, but exhorts, every man to appeal from human authority to the Scriptures; that it makes of the clergy guides and advisers, not masters and oracles; that it discourages vain and idle ceremonies, unmeaning observances, and hypocritical pomp; and encourages freedom in thinking upon religion, and simplicity in religious forms. It is impossible that any candid man should not observe the marked superiority of the Protestant over the Catholic faith in these particulars; and difficult that any pious man should not feel grateful to Almighty Providence for escape from danger which would have plunged this country afresh into so many errors and so many absurdities.—Pp. 4—7.

Thus scarcely two pages out of nineteen containing any notice of the real subject, which, “in the course of duty, devolved upon” the orator; the rest of the Sermon is wholly occupied with the discussion of the Romanist question, with which duty and the day had nothing to do. And this discussion he thus commences :

I hope in this condemnation of the Catholic religion, (in which I most sincerely join its bitterest enemies,) I shall not be so far mistaken as to have it supposed that I would convey the slightest approbation of any laws which disqualify or incapacitate any class of men from civil offices on account of religious opinions. I regard all such laws as fatal and lamentable mistakes in legislation; they are mistakes of troubled times, and half-barbarous ages.—P. 7.

This is the fallacy upon which all his subsequent reasoning (if we may apply the term) is grounded. We are as ready as Mr. Smith to censure all exclusion from civil offices *on account of* religious opinions. BUT THE ROMANISTS ARE NOT EXCLUDED ON ACCOUNT OF RELIGIOUS OPINIONS. This is the great FACT which overturns the whole fabric erected by Mr. Smith upon an unsound foundation.

We have said before that we will not investigate Mr. Smith's motives or feelings; but we must be allowed to express our astonishment that any man of studious habits, and especially a man whose studies have taken the direction of those which Mr. Smith has pursued, should be

IGNORANT of so notorious a fact as this. If political Sermons are at all times to be deprecated, surely not least, when the preacher is totally unacquainted with the very elements of the subject which he treats.

The case of the Romanists stands thus. Every society, in delegating the functions of legislation, requires from the trustee certain securities for the faithful exercise of his important duties. These securities are of various kinds. With us, hereditary honours, property, and solemn oaths of exclusive fidelity to the constitution, are the principal. Those who cannot produce the requisite pledges have no right to the trust which is committed by the State on those conditions only. They have no human right, certainly, because they have no human law to create a right; and their friends, who take every opportunity of ridiculing "the right divine of kings," cannot very consistently defend a "right divine" of Lords and Commons. But if there be any such right at all, it must be anterior to all human restriction; and, therefore, to exclude a commoner from the House of Lords, or to shut the door of the House of Commons against a freeholder of 300*l.* per annum, would be a violation of that right. This is so palpable an absurdity, that it is impossible to be deceived by it; but when compared with the position, that any man has a *right* to assume the office of legislator, without taking the oaths prescribed by the law of the land, it will be found to be the very same. The question of right is, therefore, untenable, though the *expediency* of modifying the terms of admission to the legislature is a fair subject of parliamentary (not pulpit) discussion. The oaths among the conditions of admission certainly cannot be taken conscientiously by Romanists: but it is not on account of any speculative opinions that these oaths are directed against them, but solely in consequence of those political opinions which are inseparable from their religion. The oath against transubstantiation is not directed against a speculative opinion: Dr. Philpotts, in his admirable Letter to Mr. Canning, explained most fully the reasons of that oath: it is, indeed, the only oath where perjury is incapable of Romish absolution. It was, therefore, most important to enlist it on the side of Protestant securities. We are not discussing the Romanist question, but only Mr. Smith's view of it; we are not concerned to enter on the point whether the exclusion of the Romanists is expedient or necessary; all that we say is, that they are excluded for political, and not for religious opinions, and that thus all Mr. Smith's exhortations to meekness in our conduct towards those who differ from us in their views of religion, have no application to this subject whatever. Where is there any persecution of the Romanists? Where do their *religious* opinions injure them? Liberty of conscience, in the most enlarged sense, they enjoy in common with all British subjects.

Mr. Smith, like all advocates on the same side, appeals to the recent abrogation of the Test and Corporation Acts. There can be little doubt that this measure was originated in order to furnish this wretched argument. But the two things differ widely. The Test and Corporation Acts, like the Exclusion Laws, were originally levelled, not against religious opinions, but against political encroachments. The reason for maintaining them had ceased; at all events, their operation was completely suspended, and they were virtually a nullity. But the grounds of objection to the Romanists, whether just or otherwise, were immutable, even by their own confession, or profession rather, for they gloried in their impossibility of change. It is not the Romanists, but their advocates, who pretend that the character of their religion is altered. The Romanists fiercely reject all advantage from such an argument. Mr. Smith, however, advances it, and thus proceeds to comment on it:

It would be religiously charitable, also, to consider whether the objectionable tenets, which different sects profess, are in their hearts as well as in their books. There is, unfortunately, so much pride where there ought to be so much humility, that it is difficult, if not almost impossible, to make religious sects abjure or recant the doctrines they have once professed. It is not in this manner, I fear, that the best and purest churches are ever reformed. But the doctrine gradually becomes obsolete; and, though not disowned, ceases in fact to be a distinguishing characteristic of the sect which professes it.—P. 15.

Now all this may sound very “liberal,” as the modern phrase is; but to us it is very unintelligible. How are we to “consider” whether certain tenets are in men's hearts as well as books? Their hearts we cannot read; their books we can; their speeches and their books are our only clue to their hearts. And certainly the speeches and writings of the Romanists are not the most conciliating, or the best calculated to suppress alarm. When an important boon is demanded, it surely cannot be too much to add the testimony of the lip to the sentiment of the heart, though infallibility should thereby appear fallible. When an important trust is to be conceded, we surely are not to rely merely on a supposed virtual alteration, of which there are no fruits or evidences whatever, but much to the contrary.

The following, we suppose, is intended for such persons as presume to believe the self-styled Catholic Association a fair representation of the political Romanists:

There is another practice not less common than this, and equally uncharitable; and that is to represent the opinions of the most violent and eager persons who can be met with, as the common and received opinions of the whole sect. There are, in every denomination of Christians, individuals, by whose opinion or by whose conduct the great body would very reluctantly be judged. Some men aim at attracting notice by singularity; some are deficient in temper; some in learning: some push every principle to the extreme; distort, overstate, pervert; and fill every one to whom their cause is dear with concern that it should have been committed to such rash and intemperate advocates. If you

wish to gain a victory over your antagonists, those are the men whose writings you should study, whose opinions you should dwell on, and should carefully bring forward to notice; but if you wish, as the elect of God, to put on kindness and humbleness, meekness and long-suffering,—if you wish to forbear and to forgive, it will then occur to you that you should seek the true opinions of any sect from those only who are approved of, and revered by that sect; to whose authority that sect defer, and by whose arguments they consider their tenets to be properly defended. This may not suit your purpose if you are combating for victory; but it is your duty if you are combating for truth: it is the safe, honest, and splendid conduct of him, who never writes nor speaks on religious subjects, but that he may diffuse the real blessings of religion among his fellow-creatures, and restrain the bitterness of controversy by the feelings of Christian charity and forbearance.—Pp. 16, 17.

If the above passage be taken by itself, it is very unobjectionable; but if its intended application be what we surmise, it entirely fails. We do not take Mr. Smith as a representative of the Church of England:—*μη γίνετο*—but if all the ecclesiastical authorities, and all the leaders of the laity in the Church of England, were to hold and make their boast of his opinions, and extol his conduct, then he might fairly be viewed in that light. In like manner, we would not accuse the Romanists of every act perpetrated by Mr. O'Connell's turbulence and intemperance; but when we see him supported by all the Priests in his progress, and receiving publicly the benediction of a Bishop; when we find his conduct lauded and imitated by the body of the Romish gentry, we surely may, without any breach of charity, consider him the organ and representative of Romish opinions.

Such is the tendency, and such the shallowness of this Sermon. So far as it recommends a charitable view of those who differ from us, we perfectly agree with Mr. Smith: but that this charity towards theological dissent is of any application where *political* principles are to be made the condition of political privileges, is what we deny. The best feelings of our nature, and the holiest obligations of our religion, are appealed to and surprised before leisure is allowed us to see that they are applied to a case with which they have nothing to do, as not being a question of religious toleration. Against such an use of Scripture and of the pulpit, we enter our most unqualified protest.

*Beside the great fallacy of the argument, various blemishes disgrace this Sermon. A clergyman—a prebendary—preaching on a solemn occasion in the Cathedral of a great city, would not, it might be supposed, speak of “the errors, and follies, and superstitions of the Catholic Church!” (p. 22.) What must the people think of their Creed, which teaches them to believe in “the *Holy* Catholic Church?” What does Mr. Smith himself think of it? Throughout his sermon indeed, Mr. Smith every where calls the Church of Rome the Catholic Church, AND SOMETIMES DISTINGUISHES THE PROTESTANT CHURCH

FROM IT! This sort of "liberality" we have never heard from *the pulpit* before. In another place, we have a distinction between the *Apostles and Epistolary writers*, where the latter evidently mean the writers of the New Testament Epistles! and a little below, we are told that God does not want a zeal in his service! These things must be set to the account of carelessness; but what must we think of carelessness in the *Second Edition of a Sermon, preached in the Cathedral of Bristol, by a Prebendary of the city!*



ART. II.—*Annotations on the Gospel of St. Matthew, designed for the use of Students at the University, and Candidates for Holy Orders. By the Rev. M. BLAND, D.D. F.R.S. & F.A.S. Rector of Lilley, Herts; Prebendary of Wells; and late Fellow and Tutor of St. John's College, Cambridge. Cambridge: Deighton, Stevenson, and Newby. London: Whittaker. 1828. pp. 569. Price 16s.*

A CONCISE and comprehensive abridgment of the several commentaries on the New Testament in a connected form is still a desideratum, and one too which is severely felt by the theological student. The Manual of Elsley, with Slade's Continuation, which, for want of a more useful compendium, has so long been the only refuge of the young divine, is in many respects rather a hindrance than a help, and throughout it is insufficient and incomplete. At best, it is but a book of reference to the opinions advocated by the respective interpreters; for the merits of which the works themselves must frequently be consulted; and from the ill-digested arrangement of the materials, and the want of all connexion in the several annotations, it is frequently difficult to discover their immediate design. An argument advanced by one commentator, is continually interrupted by the opposite opinion of another; again resumed, and again interrupted; till the reader is but in a labyrinth of controversy, which it requires no little ingenuity to unravel. In most cases, too, the heads of the arguments only are given; so that it is necessary, in order to a full investigation of any particular subject, to have recourse to a voluminous body of divinity, the expense of which it should be a principal object of works of this nature to obviate.

The Synoptical Digest of Mr. Bloomfield is open to the same objections; if indeed it can be looked upon at all in the light of an elementary work. We are far from wishing to detract from the praise which is justly due to the exertions of the Editor of this Compilation; or to question the *cui bono* of his long and laborious researches among the hidden treasures of foreign theology. We say *foreign*;

as he has in a great measure confined himself to the German Divines, studiously avoiding the ground which had been already occupied by Elsley and Slade. His work will therefore be unquestionably useful as a book of reference to the matured theologian, and as an index to the opinions, and the frequently tedious disquisitions of the writers, from whom he has made his selections. But to the mere student, and the candidate for holy orders, we do not think that an atom of advantage is derivable from this multifarious mass of Illustrations,—critical, doctrinal, and exegetical. Besides, as a continuation or rather amplification of the “Annotations of Elsley and Slade,” it is much to be lamented that the “Digest” follows too closely the plan of its prototype. It has the same want of connexion; the same inattention to perspicuous arrangement; the same confusion of conflicting opinions: and in the early part of the work more especially, the same incompleteness in the Analysis of the respective commentaries. Add to all which, the expense of eight bulky octavos is far too considerable, to admit of the prospect of a wide circulation.

Under these circumstances, we had hoped that Dr. Bland's Volume would have furnished the students with ample means for a complete acquaintance with the Gospel of St. Matthew; to be succeeded by Annotations on the remaining Books of the New Testament upon a similar plan. We had expected a copious analysis of the critical and expository labours of the principal English and foreign commentators, together with a selection of the best classical illustrations of the Sacred Text, which are scattered throughout the works of Elsner, Kypke, Albert, and other writers of the same class. It would have been easy to have compressed as much more than this into a volume of less dimensions than the one before us: and the author would have been amply repaid for any additional trouble to himself by the increased utility of his publication. The plan which he *has* pursued we consider to be at the same time deficient and redundant. Instead of a concise view of the different opinions on any disputed text, by which the merits of each might be appreciated by the reader, in the generality of cases the Annotation of Whithy, or Lightfoot, or some other Commentator, whose interpretation might appear preferable to the rest, is given in the words of the respective writer. It is true that we are thus put in full possession of the more received interpretation of each particular passage; but this will hardly be sufficient for the student in divinity, though it may perhaps for an ordinary inquirer into the sense of Scripture. That the attention should be more especially directed to that interpretation of a passage which is most commonly followed, we readily admit; but at the same time the opinions of those who advocate a different method should be concisely stated, together with a summary of their principal arguments, in order to afford a full

view of the merits of the case. Herein then Dr. Bland's Volume is greatly defective ; not that he has not occasionally enumerated a few of the conflicting opinions on a difficult text, but that is only or chiefly when it is done to hand by the Commentator whose words he cites. Now it happens with most of our own early divines, that their language is discursive, and full of quaintnesses, which, however beautiful in themselves, are little accommodated to the nicer ears of modern times ; so that the marrow of their excellent observations may frequently be brought within narrow limits ; and make way, by the omission of their redundancies, for the admission of more valuable matter from other quarters. What the student wants is not a detached annotation from this or that author, as his opinion may coincide with that of the compiler ; but a connected detail of the many learned and ingenious expositions which have been given of each passage in succession, incorporated in a concise and comprehensive analysis. In most cases also of classical illustration one or two examples of similar phrases, or forms of construction, are as good as a hundred : and will be sufficient to guide the reader's attention to a multitude of others, which he may have met with in the course of his own reading. At all events so great a number of citations, as Dr. Bland has occasionally given, are not necessary to be written at length ; and the room which they occupy would have been spared advantageously for more important materials.

But although we do not think that Dr. Bland has supplied the deficiency in our theological literature to the extent that we could wish ; we are far from affirming that he has failed in producing a work, which may be useful to a certain extent in a College lecture room. Had his object been merely to supply a series of annotations for the University student, the plan which he has adopted might have been deemed sufficiently extensive ; but when he includes the candidate for holy orders in the number of his readers, we are inclined to give the *Manual of Elsley*, with all its wretched imperfections, a decided preference. The student will there, at least, be referred to the author, where he will find a particular argument discussed at large ; but the names of the several writers, from whom he cites, are in a very few instances only afforded by Dr. Bland. Not that we should quarrel with the omission of the references, provided that we were furnished with a complete analysis of the interpretation of different writers ; though it might be as well to know the advocates of each method, as well as the method itself. We are as surprised, that the Doctor should not himself have felt the defect of which we complain ; as we are sure that he could have easily and ably supplied it. The interpretations which he has selected are generally correct ; and they are supported by the most cogent and satisfactory comments. He must, therefore, have

weighed the several arguments *pro* and *con* in his own mind deeply and attentively; so that it would not have been difficult to have benefited his reader with the result of his meditations. And it is surely an object of interest to know the opinions of those who differ from us on any important question, and the reasons of their dissent; if it is not, indeed, absolutely necessary, in order to be satisfied of the superiority of our own conclusions.

The ability with which Dr. Bland has otherwise executed his work, only serves to put this sad defect in a more striking light. His mode of illustration is simple and pleasing; and in those passages, where the elucidation of a fact is required, his manner is all that can be wished. The following is a fair specimen:

MATT. iv. 5.

— *ἁγίαν πόλιν*] This is frequently used to express Jerusalem, because it was honoured with the temple and worship of God; and because antiently the Schecinah, or visible symbol of the Divine presence rested between the cherubims in the temple. Chrysost. on Ps. lxxviii. says of it, *ἐκείθεν ἡ πηγή τῆς εὐσεβείας, καὶ τῆς θεογνωσίας αἱ ρίζαι καὶ αἱ ἀρχαί. Διδασκαλείον ἦν τῆς γῆς.* And Jerome ad Hedib. qu. 8, *Vocatur civitas sancta ad distinctionem omnium civitatum, quæ tunc idolis serviebant: in hac enim sola fuit Templum, et unius Dei cultus et vera religio.* The inscription on their coin, the shekel, was "Jerusalem the Holy;" by which name and title the Turks distinguish it. See Isai. xlviii. 2: lli. 1. Neh. xi. 1. Dan. ix. 24: Matt. xxvii. 53: Luke iv. 9: and Josephus and Philo continually. In 1 Macc. x. 31, Demetrius in his letter to Jonathan says, *Ἱερουσαλὴμ ἡ τῶ ἀγία καὶ ἀφειμένη, καὶ τὰ ὄρια αὐτῆς.* In like manner the heathen writers often called those cities *holy*, in which any of their deities were supposed to hold their special residence. Thus Homer calls Troy *ἱερὸν Ἰλίου*, and *Τροίης ἱερὸν πολλίεθρον*, Od. a. 2. And Aristophanes calls Athens *ἱερὰν πόλιν*, Pac. 1031. and *ἱερωτάτην χώραν*, Equ. 586. Thus also Pindar has *ἱερὰς Σικωνός*, Nem. θ. 127. So also Rome was called *Urbs sacra*, and *Sacrosancta Civitas*. Josephus says such towns were exempted from foreign garrisons, like Delphi.

St. Matthew alone ascribes those titles of sanctity to Jerusalem, by which it had been distinguished by the prophets and sacred historians, and was known among the neighbouring nations. In the same way he testifies a higher veneration for the temple, which had a peculiar sacredness till the Son of God came to tabernacle among men. The notion of this sacredness St. Matthew continues on to the death of Christ: whereas no other writer of the New Testament calls it the Temple of God in treating of a time *after* the birth of our Lord. It has hence been inferred that St. Matthew wrote his Gospel several years before the others, and whilst the title and character were acknowledged which Jerusalem claimed by antient prescription.—Pp. 88, 89.

We shall now select an instance of the defect, which we so strongly lament; and which, we are apprehensive, will be a considerable drawback to that utility, which the student might otherwise expect to derive from the work.

MATT. lxxvi. 17.

A question has here arisen which has perplexed the commentators, and given rise to different opinions. The Evangelists use expressions which at first sight may appear contradictory. Thus St. John seems to differ from the rest respecting the time that the Jews partook of the passover, and supposes

they did not eat it on the same evening as our Saviour; yet they all agree that the night of the day, in which he eat what is called the passover was Thursday. He is also said to command his disciples to prepare the passover, and that he had earnestly desired to eat this passover with them. Yet we find that on the day after that on which he had thus celebrated it, the Jews would not go into the judgment-hall, lest they should be defiled, but that they might eat the passover. Now the law required that all should eat it on the same day. These difficulties, therefore, have been attempted to be explained in different ways; four of which may be mentioned. 1. That Christ did not eat the passover on the last year of his ministry. 2. That he did eat it, and at the same time with the Jews. 3. That he did eat a passover, but one of his own institution, very different from that eaten by the Jews. 4. That he did eat the passover that year, but not at the same time with the Jews. This last seems to be the most consistent with the accounts given by the Evangelists, and to reconcile the apparent contradictions. But if our Lord had determined upon observing the passover, and there be any difference between the Jews and him on the day on which it was to be eaten, the error would not be on the part of Jesus himself, but of the Jews who differed with him. We cannot believe that he disobeyed, in the slightest degree, the ordinances of the Mosaic law, in deference to any traditions which existed among the Scribes and Pharisees. If he refused to follow, upon this occasion, the practice of the High-Priest and others among the Jews, his refusal must be referred to some deviation in their practice from that which had been formerly prescribed to their forefathers. Whatever rules might have guided them, He at least would have eaten the passover on the day, ἐν ᾗ ἔδει θύεσθαι τὸ πάσχα. The Pharisees might defer, but our Lord would not anticipate the legal and proper day for the celebration of the Paschal feast. From an examination, therefore, of the law of Moses, from having shewn the uncertainty of all the theories that have been hazarded, and the impossibility of trusting to the assertions either of the Rabbinical Doctors or Epiphanius, and the consideration of other circumstances, Benson, in his Chronology, thinks it not improbable that the fifteenth day of Nisan might have fallen upon a Friday in J. P. 4742: our Saviour having kept the passover on the proper day. See his Chronology of our Saviour's Life, &c. Chap. vii. Sect. 2. p. 293.—Pp. 510, 511.

The question, which is the subject of this note, is decidedly one of the most difficult in the whole gospel; and the commentators are greatly divided in their opinions respecting it. We are perfectly ready to agree with Dr. Bland, in the preference which he has given to Mr. Benson's solution; but for all the student can infer to the contrary, any other of the three rejected opinions may be equally satisfactory; and he will as naturally look for the refutation of these, as for the confirmation of the other. He may find the discussion, it is true, conducted at length in A. Clarke's Commentary, or in Townsend's Chronological Arrangement of the New Testament; but this is not to the point. The grand object of the Doctor's work is, or ought to be, to give the pith of such discussion, for the purpose of sparing his reader the expense of the voluminous commentaries, throughout which the solution of this and similar difficulties are scattered.

Still then, we repeat, a work, of the nature above referred to, is a great desideratum in the library of the theological student. Should Dr. Bland proceed with his intention of illustrating the remainder of the historical books of the New Testament, we sincerely recommend him

to remodel his plan. We are aware, however, that there is a work in the press, comprising a digested analysis of the principal commentaries on the entire New Testament; and should it realize the promises held out on its announcement, there can be little doubt of its success. The undertaking is an arduous one; but it is in good hands; and we are looking anxiously for the appearance of the work. It was expected, we believe, to have been published in the present season; but, upon inquiry, we find that unavoidable circumstances may delay it some little time longer.

ART. III.—*A History of England, in which it is intended to consider Men and Events on Christian Principles. Vol. I. extending from the Earliest Periods to the Signature of Magna Charta. By a CLERGYMAN of the CHURCH of ENGLAND.* London: Rivingtons, 1828. Pp. xvi. 495. price 6s.

IT has been said, that all degrees and sorts of men amongst us have their respective histories of their native land; and that the Infidel in Hume, the Protestant in Smollet, and the Papist in Lingard, may find the record of their various notions and opinions. It remained for the author of the present undertaking to compile a history of our country, for the instruction of the Christian. And, surely, there never was a work more wanted in the days upon which we are fallen—days, in which the light of the gospel shines with unusual brightness, and yet men are blindly closing up their eyes against its power, and labouring to extinguish its effects, or to pervert its course. The manifestations of God's love towards us, of late, have been too striking to be passed away in silence by him who meditates upon the causes and effects of human accidents, as under the directing and controlling power of one above; and if we were rightly taught, to see the hand that has been with us, and the invisible armies of the living God that have encamped about the ark of our strength in the day of darkness and peril, we should learn enough, to cause us to lift up a hymn of rejoicing, and to break forth with David into the strain of gratitude, "*We have heard with our ears, O God, our fathers have told us: what thou hast done in their time of old: how thou hast destroyed the nations and cast them out. It is thou that savest us from our enemies: and puttest them to confusion that hate us.*" Psalm xlv.

The whole course of Jewish history teaches one great doctrine, that the affairs of men are under the control and agency of God; and, that it is He who exalteth or debaseth a nation, when, by his permission or direction, the counsels of earthly princes are the means of public weal or woe. We are taught in every page of scripture to ascribe the victory, and to give the praise unto the Lord; and surely we, in these

times, have as much reason to be joyful, on account of favours done by heaven, as had the children of Israel when they passed the waters, and beheld their foes overthrown in the sea. It is too much forgotten, that, whereas the scriptures of the Old Testament give the history of the rise, the progress, and the final destruction of a once favoured people—the scriptures of the New Testament give only the history of the *rise* of Christianity, shadowing forth in dim and solemn prophecies, the future progress of the christian world. It is, therefore, that with right we ought to look on history as the detail of this progress; and not merely as a register of earthly passions, and of earthly ambition, but as the record of the accomplished will of God towards the children of men. Peculiarly does such a view of things belong to us—who, like Israel of old, have been snatched from the hands of our enemies—blessed with peace and plenty in the midst of war, and raised to a pitch of earthly glory, such as modern times can never parallel. To point out, then, to our children, what things the Lord hath done for us; how, in the early dawn of civilized society, this land was snatched from the iniquities of paganism; how, when the purity of the new and holy faith was tarnished, and the mystery of iniquity was working night and day to ruin and deform the glorious fabric of the church, it pleased God to raise up men amongst us who had wisdom to defend, and courage to die for, her institutions; and how, in these later times, when the fiends of anarchy and bloodshed had let loose the plagues of wickedness around us, this nation was preserved as a solitary rock of safety in the sea of sorrow; and as a beacon for the wandering principles of rulers to steer safely to the haven of their hopes and wishes, seems to be a duty which religion claims at the historian's hands. No pious Englishman can hear and see what has been done amongst us, without owning, that it is not to our arm that the praise is due, nor with our own courage that the victory hath been won.

It has been long a wish of our heart, that some one, capable of executing such a work, would undertake the task of giving to our histories the direction which they need; and of enabling those, who have the care and the instruction of the young, to teach them in the way in the which they should walk, as subjects to an earthly king, with reference to a higher potentate and more imperial government.

It is this alone which can “endue our senators with wisdom,” or make the reign of a king glorious. For the glory of a kingdom, in the view of the Almighty, consists in the obedience and the piety of those who dwell therein. That such may be the fruit of the present undertaking is our earnest wish and prayer—and that many, who have hitherto regarded our prosperity as the result of human prudence alone, may be led to see a mightier instrument at work—a holier spirit guiding us, than that which, in our weakness, and our vanity, we

are apt to think supreme. How the author has accomplished his important labour cannot now be discussed. Perhaps we shall return to a minute consideration of his work. For the present, we most earnestly recommend it to our readers; and if they desire a specimen of the performance, they may find one in the following just account of the origin of that seat of learning, to which so many of them are indebted, and for the prosperity of which so many of their prayers are dutifully offered.

Joffred, abbot of Croyland, was one of those learned priests whom William the Conqueror's discerning patronage brought over from Normandy. His love of knowledge had made him collect brethren for his monastery who were of the like disposition; and he had fixed four of these amongst his tenants at Cotenham, to instruct their sons. But these monks, finding pleasure in the communication of what they knew, hired a barn in the larger neighbouring town of Cambridge, where they might expect to find more persons willing to be instructed. Their zeal and their superior knowledge soon gained them a reputation; and as their fame spread, scholars resorted to them from places more and more distant.

In the second year of their teaching at Cambridge, A.D. 1109, they had divided and arranged their labours. Brother Odo, began the morning with teaching the Latin grammar. Terrie taught logic, or the art of reasoning. William gave instructions in rhetoric, or the art of speaking well and persuasively; and Gislebert, the fourth brother, gave religious instruction, and preached to the people on Sundays and holidays. Scholars being thus drawn to Cambridge, other teachers also fixed their abode there; and thus the University is supposed to have had its beginning. Peter de Blois, an author who wrote but ninety years after, exclaims, "From this little fountain, which hath swelled into a great river, we now behold the city of God made glad; and all England rendered fruitful, by many teachers issuing from Cambridge."

How much more abundantly, and how much more clear, have the waters of this fountain since been made to flow by the bounty of Him, who alone can give the spirit of wisdom and understanding, and the spirit of knowledge, and of the fear of the Lord! * He saith of Himself, *In the hearts of all that are wise-hearted I have put wisdom.* † To Him, therefore, be given the praise, when the members of that university rejoice that it has produced Bacon and Newton, names unequalled in human wisdom; and Milton, who has sung so sweetly and so well of the mercy of God and our Redeemer. Yet the instruction which raised up in the same University those holy bishops, Ridley, and Latimer, and Crammer, and many a brother martyr, was blessed with a still choicer blessing; for the light, which they were made the instruments of pouring on this land, was far more glorious than the discoveries of human wisdom. The writer cannot bring himself to close his reflections, on the goodness of God in preparing a place for the instruction of those chosen servants, without uttering his own feelings and wishes in the devout and affectionate language of Bishop Ridley. "Cambridge, my loving mother and tender nurse! If I should not acknowledge thy manifold benefits; yea, if I should not, for thy benefits, at the least love thee again, truly I were to be accounted ungrateful and unkind. I thank thee, my loving mother; and I pray God, that His laws, and the sincere Gospel of Christ, may ever be truly taught, and faithfully learned in thee."—Pp. 339—341.

After this, we need say little of the firm and uncompromising manner in which the doctrines of the Reformation are maintained and illustrated; or of the various excellencies, literary and historical, which distinguish and adorn this most respectable of English Histories.

* Isa. xi. 2.

† Exod. xxxi. 6.

LITERARY REPORT.

Observations upon the several Sunday Services prescribed by the Liturgy throughout the Year : being an humble Attempt to illustrate the Doctrinal as well as Devotional Tendency of each ; furnishing matter of devout Reflection to the sincere Christian. By the Right Reverend ALEXANDER JOLLY, D.D. one of the Bishops of the Protestant Episcopal Communion in Scotland. Grant, Edinburgh. Whitaker, London. 1828. pp. 258.

In an advertisement by the Edinburgh publisher, we are told—"The following little work exhibits a portion of that system of catechetical or elementary instruction, which the venerable author has been in the practice, for more than half a century, of imparting, every Sunday regularly, to the young persons of his congregation. In addition to the two services and to two sermons, an hour or an hour and a half is by him devoted every Sunday to this important duty, in the simple manner of easy conversation, including all the essential particulars of Christian doctrine and duty, as these are embodied in the Church Catechism, and in the Liturgy; and as they are adapted to the capacity, and are obligatory upon the consciences of all the members of our Church. The style is peculiar, and some literary friends suggested the propriety of somewhat altering and modernising it. This, after serious consideration, however, was at length declined, with their perfect concurrence in the conviction, *first*, that the author's meaning is every where intelligible and impressive; *secondly*, that any essential and general alteration in the style, as it would interrupt the uniformity, might also change the spirit and impair the influence of the work; and, *thirdly*, that the peculiarity of the style seems calculated, in fact, to arrest attention, as it exhibits the freshness and the earnestness of that *viva voce* instruction in which it originated, modified by the habitual piety of the author, who is much more conversant with ancient than with modern writers."

The work consists, *first*, of a general

introduction, from which we select the following passage:

Families are the little nurseries for the spiritual kingdom of the Church, and the temporal kingdom of the State, which, by their respective duties, and in their different capacities and powers, mutually promote the happiness of each other. Immensely important, therefore, is the right institution and training of children, those tender plants, which generally keep the direction into which they are at first bent. But unless parents will do their part at home, where they have the best opportunities and greatest advantage over them, the teaching of schools abroad, or catechising in Church, with all the solemnity of the place, will have but little hope of success. Tremendously awful, therefore, is the obligation that lies upon parents, (and upon sponsors, especially if the parents be negligent), to teach them privately, according to their best ability; and secure their regular attendance upon the public catechetical instruction, as soon as they are capable of it. It is highly incumbent upon parents, every day, religiously to watch over their children; but in a particular manner to instil into their minds a distinguishing regard for the Lord's-day, as a day of gladness, not of gloominess—but of joy of a different kind, and far superior to that of their ordinary sports and pastimes. They should train them to constant attendance upon God's house and service, till it become habitual to them, and then it would become both easy and delightful. To advance this, and raise in their hearts a growing sense of devotion, would tend much—much more indeed than seems to be commonly imagined—to accustom them to speak out the responses audibly; for which, as for every part of their duty and honour to God, their parents should set before them their own good example. * This would keep up the attention of the children, by giving them a part to act, and interesting them in the divine service. And their early voices thus uttered, as well and decently as audible, would be acceptable to Him who is graciously present in the midst of us, as the hosannas of the children in the Temple were, which the Pharisees would have repressed by commanding their silence. The voice is his, as well as the heart—the body as well as the soul; and both should join to perfect and shew forth his praise.

Sunday, thus religiously spent, would shed its influence upon all the days of the week, and tend to promote men's temporal as well as spiritual interest. For "godliness is profitable unto all things, having the promise of the life that now is, as well as of that which is to come." The blessing of the Lord upon the hand of the diligent is that which maketh rich, and he addeth no sorrow with it, says the divine word. On the contrary, true religion, steadily maintained, is a source of pure and perpetual joy. Serving the Lord with gladness every day, as well as upon his own day, it feasts its votary every day with the joy of a good conscience: rejoicing in hand, but infinitely more in the hope that is set before us; "which hope we have," says the blessed Apostle, "as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an High Priest for ever, after the order of Melchisedec." (Heb. vi. 19, 20.) He rose from the dead, and ascended into heaven, to prepare a place for us. And, to our joy, he has told us, that he will come again, and receive us unto himself, that where he is, there we may be also. There we shall celebrate an everlasting Sunday, where he shall be the only Sun, shining perpetually in unclouded glory, with eternal joy.

Meantime, says his beloved disciple St. John, (1 Ep. iii. 3) "Every man that hath this hope in him, purifieth himself even as He is pure." For without holiness, which implies peace with all men, says another inspired Apostle (1 Heb. xii. 14), no man shall see the Lord. But, says the Lord of glory himself, blessed are the pure in heart, for they shall see God; in the beatific vision of whom is fulness of joy, and perfect, endless felicity.

Fervently, therefore, should we enter into the spirit of the Church's beautiful Collect:

"O God, who hast prepared for them that love thee such good things as pass man's understanding, pour into our hearts such love towards thee, that we loving thee above all things, may obtain thy promises, which exceed all that we can desire, through Jesus Christ our Lord. Amen."—Pp. 36—38.

The body of the work consists, *secondly*, of observations on each of the Sundays and higher holy-days throughout the year, indicating the proper lessons, the Epistle and Gospel, the Collect for each being inserted at length; the object of the observations under

each division being to point out to the young and pious Christian the doctrinal, devotional, and practical spirit of each as they occur in our annual course. As a specimen we may select the following short extract from the observations on the first Sunday after • Trinity:

Faith and works, principle and practice, are most closely and vitally united together, as soul and body; the separation of the one from the other is death. And, therefore, when we call the one half of the year, including the time from Advent to Trinity Sunday, the *doctrinal* season, and the other, from Trinity to Advent, the *practical*, we mean only that we then consider each more particularly in detail, although, every day, every several service devoutly impresses both in close connexion upon our hearts, our faith, in the holy exercises of devotion, working by love. Now, "this is the love of God," says the beloved Disciple, the Apostle St. John, "that we keep his commandments." To this purpose we address ourselves in prayer to God, for grace to keep his commandments, under a deep sense of our natural weakness, but with trust in his strength, enabling us to keep his commandments, so that our obedience may be sincere and universal, in will and deed, accepted through Him in whom he is always well pleased, and who is our strength as well as our Redeemer, Jesus Christ. Such is the import of the Collect, admirably comprehensive, and plainly proper to this day; which introduces the ecclesiastical season dedicated more particularly to the Commandments, as the foregoing tended to impress, most feelingly, the belief of the Creed.—Pp. 175, 176.

The work closes, *thirdly*, with some "general remarks upon the design of the inferior holy-days;" from the commencement and the close of which we give the following extracts:

The Church, to the Sunday services, has annexed, with undivided design, and to the very same end, other holy-days and their respective Offices. The pious purpose of them all is to celebrate our Lord's grace, and to set forth his glory manifested in his saints, the most eminent of his servants. For, to adopt the words of the wise son of Sirach, "As the judge of the people is himself, so are his officers; and what manner of man the ruler of the city is, such are all they that dwell therein." (Ecclus. x. 2.) A good master is praised for his good servants. "They glorified

God in me," says St. Paul (Gal. i. 24); by whose wonderful conversion, followed by his indefatigable labours and sufferings, our Divine Lord caused the light of his gospel to shine throughout the world. His name, therefore, holding out the highest virtues that mere humanity could attain, deserves to be celebrated in the Church, as a shining example of Christianity to all generations. With all his attainments, however, and revelations extraordinary, the blessed Apostle himself, in deep humility, shrinks in his own eyes, as less than the least of all saints; and, in remembrance of his former life, reckoning himself the chief of sinners, gives God alone the praise and glory of all his graces and virtues. And as far only as he imitated Christ, he requires of us to imitate himself: "Be ye followers of me, even as I am of Christ." (1 Cor. xi. 1.) So that the praise due to our Lord for his grace, manifested in these choice vessels of it, with resolution to copy out their eminently good examples, which spread such an attractive light all around them, is the proper business and right use of these holy-days. They are commonly called *Saints'-days*; but the whole glory of them, with the religious worship performed upon them, belongs to the King of saints, the King of glory, whose holiness shone in them, and was reflected from them.—Pp. 236, 237.

Again:

Meantime, every true Christian must carry the cross, exercise self-denial, and strive against sin, were it as painful as pulling out an eye, or cutting off a hand or foot. Such is our engagement, and the express condition of our enjoying Christ, the fountain and fulness of felicity. "If any man will come after me," says he, "let him deny himself, and take up his cross, and follow me."

The example of his first and most faithful followers, who, for the love of him, laid down their lives, strongly incites us to aspire continually after higher degrees of divine love, and all the holy virtues of faith and patience. Members as we are of the same Holy Catholic Church, the mystical body of Christ, washed in the same laver of regeneration, strengthened with the same heavenly bread, and refreshed with the same enlivening cup, drinking all into one Spirit,—most inexcusable shall we be if we sit down in sloth, or faint by the way, when Christ so strengthens us; and the examples of his grace assure us of victory if we will press forward toward the mark for the prize of the high calling of God in Christ Jesus.

Great advantage, therefore, for our edification in faith and holiness, may be made by devout attendance upon the service of these inferior holy-days annexed to the Sundays, the spirit of them all being one and the same. Called to be saints, as all Christians are, fellow-citizens with the saints in the household of God, and candidates of glorious immortality, these memorials of their highly-finished race will be a constant call to follow them as they followed Christ; in the strength of that grace for which we pray in the beautiful Collect which concludes and embraces the whole:

"O Almighty God, who hast knit together thine elect, in one communion and fellowship, in the mystical body of thy Son Christ our Lord; grant us grace so to follow thy blessed saints in all virtuous and godly living, that we may come to those unspeakable joys which thou hast prepared for them that unfeignedly love thee, through Jesus Christ our Lord. Amen."—Pp. 256—258.

We earnestly trust that this little work will attract the notice which we sincerely think it merits. It is an excellent manual for the young, and it may eminently assist Christians of all descriptions, by specially directing their attention, in a short and simple manner, to the leading objects of Christian faith and practice, as they are collected and concentrated in the admirable services of our Church in the course of her sacred year. It may also, we think, be a useful guide and assistant to the younger Clergy, in the catechetical or elementary instruction which they are bound to give to the young members of their flocks; "the neglect of which" most important duty "is, indeed, most seriously to be lamented, as the cause of incalculable evils to the souls of men." The subject, we trust, attracts more than usual attention at the present time; and, therefore, we hope that the little Work before us will the more readily receive the attention which it appears to us to merit. See *Horæ Catecheticæ*; or an *Exposition of the Duty and Advantages of Public Catechising in the Church. In a Letter to the Bishop of London.* By W. S. Gilly, M. A. Prebendary of Durham, &c.

An Exposition of the Parables of our Lord; shewing their Connexion with his Ministry, their Prophetic Cha-

*vacter, and their gradual Development of the Gospel Dispensation, with a Preliminary Dissertation on the Parables. By the Rev. B. BAILEY, M. A. Domestic Chaplain to the Right Hon. Lord TORPHICHEN.** Taylor. London. 8vo.

THE author of this work appears to be an English Clergyman, who, for some years, had the pastoral care of a congregation in the Episcopal Church in Scotland; and it was probably during that period that he was appointed Domestic Chaplain to the Lord Torphichen, a very old Baron in the peerage of Scotland. The volume is affectionately inscribed to the Episcopal congregation of Aberbrothick, of which the author was lately the pastor; and his address to them is such as cannot, we think, be read by them without exciting in their minds emotions of gratitude and affection to the man, who, though not now their pastor,—thus concludes his dedication:

Circumstances, over which I have no control, have removed me from my pastoral charge over you. The bodily affliction of one most near and dear to me transports me to a foreign country, and a warmer clime. I pray God, and I cannot doubt, that your souls' health will prosper in other hands: but although it is most probable that you will see my face in the flesh no more, I trust that my ministry among you, imperfect as I must painfully feel that it has been, has yet been not wholly without fruits. And while I pray that God may preserve your bodies, and souls, and spirits, unto the coming of the Lord Jesus, and at the same time intreat your prayers for myself, I present to you this volume as an humble but sincere testimony of my regard and my affection for the flock over which I have been, for some years, the appointed overseer; and as the best pledge which I can give, that I am, and shall ever remain, your faithful and affectionate friend and servant.

The dissertation, which follows this interesting address, might perhaps have been omitted; for, though much reading is displayed in tracing the parable from its origin, it will convey to the minds of those who are most likely to make this volume their study, very little information more than what is communicated in the first sentence. The

parable is there said to be "a figure, which under the literal sense of the words, conceals a foreign and distant meaning;" or perhaps, more accurately by Johnson, "a relation, under which something else is figured." It is the object of Mr. Bailey in this work to shew what is figured under the parables related by our BLESSED LORD; and as he justly thinks that the same things are figured under different parables, he classes them in nine chapters, thus:

1. Parables introductory to the more direct prophecies and descriptions of the kingdom of God. 2. Parables descriptive of Christ's kingdom. 3. Parables setting forth the graces and duties which are necessary to*, and vices which exclude from the kingdom of God. 4. Parables on the efficacy of repentance. 5. Parables on the nature of prayer, with some preliminary remarks on prayer. 6. Parables foretelling the destruction of Jerusalem, the end of the Jewish polity, and the preaching of the Gospel to the Gentiles. 7. Parables whereby Christ designates himself. 8. Parables preparatory to the day of judgment.† 9. Parables descriptive of the day of judgment.

Each of these chapters is divided into sections, which treat separately of the different parables classed together, in the same chapter, as all descriptive, though in different ways, of the same thing; and, in a conclusion of sixteen pages, the author gives a summary view of what he has taught in the whole volume.

It would be too much to say that we agree with Mr. Bailey in all the opinions which he has stated in this volume, or that we think all the arguments and criticisms on which those opinions are built, sound; and truth compels us to say, that he has loaded his pages with notes, which, whilst they communicate nothing new to the learned, will be felt as incumbrances by the humble and pious Christian. We ad-

* This is not well expressed; 'graces and duties necessary'—to what? The author surely means—'to make men meet, or fit for,' &c.

† The author surely means—'Parables describing events preparatory to the day of judgment.'

mit, however, cordially, the conclusion of his volume, in which he says that

The attentive reader will have discovered that, in addition to the arrangement of the parables according to their subjects and purposes, and as chronologically as possible in connexion with the several parts of our Lord's ministry, and expounding them as prophecies, I have endeavoured to trace them, as far as I was able, to the rabbinical writings of the Jews, where they were not evidently taken, as in several instances, which have been fully insisted on, from the Hebrew Scriptures. Had I obtained access to more books of this description than I can command, this part of the work would have been more perfect. But enough has been traced to those favourite writings of the Jews, to show that the stories of our Lord's parables were generally, if not universally, familiar to those to whom they were addressed; and there was, therefore, no excuse for their rejection of their Messiah.

Another object has been, as I went along in this exposition, to make the parables evince, which some of them do most strongly, the DIVINITY OF CHRIST. Without the belief of this CARDINAL point of our faith, it cannot be too often repeated, the Bible, from the beginning to the end, is totally irreconcilable with itself. The nature of the proof of this catholic doctrine, afforded by the parables, has this recommendation,—that it removes the controversy from a ground of *verbal criticism* into the more extensive field of *undeniable facts*, which, such as the present state of the Jews, create a stronger and more immovable basis of this doctrine than verbal criticism, which then comes in aid as a powerful *auxiliary*, rather than as a *principal*. This route is not a new one; but it has been followed up perhaps in this exposition so as to furnish fresh materials. The author adopts the language of one of the most ingenious, and, at the same time, humble-minded Bampton Lecturers, when he ventures, with much humility, to say in conclusion, that under such impressions, he has been led to think, that one of the best *chances* (humanly speaking) of contributing not *new*, but *fresh* support to the cause of truth, is likely to be found in the “confessions” (if this term has not been too much degenerated by some irreverent applications of it) of a *believer*, who after following, with only his original clue given him, a track and progress of his own, so far as so have gained his convictions by *reflection*, rather than by much *study*, has in the end

found himself in the *highway* where others are; and *where he believes established truth to be*.*

On the whole, we recommend this work to the serious perusal of every Christian who is capable of tracing the connexion of one truth with others on the same subject; and we only regret that the multitude of notes may render its circulation less wide than it might otherwise have been among that class of readers, to whom it would be most useful.

1. *The Juvenile Forget Me Not; a Christmas and New Year's Gift, or Birth-day Present, for the year 1829.* Edited by Mrs. S. C. HALL. London: Hailes. 12mo. 7s.
2. *The New Year's Gift; or, Juvenile Souvenir.* Edited by Mrs. ALARIC WATTS. London: Longman. 7s.

THE religious and moral instruction of the young cannot, perhaps, be more profitably and permanently advanced, than under the form of amusement; and we, therefore, most cordially recommend these two little presents to those parents and friends, who still adhere to the old-fashioned, but laudable custom of Christmas boxes and new year's gifts. In the first of the two, the Editor's object has been so to “blend instruction with entertainment, as to make the heart cheerful while the mind is improved;” and she has certainly succeeded to the full. Among the contributors to her little volume are some of the most elegant writers of the day; and there is a tone of simple and unaffected piety in most of their compositions, which cannot fail to affect the minds of those for whom they are immediately designed. Older heads, indeed, may find much to delight them in the treat which Mrs. Hall and Mrs. Watts have prepared for their youthful friends. Upon the whole, however, we must in justice award the palm of superiority to the latter lady, who seems to have emulated her enterprising husband, in producing the most elegant *juvenile*, as he has certainly surpassed all the other annuals in his *Literary Souvenir*. Her illustrations

* Preface to Miller's Bampton Lectures.

are better chosen than those of her competitor; her volume better got up; and though the bindings of both are so similar, that they seem to have been designed by the same person, we are still inclined to give the preference, in execution at least, to Mrs. Watts. The contributions which she has received are equally unexceptionable as to their moral and religious tendency, with those of Mrs. Hall; and we cannot better recommend the two volumes, than by extracting a specimen from each. We suspect that some doubt may be entertained with respect to the age of the little authoress of our first extract.

TO THE PASSION FLOWER.

By a Young Lady of Thirteen.

FLOWER of a day! how proudly bright
Thy beauties met the morning light!
Thy purple disk so richly glowing,
Thy tendrils green so lightly flowing;
Ah! who could view a fairer flower,
In woodland shade, or cultured bower?

Where is that early splendour flown?
Where are those tints of radiance gone?
Did the soft zephyr, as it sprung
Sweet beds of balmy flowers among,
Brush with light wing thy bosom gay,
And bear the pencil'd hues away?
Did the bee steal those colours bright,
To deck some other favourite?
Or is thy gorgeous mantle fled
With the clear dews that bent thy head?
Once lovely bloom, so faded now,
How like to human pride art thou!
Children of beauty, wealth, and power,
Like thee, may shine one little hour;
The next they fall—and who can save?
Their power, a name,—their wealth, a grave.

Yet, hallow'd flower! though thine a reign
Shorter than all thy sister train,
With loftier honours wert thou bless'd,
With holier marks wert thou impress'd:
On thee had Nature's pencil true
Her Saviour's sufferings brought to view;
The cross on which for us he bled,
The thorns that crown'd his sacred head,
The nails that pierced for us alone,
The glorious rays that round him shone;
And list, ye Twelve, a faithful band,
Who round their heavenly Master stand.
So let the Christian's fervent breast,
With the same image be impress'd,
In days of grief, in hours of pride,
Remember how his Saviour died;
Nor fear to think how short, how vain,
The joys of life's uncertain reign!

Juvenile Forget Me Not, p. 53.

HYMN, AFTER A WALK IN THE SPRING.

By Mrs. Opie.

THERE seems a voice in every gale,
A tongue in every opening flower,
Which tells, O Lord, the wondrous tale,
Of thy indulgence, love, and power.

The birds that rise on quivering wing,
Appear to hymn their Maker's praise,
And all the mingling sounds of Spring,
To thee a general psalm raise.

And shall my voice, great God! alone
Be mute, 'midst Nature's loud acclaim?
No; let my heart, with answering tone,
Breathe forth in praise thy holy name.

And Nature's debt is small to mine;
Thou bad'st her being, *humble* I be;
But, matchless proof of love divine,
Thou gav'st immortal life to me.

The Saviour left his heavenly throne,
A ransom for my soul to give;
Man's suffering state he made his own,
And deign'd to *die*, that I might *live*.

But, thanks and praise for love so great,
No mortal tongue can e'er express;
Then let me, bow'd beneath thy feet,
In silence love *THEE*, Lord! and bless.
Juvenile Souvenir, p. 143.

The History of the Reformation of the Church of England. Abridged from his larger Work, by HENRY SOAMES, M. A. Rector of Shelley in Essex. Livingtons. pp. 292.

OUR readers will find an analytical review of Mr. Soames's larger work in some of our preceding numbers, wherein we bore our most willing testimony to the extensive research, sound judgment, and theological learning, displayed in that laborious and well-executed undertaking. We have only to add, therefore, our grateful thanks for this less pretending, but not less useful, volume, which possesses all the advantages of being abridged by the author himself, and from a work too of the most authentic description. At a time when the Papists are making every effort to regain that ascendancy which they so shamefully abused, and revile, without hesitation, the characters to whom

we are indebted for the Reformation, it is highly fitting that persons of all classes, and especially the young, should be acquainted with this important branch of English history, and with the advantages which, as Englishmen, they enjoy from the uncompromising firmness and true christian perseverance of our pious reformers. We cordially recommend this volume, therefore, to the notice of parents and teachers; and we hope ere long to find it on the list of the Society for Promoting Christian Knowledge. As a specimen of the pleasing and instructive style of Mr. S. we extract at random the following account of the impostures practised in the several monasteries.

"Of such shameful devices to pillage an unenlightened nation, the visitors found, indeed, a lamentable abundance in the course of their labours. Eleven monasteries exhibited a girdle, which was said to have been worn by the Virgin Mary. Eight houses pretended to have some of her milk. For the cure of tooth-ache, dupes, with money in their pockets, were invited to visit convents possessed, as it was maintained, of St. Guthlac's bell, and of some felt which had belonged to another such saint. At Canterbury, the monks exhibited a pen-knife, a pair of boots, and a tattered shirt; all of which had belonged, they said, to Archbishop Becket, or St. Thomas of Canterbury, as the Romanists ridiculously call him. Pregnant women used to visit these articles, for the purpose of thereby prevailing upon the supposed saint to pray for them at the time of their delivery. One monastery possessed some coals, saved, it was asserted, from the fire which had once blazed under the gridiron of St. Laurence. In two or three places was preserved St. Ursula's head, as people were told. One house displayed an ear; being the same, according to the monks, that St. Peter cut off from the head of Malchus. In another place wondering devotees were invited to reverence the paring of some man's nails. These were described as having formerly grown upon the fingers or toes of St. Edmund.

"From wretched trumpery of this kind, Romish places of worship are not purged even to the present day. It is, therefore, reasonable to

suppose, that when the visitors collected and described these relics, as such ensnaring toys are called, public opinion as to their character might be considerably divided. But other frauds and fooleries were exposed, upon which men could not think differently. Among these was a wooden angel with one wing, which flew over, as the story went, with the spear's head that pierced our Saviour's side. In another place was a figure dressed in female attire, holding in one of its hands a candle. This had burnt, it was asserted, during the whole of nine following years, without wasting. The Virgin, however, for it was her whom the image represented, being called upon to witness some falsehood, the ever-burning candle instantly went out. This figure being now publicly undressed, was found to be merely a log, on which were fixed a head and hands. Another figure, ten feet high, which was worshipped as the Virgin at Worcester, was also undressed in public; when greatly to the people's amusement and surprise, it turned out to be the representation of a bishop. At St. Paul's Cross was exhibited an image of our Saviour, brought from Boxley, in Kent, and known there as the Rood of Grace. This was a puppet, which, by means of secret springs, moved its eyes and lips, to the infinite amazement of rustic worshippers. The whole machinery was now shewn to the people in the course of a sermon preached by Hilsey, Bishop of Rochester, upon the profligacy of such devices to cheat and rob mankind."—P. 111—113.

A Sermon preached in the Cathedral Church, Exeter; on Thursday, Sept. 11, 1828, at the Anniversary of the Exeter Diocesan Committee of the Societies for Promoting Christian Knowledge, and for the Propagation of the Gospel in Foreign Parts. By GEORGE BARNES, D. D. Rector of Sowton, and late Archdeacon of Bombay. London: Rivingtons. 1828. pp. 23.

WE have in Dr. Barnes a most able and earnest advocate of the united

cause of our two great Church Societies:—one who has witnessed, as well as assisted in, their effective operations abroad; and is now a zealous and efficient promoter of these benevolent objects at home. From 1 Cor. xiii. 6, The reverend preacher defines the joy which christian charity experiences in the counteraction of *iniquity* by the promulgation of the truth; and invites his hearers to a participation in this labour, of love, by a consideration of the common corruption of nature, and the consequent duty of contributing to its amelioration; as well as by the example of Christ and his apostles. He then states the means adopted for this end by the two Societies in question, by the diffusion of the Scriptures, the Liturgy, and sound practical religious instruction at home; and the establishment of missions abroad. In allusion to the operation of the Society for the Propagation of Christian Knowledge in India, he says:

"I speak as one who has himself witnessed the operation; and I would bear my testimony that already has a better system of instruction weakened many formidable prejudices of the Hindoos; they have learnt to set a value on European knowledge; they are 'grateful for the desire which has been excited of intellectual and moral improvement,' and they now willingly seek 'a more extensive diffusion among themselves and their children,' (I shall use their own remarkable words,) 'of those noble modes of thinking, those wise and liberal principles of government, and those sublime views of moral rectitude, by which they see the British so eminently distinguished.* And shall we reject the pressing application? shall we withhold the boon so earnestly desired, and from the extension of which in the *form of sound words* we justly anticipate far happier results in the adoption of a purer faith? 'A beginning has been made, and we require now nothing but pecuniary resources to enable us to assemble the whole youthful population of our Indian villages, wherever a tree can afford its

shade, or a thatched roof give shelter.'" pp. 16, 17.

Dr. Barnes then turns to the more immediate object of the Society for the Propagation of the Gospel, and concludes with the following animated appeal to the hearts of his hearers:

"As you then value the good and seemly ways of virtue, and would have order and godliness established around you;—as you feel grateful for the privileges of the Gospel, and would that none should perish; as you sincerely desire that the kingdom of righteousness may come, and pray that God's holy will be done on earth as it is in heaven; by the love you bear your fellow-creatures; by your hope in the precious blood of the atonement; I do beseech you,—I exhort,—in the name of my crucified Lord whose ambassador I am,—I charge you to further and support these Institutions, having for their object the glory of the Almighty and the eternal happiness of man. Nor deal out your charity with the cold calculation of necessity or custom; but, as a *cheerful giver to the Lord*, with Christian zeal and Christian liberality, throw in of your abundance if God has blessed you, or withhold not of the little which he may have intrusted to your stewardship. Bring, then, your gift in humility and thankfulness, and offer it as a *sweet smelling savour unto the Lord*; and rich shall be your reward, not only in the good measure which an approving conscience shall pour into your bosom, but in the far greater joy, by which you have become the happy instruments in ministering to the advancement of the *truth*; for blessed beyond all present rejoicing is the high and holy charity of *converting the sinner from the error of his way*; in the day of tribulation and anguish it shall cover the multitude of sin, and they that turn many to righteousness shall shine as the stars for ever and ever. While all earthly acquisitions, however excellent and useful, shall cease and be done away, while even Christian faith and hope shall be lost in the perfection of everlasting glory, Charity shall still remain, her nature and her office still the same, in *songs of mercy and of love* telling forth the triumphs of redeeming grace, and rejoicing with the holy angels over every sinner that repenteth."

* Address of the Princes, Native Chiefs, &c. to the Honourable Mountstuart Elphinstone, on his resignation of the Government of Bombay, in 1827.

1. *An Analysis of the Historical Books of the Old Testament; with Notes and References to the most approved Commentators.* Vincent, Oxford. 1828. 18mo.
2. *The Articles of the Church of England; with Notes and Scripture Proofs at length.* Vincent, Oxford. 1828. 18mo.

THESE two little manuals are of a nature somewhat similar with that put forth by the same publisher, which we noticed in our last Number. The former is, in fact, as far as it goes, only the same work upon a larger scale; with the addition of some useful notes and references. The latter contains a brief history and orthodox exposition of the Articles; with notes from Tomline, Welchman, Burnet, and Mant; and a well-chosen selection of Scripture proofs. It cannot be otherwise than extremely useful, not only as a book of reference, but as an instructive guide for those who have not leisure for consulting larger works.

JUST PUBLISHED.

The State of the Curates of the Church of England. A Letter addressed to his Grace the Archbishop of Canterbury, in consequence of the Publication of the Rev. W. S. Gilly's *Horæ Catecheticæ*. By a Parish Priest.

IN THE PRESS.

An Account of the Fellowships, Scholarships, and Exhibitions, attached to the Universities of Oxford and Cambridge, the Public and Endowed Grammar Schools, Chartered Companies, and Corporate Bodies; giving the Names of the Founders, and a Statement of the Qualifications requisite for the respective Candidates. In small 8vo.

Friendly and Sensible Advice to the Roman Catholics of England. Fourth edition, edited by the Rev. W. F. Hook, M. A.

The Rev. Charles Forster, B. D. Chancellor of Ardfer, and Examining Chaplain to the Lord Bishop of Limerick, has in the press, and speedily will be published, a Work, entitled *Mahometanism Unveiled: being an Attempt to explain, on new, but strictly scriptural Principles, the Growth and Permanence of this Anti-Heresy: founded on an Examination of History both sacred and Saracenic, and of Prophecy, as delivered in the Old and New Testaments.*

The Rev. T. Arnold, M. A. Head Master of Rugby School, has a volume of Sermons in the press.

The Rev. T. Huntingford has a volume in the press upon the Intermediate State of the Soul after Death.

PREPARING FOR PUBLICATION.

Ecclesiastical Annals, from the Commencement of Scripture History to the 16th century. Translated and abridged from the Latin of Professor Spanheim, of Leyden. By the Rev. G. Wright. In one vol. 8vo.

MISCELLANEOUS.

THE STATE OF DISEMBODIED SPIRITS.

PART III.

To prove that the soul immediately after the death of the body is not in a state of sleep or insensibility, but of happiness or misery, the *last* evidence was taken from the desire which St. Paul expressed "to depart and to be with Christ," rather than remain upon earth.

The *next* testimony to the same point, I select from a passage of the same Apostle in his Epistle to the Hebrews; where he is instituting a comparison between the Levitical and Christian dispensations, and exhorting his disciples to endure the hardships, to which

their faith might render them obnoxious, with fortitude, from the consideration of the advantages which they possessed over the Jews. "For ye are not come," (he says,) "unto the mount that might be touched, and that burned with fire; nor unto blackness, and darkness, and tempest; . . . but ye are come unto mount *Sion*, and unto the city of the living God, the *heavenly* Jerusalem, and to an innumerable company of angels; to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, AND TO THE SPIRITS OF JUST MEN MADE PERFECT." (Heb. xii. 18, 22, 23.)

By coming to "the spirits of just men made perfect," St. Paul means that we have an intimate union *with the souls of the righteous*, who, being delivered from the burden of the flesh, subsist in a state of separation from their bodies, in Paradise. For it is allowed on all hands that *perfection* is not attainable on this side the grave, where "the just man falleth seven times a day." The company of *perfect* spirits dwells only in the *heavenly* Jerusalem. With this blessed Society, Christians are represented as holding spiritual communion. "Indeed," (I quote the words of the most learned expositor of the Creed,*) "the communion of saints in the Church of Christ with those, *which are departed*, is demonstrated by their communion with the saints above. For if I have communion with a saint of God, as such, while he liveth here, I must still have communion with him, *when he is departed hence*; because the foundation of that communion cannot be removed by death. The mystical union between Christ and his Church,—the spiritual conjunction of the members to the head,—is the true foundation of that communion, which one member hath with another, all the members living and increasing by the same influence which they receive from him. But death, which is nothing else but the separation of the soul from the body, maketh no separation in the mystical union,—no breach of the spiritual conjunction,—and consequently, there must continue the same communion, because there remaineth the same foundation. The true and unfeigned holiness of man, wrought by the powerful influence of the Spirit of God, not only remaineth, but also is *improved after death*; seeing the correspondence of the internal holiness was the communion between their persons in their life, *they cannot be said to be divided by death, which had no power over that sanctity*, by which they were first conjoined." Now, upon this passage, it may be well observed, that the Apostle speaks of the spirits of *perfect* men, with whom we hold some communion; that this communion is a source of *encouragement* to the faithful, and their *privilege*; and that, consequently, the notion, which would describe the disembodied soul as *extinct*, or *asleep*, is an error; for what communion is there between *nonentities*? or how can *perfection* be predicated of *that* which is buried in *insensibility*? or what *encouragement* does the expectation of being united to such as are lost in dreamless sleep, hold forth to animate our faith, and to nerve our arm in fighting the battle of the cross? If *this* be the extent of our Apostle's reasoning, how is the *Christian* in a better situation than the *Jew*?

* * Pearson, fol. edit. p. 357.

The infallible Word of Inspiration has taught us that our Saviour was "made like unto his brethren in *all* things." (Heb. ii. 17.) So that we have reason to believe that whatever took place in the human nature of Christ may be considered as a *model* or *example* of what must take place, in a certain due proportion and degree, in every man united to him!* *That* which happened unto our blessed Redeemer will also happen, it should seem, to *ourselves*. For, according to the general scheme of our redemption, it was necessary that the Son of God should take our nature upon him, and "fulfil the entire condition of humanity in *every period and stage* of man's existence†," from his cradle to his grave, and *beyond* the grave to his resurrection. If, therefore, we can bring forward any probable evidence to shew that the soul of Christ, when separated from his body, *survived* it, and was *actively* employed, we shall be free to argue, that the soul of *every* believer shall in the same manner survive its body, and equally possess and exercise conscious powers! That Christ visited the abode of departed saints, or, in the words of our Creed, "descended into hell," is plain from the prophecy of the Psalmist, which was quoted by St. Peter as having been verified in our Saviour's resurrection from the dead: "Thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption." (Psalm xvi. 10.) Having recited the words of this prophecy, the Apostle argues that David was dead, and buried, and had seen corruption, and that *He*, therefore, was not in the contemplation of the prediction; "Men and Brethren," (says St. Peter,) "let me freely speak unto you of the Patriarch David, that he is both dead, and buried, and his sepulchre is with us to this day: therefore, being a Prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up *Christ* to sit on his throne; He, seeing this before, spake of the resurrection of *Christ*, that *his* soul was not left in hell, neither *his* flesh did see corruption. *This Jesus* hath God raised up, whereof we all are witnesses. For *David* is not ascended into the heavens; but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made *that same Jesus*, whom ye have crucified, both Lord and Christ." (Acts ii. 29—36.)

Let us examine this statement, and we shall immediately see how it fortifies our hypothesis touching the condition of disembodied spirits.

"Thou wilt not *leave* the soul of Christ in hell:" if the soul of our Saviour was not *left in hell* at his resurrection, it is clear that it must have been in *hell before* his resurrection. Now, the spirit of Christ was not there *before* his death, at which solemn time he committed it to the hands of his Father; and, therefore, *upon* his death, or immediately *after* that event, and *before* his resurrection, the soul of Christ "descended into hell," whilst his body was laid in the grave by the pious care of the "rich man of Arimathea." (Matt. xxvii. 57.) As his *flesh* did not see corruption, though deposited in the sepulchre; so his *soul*, though departed to the invisible mansion of separate

* See Horaley's Sermons, vol. II. p. 172. † Ibid.

spirits, *was not left there*, but again became united to his body for the accomplishment of the resurrection.

The reader need hardly be reminded that "*hell*," or *hades*, to which Christ descended, is not the place of torment reserved for the devil and his angels, but the receptacle of departed souls. It is divided by the writers of the New Testament into *two* distinct regions, between which there is a great gulf fixed, one being allotted to the righteous, the other to the wicked. To the *first* of these the separate spirit of our Lord descended. It was not *destroyed*, then, by death: for how could a *nonentity* go to, or continue in any place? Neither whilst there were its energies *suspended*, or wrapt up in unconscious slumber; for St. Peter has revealed the errand, upon which our blessed Saviour, in his disembodied condition, was engaged. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit; by *which also He went and preached unto the spirits in prison*; which sometime were disobedient, when once the long-suffering of God waited, in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water." (1 Pet. iii. 18, 19, 20.)

That the spirits, to whom Christ went and preached, were the spirits of *men*, is evident from the circumstance here pointed out relative to the *time* when they lived upon earth, viz. "in the days of *Noah*;" nor do we know that Christ ever preached to any other beings besides *man*, for "he took not on him the nature of angels." These spirits, to whom Christ went, are said to be "*in prison*," literally in *custody*, (*ἐν φυλακῇ*) or in "safe keeping:"* they were confined within certain precincts, indeed, but not immured in a place of *punishment*, as the term "*prison*" might lead an English reader to imagine. To these spirits "in safe keeping," Christ went and preached. But, *when?* and *how?* Why, in the interval between his death and resurrection, and in his *spirit*, or *disembodied soul*! The exact translation of the passage before us, (according to a learned expositor,† who has critically examined it, and explained its several clauses with admirable ingenuity,) is this: "Being *put to death in the flesh*, but *quick in the spirit*;" in which spirit, when severed from the body, he went and preached to the souls in safe keeping. These antediluvian souls, then, which *had* been *sometime* disobedient, were reserved in their appropriate mansion, and had not suffered the penalty of *extinction*. They were capable of *hearing* the preaching of our Lord, when in his spirit He visited their abode: and, therefore, they were not buried in *corpid insensibility*, as some opinionists would go about to persuade us.

The memorable words, by which our expiring Saviour delivered up his departing soul to the care of his heavenly Father, are too important, to be omitted in the discussion before us. "When Jesus had cried with a loud voice, he said, *Father, into thy hands I commend my spirit*; and having said this, he gave up the ghost." (Luke xxiii. 46.) Here we have a satisfactory proof of *three* things touching the human soul: 1st, That it is *distinct from the body*; for the soul of Christ is

* Horaley. † Ibid. Sermons, vol. II. p. 162.

committed to the care of God, whilst his body was to lie in the tomb. 2dly, That it *survives* the body; or *why* should Christ so particularly commit his soul to the custody of God? And, 3dly, That it lives in a separate state susceptible of misery or happiness; for why, again, does our Lord take such care of his *Spirit*, making no mention of his *body*, but because there is a city of refuge from danger and suffering appointed for departed souls, where, in the fellowship of just men made perfect, they shall “rest from their labours,” and dwell in the bosoms of Abraham, Isaac, and Jacob? Exactly the same argument arises from the similar language of St. Stephen at the hour of his martyrdom; for, surely, he never dreamt of the *annihilation* of his soul, or imagined that death would consign it to the sleep of insensibility for many hundred years! “Sure, if the Lord receive his spirit, it is neither *asleep*, nor *dead*, nor *annihilated*; but it is where *He* is, and beholds his glory!”*

The testimony of our Saviour to the hypothesis, which I have adopted, as recorded in the twenty-eighth verse of the tenth chapter of St. Matthew, may be once again introduced in *detail*, though it has been already hinted at incidentally. When He sent forth the Apostles, and gave them the power of miracles to establish Christianity, He taught them how to execute the difficult task entrusted to their charge. Fearless of the result, and manfully disclosing the perils which awaited them in their painful career of *poverty*, and *persecution*, and *death*, he invites them to despise the hostile efforts, which would be directed against *their persons*, *from the assurance* of the inviolability of their immortal souls; “Bear not them *which kill the body*, but are not able to kill the soul!”

If the soul so depended upon the body, that the dissolution of the one necessarily superinduced the extinction of the other, he who murdered the *body*, would by consequence kill the *soul*. But the argument of our Saviour expressly contradicts that strange notion; for he authoritatively tells his disciples not to stand in awe of the assaults of their human antagonists, *whatever* might be their malice or their rage, or to *whatever* tortures of cruelty they might be exposed, because their *utmost* power could affect only their *bodies*, whilst the *soul* would remain *secure*, and unharmed. Though like sheep they should be laid in the grave, and though *death* should feed on them; yet their hope was to be fixed upon God, who would redeem their *souls* from the power of mischief! (Psalm xlix. 14.)

Once more:—That the death of our Redeemer is efficacious as a propitiation for the sins of the *whole world*, the virtue of his one oblation extending from the fall of Adam to the last judgment—from the *foundation* to the *conflagration* of the world;—that Christ embraced in his merciful arms upon the cross *all* the descendants of our first parents, *retrospectively* and *prospectively*, if there were any room to doubt, the following quotation from St. Paul’s Epistle to the Colossians would satisfactorily solve our question:—“It pleased the Father, by him, to reconcile all things to himself; by him, I say, whether they be things *in earth*, or things *in heaven*.” (Coloss. i. 20.)

* See Baxter’s *Saint’s Rest*, Part II. chap. 10.

But, we ask, "What are the things in heaven, for which our Lord made reconciliation?" Were they the angels? *They* wanted no mediator, being already in the favour of God. *Their* state is always spoken of as one of *perfect bliss*; and *their* obedience is held forth as the beautiful model, after which we are instructed to pray that we may fashion the picture of our lives. Did Christ make reconciliation for the devils? They were banished from the precincts of heaven, to be reserved in chains and darkness for their final audit! It follows, therefore, that "the things in heaven," for which Christ made the appointed satisfaction by his blood, are the souls of departed saints, who at death were admitted into the paradise of separate spirits, by the vicarious atonement of the one Mediator between God and man! If the souls of such saints be "in heaven," again we establish the hypothesis, that disembodied spirits, immediately after death, are in a state of separate and conscious existence!

That the separated souls of believers enjoy unspeakable glories, we have yet further testimony from the Scriptures to demonstrate. And though we have already adduced evidence thence sufficient to convince any reasonable inquirer after truth,—in a case of such unquestionable interest to us, I am unwilling to neglect any portion of proof, which can be made to bear upon the topic under discussion. Though, therefore, it may be unwise to lay much stress upon a phrase, which in its popular acceptation might mean nothing more, than that the dead were placed in one common mansion; yet, when we are told of Abraham, that he gave up the ghost, and died in a good old age, an old man and full of years, and was gathered to his fathers (Gen. xxv. 8); when the same phrase is applied to Isaac and to Jacob, who "were gathered to their people," (Gen. xxxv. 29. and xlix. 33); is it not fair to observe, that they could not be gathered to those who had no existence* and Job shews us that this mode of expression implied a promise; for he tells us, that "the rich man shall lie down, and shall not be gathered" (Job xxvii. 19). And it is clearly held forth as a matter of reward to Josiah, that he should be gathered to his fathers, and unto his grave in peace" (2 Kings xxii. 20). But the bad as well as the good die; and, therefore, to be gathered to their people should signify something more than merely to die, or to fall into the grave: for, of that event, which equally happens to all men, it must be asserted that it affords no peculiar hope to the righteous, since it is impossible to withhold it from the sinner. And, therefore, "to be gathered to his people" is a phrase, whence it will be permitted me to argue that there is a common receptacle appointed for the abode of disembodied spirits, in which the righteous are at rest, whilst the impenitent, in their region, are tormented with a fearful expectation of judgment. Could nonexistent beings thus meet? or if they met in a state of insensibility, could the situation of the righteous on the one hand, and of the wicked on the other, be fitly described as a state of recompense?*

* See Jenkin's Reasonableness of the Christian Religion, and Sherlock on a Future State.

ORACLES.

MR. EDITOR,—I have thrown together a few hints on the subject of *Oracles*. As it lies within your province to expose a false religion, as well as establish the true one, I hope you will oblige me by their insertion.

The oracles of antiquity have by many been referred to the agency of devils; for my own part, I think they should be attributed to nothing but the chicanery of men. At least, in the most famous of the responses enumerated by Herodotus, I see, nothing to convince me of the contrary. Who has not read of the measures taken by Cræsus to try the veracity of oracles;—how he sent his servants to inquire at each of them upon what he was employed on that very day;—how, on that day, he boiled the flesh of lambs in the same vessel with a tortoise;—and how he was astonished when two of the oracles returned him the right answer? But I think little stress can be laid upon this, when we consider that the age of Cræsus was more than a century before Herodotus. With us, indeed, we know what passed a century ago almost as well as what happened yesterday; but with the Greeks far otherwise. Printing was not invented; and prose-writing at all had been but recently introduced; so that a very few years sufficed for the growth of the most extravagant fables, without any written document to disprove them. Of this mendacious spirit of the Greeks, Thucydides complains with indignation.

But the oracles which tend the most, if any tend at all, to establish a claim to something beyond human means, are those of a later period, and which come more within the compass of the historian's own knowledge. Herodotus read his history in 445 B.C. and has reported many oracles as delivered in 480, and verified shortly after by the event. Were these, then, really predictions, and such as man could not promulgate? Let us examine them a little more closely, and see if Jupiter and his fraternity can establish any legal pretensions. There is one which is particularly striking, inasmuch as it was publicly discussed and acted upon before its fulfilment. When Xerxes was threatening Greece with invasion, the Athenians, as usual in any great emergency, must needs make inquiries of the Oracle. The answer was as follows: The enemy should overrun their country; the ξύλι'ον τεῖχος, "their wooden wall," should alone escape the general destruction; and the concluding lines were,

ᾧ θεῇ Σαλαμῖς, ἀπολείς δὲ σὺ τέκνα γυναικῶν
ἥ που σκιδναμένης Δημήτρεος, ἥ συνιούσης.

After various interpretations of the Oracle in the general assembly, that of Themistocles was at length admitted:—that the wooden wall must mean their ships, and in these they were destined to defeat the enemy at Salamis. In consequence of these predictions the people of Athens abandoned their city for their navy, and shortly after followed the victory of Salamis. Let us not question in this oracle the veracity of the historian; and, in fact, we have no more right to question his authority in his account of this, than of any other transaction of the same period. Let us concede that every thing transpired according

to his relation; that the oracle *did* foretel the overrun of Attica, the security of their ships, the victory at Salamis; yet, after all these indulgences, the whole mystery admits of a very simple solution. It only confirms, in my opinion, the remarkable penetration and foresight of the renowned Themistocles. When Xerxes was on the point of marching, at the head of 5,000,000 men, Themistocles saw at one glance that, on land, the Athenians could have no escape; that their only chance lay in their great maritime skill. Yet how was he to overcome their prejudices, and persuade them to save themselves by abandoning that country from which they were fabled to have sprung,* and which they had uninterruptedly inhabited? His own authority was insufficient, and no resource remained but the one he practised. He bribed the Oracle to advise, in the name of the gods, what had been ineffectual if advised by man. No wonder Themistocles was such a ready interpreter, when himself had suggested the very words he interpreted: by *his* advice the priestess recommended their flying to their ships, and promised the laurels which they gained at Salamis; for even then the eye of the master-captain had marked out the place where the Grecian navy would best combat the host of the Persians, and took these means of pressing it upon the notice of his countrymen. Let not the bribing of the Oracle be thought a forced account of the matter, for Herodotus himself assures us of the practice being not uncommon. Cleomenes bribed; the Alcmaeonidæ bribed; and every one bribed that possessed any thing worth acceptance. That might be said of the priestesses which the author of *Hudibras* has said of another class of persons,

“For witnesses, like watches, go
Just as they’re set, too fast or slow.”

This Oracle is, I believe, the only one which is marked by attendant circumstances to have been delivered before the event. The rest are entirely isolated, and rest solely on the assertion of an historian who, from the distance of time, must have depended entirely on the veracity of others. Had he once stated, that he himself recollected any oracle to have been current in Greece antecedent to the fulfilment, then, indeed, we must have resorted to some other expedient; but as the case now stands, the rise of these apparent predictions can be easily explained without our having recourse to superhuman agency. The Greeks, in the fulness of their joy after the defeat of Xerxes, would readily listen to any idle stories; and the priests, ever alive to the credit of their craft, would have little scruple in composing oracular responses, descriptive of recent events, and then whispering them abroad among a superstitious people, as delivered while those events were yet in futurity. When they reached, by tradition, the ears of the historian, how, at that time, could he ascertain whether they had been promulgated in 480 or 481? Herodotus did not intentionally deceive posterity; but his credulity was so extravagant, that nothing can be depended upon which did not fall within the compass of his own observation, or is warranted by some internal evidence. Where-

* They called themselves *Αυτόχθονες*.

ever he travelled he listened to stories the most marvellous, and listened till he believed. How miserably was he duped in Egypt by the clerk of Minevva's Temple, who related that the Nile rose from a cavity in Egypt, and flowed half towards Ethiopia and half towards the Delta; that the cavity lay between certain mountains, called Mophi and Crophi! Mophi and Crophi! the very names betray the hoax. So much for the father of history, and his belief in oracles. At the same time it is only just to add that he apologizes* for his weakness in this respect, and in such language as would lead us to suppose that very few even of that day were as superstitious as himself. Indeed all those of the soundest judgment appear to have seen through the chicanery. Such, for instance, was Thucydides, whose testimony ought to have the greatest weight, as being a man remarkable for extreme penetration, and entire want of prejudice. On occasion of the plague at Athens, he quotes an oracle which had long been current,

“Ἡξει Δωριακὸς πόλεμος καὶ λοιμὸς ἀμ’ αὐτῶ.”

If Herodotus written the Peloponnesian War, this line had descended to posterity an undoubted proof of supernatural foresight; whereas Thucydides admits us behind the scenes, and acquaints us, that before the plague, the reading was λοιμός; but the pestilence arising, it was conveniently altered to λοιμός. Let it then be remembered, that of two historians who flourished about the same period, and had the same opportunities of inquiry, the one who believed in oracular inspiration was so credulous in other matters, as naturally to make us distrust him in this particular; and the oracles he produces may all be explained without any more than human interference. “*Nec Deus intersit nisi dignus vindice nodus.*” On the other hand, the one who believed was possessed of such acuteness and discrimination, that, where he had the means of judging, his testimony may be safely admitted. The conclusion that follows is, I hope, sufficiently evident.
B. B. P.

EXODUS xxi. 8. ▾

SIR,—If the following attempt to elucidate a verse in the Hebrew Bible be considered acceptable to the biblical student, you will oblige me by inserting it.

אִם-רָצָה בְּעֵינֶי אֲדֹנֶיהָ אִשְׁרָאֵל יַעֲדָה וְהַפָּדָה לָעַם נָכְרִי לֹא-יִמָּשֶׁל
לְמִכְרָה בְּבָנָדוּ בָּהּ :
וְכִי

“If she may have appeared displeasing in the eyes of a master who hath *not* designed her (for himself, as a concubine), and (on that account) hath caused another to redeem her (hath exposed her for sale), he shall (in this case) have no power to sell her to any one of a strange nation, on account of his perfidy towards her (in not making her his concubine, as was, perhaps, tacitly implied in the purchase).”

The English translation of this verse in the Bible is certainly very obscure, and by relying too much on the reading of the Masora, the

Hebrew student is unable to understand the meaning of the sacred text; but by taking the words as he finds them in the Hebrew, without the emendation of the Keri, the sense becomes evident at once. If we read, with the English translation, the Keri לָ (to himself) instead of the Kethibh לֹא (not), it will be impossible, according to the rules of grammar, to construe the two following words, and at the same time to make sense of them: inasmuch as the copulative conjunction וְ (supposing it to have a converse sense, which is perhaps doubtful,) obliges us in this sentence to put the word הִפְרָה (hath exposed her for sale) in the same tense as the word immediately preceding it in the same sentence or clause, יָעֲדָה (hath designed her); whereas in the translation in our Bible, the one is put in the preterite and the other in the future. We must, therefore, suppose Moses as giving the law in such words, as if he were actually referred to in person, at any time in question.

After having read this verse, and endeavoured in vain to reconcile it with our English translation, I had recourse to Michaelis on the laws of Moses, under the 88th article, concerning wives and concubines; and was much pleased to find a partial elucidation of the verse. He paraphrases it thus:—"If her master have no desire for her, so that he does not destine her for himself, then shall he, if any man wish to redeem her, agree to it, and thereto offer his hand." He likewise argues very justly on this passage, with respect to the Kethibh and Keri, and says, that not only the most numerous authorities, but those also which, in a critical question, are of most weight, are for the former. I do not, however, feel inclined to agree with him in the probable transmutation of the letters in the word יָעֲדָה; for when the sense can be made out from the plain text, without the aid of supposition, it is undoubtedly the safest plan. In his preceding article too, he gives us a full account of the law respecting the concubine of a son; in which, the word in the ninth verse יַעֲדֶנָּה (he shall design her) may be consistently understood to signify the power of a father over his son during the time of boyhood.

The Arabic word *وعد* signifies *constituit certum locum, vel tempus, ubi vel quando, aliquid fieri debeat*, he hath appointed a fixed time or place, when or where (the fulfilment of) any promise (given or implied) should be performed. And it is very probable that the father who might sell his daughter for *אִמָּה* (*ancilla, a hand-maid*), understood that the purchaser meant to use her as a concubine, and not deprive her of her natural rights. Dr. Adam Clarke says, in his note upon the seventh verse, that "the Jews allowed no man to sell his daughter but in extreme distress, when he had no goods, either moveable or immoveable left, even to the clothes on his back; and he had this permission only while she was unmarried." During the time, then, till she should be marriageable, her master might either have conceived an affection for her, or an aversion towards her; in which latter case, he would naturally expose her for sale. It appears, then, that the *אִמָּה* thus redeemed, still retained her signum virginitatis.

The Arabic *فد* signifies *redemit, scil. captivum*, and its substantive

כֶּדֶם *redemptio atque ejus pretium*, λυτρώσθαι. In the Hebrew Hiphil, to cause another to redeem, or to expose for sale.

בָּדַד betokeneth properly to deceive, beguile, deal fraudulently. Query, Is there not an affinity between this root and the Sanscrit धद (ghada, to act) subjoined to the inseparable preposition वि (aversion)? Hence विधात, weghāta, or beghāta, an impediment, an obstacle, a prohibition or prevention. The Hebrew master, therefore, who should retain his מַמְזָר in his service merely as a menial servant, would be doing her a great injury, in keeping her from contracting matrimony with any other person.

B. CLERICUS.

IN WHAT SENSE ST. PAUL WAS A PHARISEE.

MR. EDITOR,—I wish to call your attention to the sixth verse of the 23d chapter of the Acts.

“But when Paul perceived that one part were Pharisees and the other Sadducees, he cried out in the midst of the council, Men and brethren, I am a Pharisee, the son of a Pharisee; of the hope and resurrection of the dead am I called in question.”

Upon this text a modern writer has grounded an objection, that St. Paul, in order to escape from his enemies, professes himself a Pharisee when he is no Pharisee, and so is guilty of direct falsehood. Now I think, if the context be considered, the solution of the difficulty is extremely simple. When he declares himself a Pharisee, the Apostle would not have it understood that his creed was the Pharisaical creed, for he had long since been converted to Christianity, but that he held one tenet in common with the Pharisees, and that one which more particularly distinguished them from the Sadducees,—the belief of a resurrection.

That such is the true meaning of the words is sufficiently evident from what immediately follows, and which seems to have been subjoined by the speaker for the purpose of explaining what would otherwise appear an ambiguous expression: “Of the hope and resurrection of the dead am I called in question.”

Thus there is no inconsistency in the behaviour of the Apostle. At the same time that he was a zealous Christian, he might, in respect of the resurrection, pronounce himself a Pharisee. An analogous case, perhaps, will best explain. A man who is himself callous to the evidences of our religion, and endeavours by his writings to deter others from believing, may justly be branded with the appellation of Jew—not that he is such in every particular, but because he resembles the ancient Jew in one point—the obduracy of his heart.

Yours,

B. B. P.

BISHOP TOMLINE ON THE XXVIIth. ARTICLE.

MR. EDITOR,—Having lately looked again into Tomline's Elements of Theology, I perceive that, in his exposition of the 27th Article,

he has employed a phrase of very ambiguous import, and which, in a work of so much authority, is able to lead to serious consequences. As the book was published expressly for the use of students in divinity, it is much to be regretted, that in establishing an important doctrine, his Lordship should thus seem to err; and though no effectual remedy can be applied short of an alteration in the terms themselves, yet a notice in the pages of the Christian Remembrancer may not be without advantage. After remarking that baptism "is with great propriety called a sign of regeneration," the Bishop adds, "the *original corruption* of our nature is thus washed away, and we are born again to new hopes and new prospects." But in explaining the 9th Article he proves, (as was of course to be expected,) that even our own experience shows that the *corruption of nature* does always continue; and then comments on the want of authority from Scripture which there is for the Roman-catholic doctrine, that original sin is entirely taken away by baptism. To an uninstructed reader his Lordship must of necessity appear to assert in one place what he absolutely rejects in another, and this because he has used precisely the same term to designate cause and effect. In the 9th Article the phrase is perfectly correct, and expresses clearly what was intended. In the 27th, however, the words *Original Corruption* evidently mean only the punishment consequent on original sin. That the same impropriety (for, however sanctioned, it does not lose its character) may be found in other writers on theology, and so shield this place from animadversion, I will by no means take upon myself either to deny or to affirm; but it does seem strange that the learned prelate, labouring to instruct the ignorant, should have fallen into it so inadvertently. By inserting these observations in your Magazine, you will much oblige,

Sir, your obedient Servant,

PRESBYTER.

MATTHEW ii. 2.

MR. EDITOR,—I shall be obliged by your inserting the following reply to B. Clericus's letter to me in your number for September. I take this opportunity of acquainting a correspondent in your number for June last, that I have read the sermons of Dr. Nares to which he refers.

I am, Sir, your obedient Servant,

U. Y.

TO B. CLERICUS.

Sir,—I readily admit that Ephrem being the oldest evidence that can be produced of the antiquity of the Syriac version, does not prove its non-existence before his time; but it leaves the date of its existence previous to that testimony a matter of uncertainty: a circumstance not unimportant in an argument founded upon it for the antiquity of a particular opinion.

In respect of the Syriac word *ܥܡܕܐ* (*segad*), I question much whether any thing can be concluded from its use, as to the meaning of *προσκυνω* in this or other places. I have made inquiries respecting the use of it in the Old and New Testaments, and it appears to me to be used indifferently, to express the prostrations common in the East,

whether made as acts of homage and respect to men, or as acts of religious service to the Deity.

The following are a few passages from the Old Testament in which it is used unquestionably without intending divine worship.

Gen. xxiii. 7.—“And Abraham stood up and *bowed himself* to the people of the land.”

Gen. xxxvii. 7.—“And, behold, your sheaves stood round about, and *made obeisance* to my sheaf.”

Gen. xxxvii. 9.—“And the eleven stars *made obeisance* to me.”

Gen. xxxvii. 10.—“Shall I, and thy mother, and thy brethren indeed come to *bow down ourselves* to thee to the earth?”

Gen. xlii. 6.—“And Joseph’s brethren came and *bowed down themselves* with their faces to the earth.”

In these places the Hebrew word rendered in our translation by the expressions in italics, is rendered in the Septuagint by *προσκυνεω*, and in the Syriac version by ܦܫܬܐ.

In the New Testament there is hardly an occasion for the use of *προσκυνεω* otherwise than as directly expressive of divine worship, if we except the cases of prostrations made before our Lord; but in the parable of the unforgiving servant, Matt. xviii. 26, there occurs the following passage:—“The servant therefore fell down and *worshipped* him, saying, Lord, have patience with me and I will pay thee all.”

In this passage, the Greek word, here rendered by the word worship, is *προσκυνεω*; and in the Syriac version it is rendered by the word ܦܫܬܐ, and evidently there is no intention of divine worship being paid.

It may be well to add here, that I find, on inquiry, that the Arabic word (*sagad*), referred to by you in your first paper, is the corresponding word to ܦܫܬܐ in all the above passages.

It appears to me that both the words are equivalents of *προσκυνεω*; and if so, it must be admitted, I think, that they are no more capable of explaining the meaning of *προσκυνεω* in any particular passage, than *προσκυνεω* would be of explaining them.

With respect to the Hebrew word סגד (*sagad*), it is, I find, used in those places only to which you refer, and is used in them undoubtedly to express divine worship; but I should refer to Dan. ii. 46, as an example of the like word in Chaldee being used when divine worship was not intended. Every English reader, however, may judge for himself as to the meaning of that passage.

As to Beyer, I doubted whether he referred to Matt. ii. 2, as an example of the homage paid to kings, or referred to it as an example of such homage being transferred to religious worship. The remark you quote to solve any doubt on the subject, viz. “*ultra civilem tamen non est extendendum*,” does not apply to Matt. ii. 2, but as you will see, if you will again consult Beyer, to a passage from Ecclesiasticus, and Drusius’s comment on it.

U. Y.

ON CHRISTMAS DAY.

Extract from a Sermon preached before Charles II. when in Exile, A. D. 1651. By Dr. COSINS, afterwards Bishop of Durham.

John i. 9, 10.—“That was the true Light which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not.”

... For let no man think, that God hath given him so much ease here, as to inlighten him, or to save him, by believing he knowes not what, or why. Indeed, knowledge will not save us; but yet without knowledge wee are never like to be saved. It is the light of faith that shows the right way to be saved; but in that way, faith is not on this side knowledge, but beyond it; and wee must necessarily come to the light of knowledge and reason first, though when wee are come thither wee must not stay at it, but make use of it, to lead us to a better and a higher light than it. For a regenerate man (and it is the mysteric the Collect of this day puts us in mind of) a regenerate man advanceth his reason, and being now made a new creature, hath also a new facultie and a new light of reason given him; whereby he believeth the mysteries of religion out of another reason, than as a meer naturall man he believed naturall and morall things before. For he believes them now for their owne light, the light of faith, though he tooke knowledge of them before, by another light, the light of common reason, and by those humane arguments, which work upon other men, if they wilfully put not out their owne light. As, for instance, divers and sundry men walk by the sea-side, and the same beames of the sunne giving light to them all; one by the benefit of that light, gathers up little light pebles and shells that are finely speckled, for their pleasure, for their vanitie; and another by the same light seeks after the precious pearle and the amber, for a more noble use. So in the common light of reason (which is a beame that flowes from this light of the text too) all men walk amongst us; but one imployes this light upon the searching after impertinent vanities; another, by a better use of the same light, finds out the mysteries of religion, and falls in love with them, both for their owne worth's sake, and for the helps that they give him towards the leading of a righteous, a noble, and a true Christian life. So some men, by the benefit of the light of nature, have found out things profitable and usefull for all men. Others have made use of that light, to search and find out all the secret corners of pleasure and gaine to themselves. They have found wherein the force and weaknes of another consisteth, and made their advantage of him by circumventing him in them both. They have found his naturall (I were better call it his unnaturall) humour, to neglect and contemne, or to forsake religion; and they have fed and fomented that disorder in him for their owne ends. They have found all his inclinations to libertie and pleasure, to wantones and vanitie; and they have kept open that leake to his ruine.

All the wayes both of worldly wisdom, and of naturall craft, lay open to this light: but when they have gone all these ways, and

searchd into all these corners, they have gott no farther all this while, then to a walk by a tempestuous sea-side, and there gatherd up a few cockle shells of vanitie; or other pedling pebles that are of no greater use then to play withall, or to doe mischief with u'm when they have u'm.

Or, take another similitude: the light and knowledge of these men seemes to be great out of the same reason, that a torch in a mystie night seemes to be greater then in a cleare, because it hath kindled and inflamed much thick and grosse ayre round about it. For the light and knowledge of meere naturall and carnall men seemes great, not because it is so indeed; but because it kindles an admiration in some other acry persons about them, that are not so craftie, nor so busie, nor so knowing, peradventure, as themselves be.

But to make now our best use of this light, the light of nature and reason; if wee can take this light of reason that is in us, this poor snuffe of light that is almost out in us, that is, our faint and dimme knowledge of the things of God, which riseth out of this light of nature; if wee can but find out one small coale in those embers, though it be but a little spark of fire left among those cold ashes of our nature, yet if we will take the paines to kneele downe and blow that coale with our devout and humble prayers, we shall by this meanes light ourselves a little candle, and by that light fall to reading that booke, which wee call the historic of the bible, the will and the word of God. Then if with that candle we can goe about and search for Christ, where he is to be found, in all the mysteries of his religion, in his humiliation to-day, begin there, (for this day brings the vertue of humilitie into credit, we shall not find that vertue in all Arle's* Ethicks, nor in all the books of all the naturall philosophers in the world, they had no light to find it by,) but begin there, and if we can find a Saviour there, wee will blesse God for this beginning, it is the best sight that ever wee saw in our lives, and concerns us most.

Then, if wee can find him flying into Egypt, and find ourselves in a disposition to follow him, and to keep him company in a persecution in a banishment, from thence to his life and doctrine, to hear him what he sayes there; from thence to his crosse and passion, to gather up some drops of his blood there; from thence to his resurrection, to find the virtue and effect of it in ours here; and from thence to his ascension, that wee may learne the way after him thither; all this will bring us to the light of this text, and to the love of the Scriptures, and that love to a belief of the truth of them all, and that historicall belief to a belief of application, that as all those things were certainly done, so they were as certainly all done for us.

And thus one light directs us to another. And as by the quantity in the light of the moone, wee know the position and distance of the sunne, how farre, or how neere the sunne is to her; so by the working of the light of nature and reason in us, wee may discerne how neere to the other greater light (the light of faith in Christ) wee stand.

If wee find our naturall faculties rectified, so as that that understanding and reason, which we have in morall and civill actions, be

* Aristotle's.

bent likewise upon the practise and exaltation of Christian and religious actions, wee may be sure this other greater light is about us. But if wee be cold in them, in actuating, in exalting, in using our naturall faculties and light to that end, wee shall be in danger to be deprived of all light; wee shall not see the invisible God in visible things (which St. Paul makes so inexcusable, so unpardonable a sinne); wee shall not see the light of God that shined upon us this day, nor the mind of God that was declared to us in this Gospel; wee shall not see the hand of God in all our worldly crosses, nor the scale of God in any spirituall blessing or promise whatsoever. But the light of faith beares me witnesse, that I see all this.

To conclude. The light of nature, in the highest exaltation of it, is not the light of faith, but yet if there be that use made of it, that there should be, it will make somewhat towards it; faith and nature are subordinate, and the one rules the other. The light of faith beares me witnesse that I have Christ, with all the benefit of his incarnation, and the light of naturall reason exalted to religious uses, beares me witnesse that I have faith, whereby I apprehend him. Only that man, whose conscience testifies to himself, and whose actions testifie to the world, that he does what he can to follow the true light of this text, and all the rules of religion (and them only) which that light sett forth and reveild in his owne word; that man only can believe himself, or be believed by others, that he hath the true light of faith and religion in him.

And when he is come once into this light he shall never envy the lustre and glory of any other blazing lights of the world that any where sett up themselves to putt out this; but when their light shall turne to darknes, his shall grow up from a faire hope, to a full assurance, that it shall never goe out; and that neither the works of darknes, nor the prince and powers of darknes shall ever prevayle against it: but as the light of reason is exalted to the light of faith here, so the light of faith shalbe exalted unto the light of glory hereafter; whereof this blessed sacrament will be a true and a lively pledge, if it be received with a true and a lively faith, as I trust it has bin by many of us already, and shalbe now againe in the sight of God, and the presence of us all, by *Him*, upon whom, next unto God, wee all still depend, for the pure serving of this true light, and the upholding of Christ's true religion among us.

ILLUSTRATIONS OF SCRIPTURAL FACTS AND CUSTOMS,

By analogous Reference to the Practice of other Nations.

MONEY BY WEIGHT.

Gen. xxiii. 16. And Abraham weighed to Ephron the silver.

WHEN the metals were first coined and used as current money in that form, cannot now be ascertained. Larcher gives the credit of it to Phidon, king of Argos, or Demodice, the wife of Midas: but this

conveys little information, as the dates of their existence are very doubtful. Herodotus positively asserts that the Lydians were "the first people on record who coined gold and silver into metal, and traded in retail."—*B. I.* c. 94.

There is also a curious account in Cosmas, called Indicopleustes, quoted by Maurice in his *Indian Antiquities*,

of the adoption of this mode between the inhabitants of Axuma, capital of Ethiopia, and the natives of Barbaria, a region of Africa near the sea coast, where were gold mines, which gives us a tolerable idea of this primitive kind of commerce. Every other year a caravan of merchants, to the number of five hundred, sets off from Axuma to traffic with the Barbarians for gold. They carry with them cattle, salt, and iron. Upon their arrival at the mines, they encamp on a particular spot, and expose their cattle, with the iron and salt, to the view of the natives. The Barbarians approach the mart, bringing with them small ingots of gold; and after surveying the articles exposed to sale, place on or near the animal, salt, or iron, which they wished to purchase, one or more of the ingots, and then retire to a place at some distance. The proprietor of the article, if he thought the gold sufficient, took it up and went away; and the purchaser also secured and carried away the commodity he desired. If the gold was not deemed sufficient, the Axumite let it remain affixed to the article, till either more ingots were added to satisfy the full demand for it, or the first offered taken away. Their total ignorance of each other's language rendered this silent mode necessary, and the whole business terminated in five days, when the Axumite caravan departed homewards, a journey of not less than six months.

It was the custom of some Indian merchants, as in fact is still practised in China, to carry a certain portion of gold or silver into the market, and having previously furnished himself with proper instruments and scales, he cut off, and weighed out before the vender of the commodity wanted, as many pieces as were proportioned to the purchase of it.—*Maurice's Ind. Antiq.* vol. vii. pp. 24—26.

When the Chinese have occasion to buy any thing, above the value of sixpence, they cut off a piece of silver and weigh it.—*Bell's Travels*, vol. ii. p. 39.

NURSES.

Gen. xxiv. 59. "And they sent away Rebekah their sister, and her nurse."

The character of Nurse was highly respected in early times; the person alluded to in this verse, we find afterwards, Ch. xxxv. 8, to have been named Deborah; and the allusion to her death and name of the tree under which she was buried, Al'on-bachuth—the oak of mourning, sufficiently evince the estimation in which, as nurse, she was held.

On the twelfth of June, at four in the afternoon, the Berkham's or Chancellor's of Siam, who hath also the direction of foreign affairs, his mother was buried with great pomp and solemnity. The Siamites call also their nurses, mothers, and those brothers and sisters who sucked the same breasts. This was only the Berkham's nurse, for his mother was buried about fifteen months before.—*Kæmpher's Japan*, B. I. c. 1. p. 15.*

* The coincidence between the customs of Japan, and the North American Indians, and the Jews, is singularly striking. High authorities may be cited for the migration of some of the missing Jewish tribes to the eastward, till all traces were lost. May they not have located themselves in the above-mentioned countries? Much might be said in support of this theory.

THE SPIRIT OF THE ROMAN CATHOLIC CHURCH.

MR. EDITOR,—You will favour me,—I should rather, perhaps, say benefit the public,—by the insertion of the following quotation from one of the most moderate, rational, and learned divines of the last century. Conversant with the writings, and observant of the motions of the Roman Catholic body, Dr. Jortin thus warned the clergy, 1770, as Archdeacon of London :—

“ Their writers assure us that they are now grown much more mild and moderate, and have none of the ferocity and cruelty which was the temper of former times, and that they condemn persecution for a mere diversity of religious sentiment. They may say so, and they must be fools who believe them. It is probable enough that among their laity there are several who dislike all sanguinary methods of supporting the religion ; but it is because they do not fully understand their own ecclesiastical system, into the very texture of which persecution is so closely woven, that nothing can separate it. Upon blood it was built, and by blood it must be supported. Toleration and liberty of conscience would infallibly undermine and destroy it. In this present century, and in our own times, there have been cruel examples of Popish intoleration and persecution, sufficient to warn us what we are to expect from them. *Charge IV.* p. 421. *Jortin's Works*, Vol. X. ed. 1810. A. T. R.

DIOCESE MAP.

MR. EDITOR,—It has often occurred to me, that a Diocese Map of England and Wales would be very useful and acceptable to the public, more especially to the clergy. I shall not pretend to prescribe the way or manner of executing a map of that description, further than, that in my opinion, it should be on a single sheet, merely adding a broad line of the division between the dioceses on a map already printed.

Ecton's Thesaurus would give the names of each parish in the different dioceses, and a line so drawn equ'ly between the two boundary parishes would be sufficiently accurate. There may be such maps, but I have never seen one, and only beg leave to suggest the hint.

G. S.

RELIGION.

Hail, blest Religion ! heaven-sent treasure, hail !
Be thou my solace, guide, companion, friend ;
And as I pass life's dark and dreary vale,
Thy peaceful influence o'er my soul extend.

Should stern adversity around me press,
Or sorrow's gloom life's early dawn o'ercast,
The hand that chasteneth may I learn to bless,
And firm in faith, be patient to the last.

But should it please high heav'n to bid the sun
Of worldly pomp and greatness o'er me shine :
Oh ! may I learn the paths of pride to shun,
Subdue vain thoughts, and know that nought is mine.

And thus, when life's short pilgrimage is past,
And time has led me to the gate of heav'n,
Calm may I wait, 'till heard the angelic blast,
And faith her triumph o'er the grave be giv'n.

VARIATIONS IN THE COMMON PRAYER.

MR. EDITOR,—The variations noticed by your correspondent, Presbyterian, have not escaped my attention. I have to add to those which he has mentioned, two others equally important. The modern Oxford editions of the Common Prayer all require that banns of marriage should be published after the second lesson; the modern Cambridge editions state, that they should be published before the sentences in the Offertory. In this the Cambridge rubric is at variance with the Marriage Act. In the last Collect of the Burial Service, the Oxford editors have, "That when we shall depart this life, we may rest in *him*;" the Cambridge editors read, "we may rest in *thee*." This I cannot consider an improvement; for the prayer evidently refers to what precedes,—“who also hath taught us, by his holy apostle St. Paul, not to be sorry, as men without hope, for them that sleep in *him*,” viz. in Christ; and though sleeping in Christ is a very common phrase for dying in the faith, sleeping in the Father is by no means so. My own belief is, that the Oxford editors follow accurately the genuine text of the authorized Prayer Book, with all its excellencies and deficiencies; to the latter belong the omissions of which Presbyterian speaks. Those deficiencies have been insensibly amended in practice, and the Cambridge Prayer Book now gives the emendation upon authority—but upon what authority? Surely no authority can amend the Common Prayer, except that which created it. If some of the alterations now in use are decided improvements in the service, (as I doubt not the compilers of the Common Prayer would themselves acknowledge,) still the right to introduce them cannot reside even in an University. The danger of conceding such a principle does not require proof; but proof might be found in the varieties, to which I now invite your attention, and that of Presbyterian, one of which, while it improves the service, contradicts the legislature, and the other falsifies the meaning of a very beautiful passage.

I have never regularly collated the Prayer Books published at the Universities; but I know, from inspection, that there are many minor variations in them; as, in the “duty towards my neighbour” in the Catechism, the Oxford Prayer Book has “dealing;” the Cambridge, “dealings.” In a book like the Common Prayer, such variations are not unimportant, because they sanction a principle. Affectionately attached as I am to the place of my education, yet I cannot but deem the example set us by Oxford in this case commendable, or rather, our own example unwarrantable; though I still think that alterations so authorised by good sense and old prescription as those which Presbyterian mentions, ought to receive the sanction of the proper authority; that authority, however, is not the University of Cambridge.

CANTABRIGIENSIS.

LAW REPORT.

ON THE ERECTION AND ALLOTMENT OF ADDITIONAL PEWS IN CHURCHES.

We have received a communication upon the subject of increasing the means of accommodation in Churches, by erecting additional pews chiefly at the expense of such persons as may require them, and of appropriating to such individuals, under a faculty from the Ordinary, the right of possession to the pews so erected; and also detailing the particular means by which, in a recent case, these objects have been obtained. The following is the communication alluded to, and we have great pleasure in inserting it:

To the Editor of the Christian Remembrancer.

SIR,—In your April and May numbers, under the head "Law Report," you presented your readers with an interesting discussion upon the legality and propriety of annexing, in perpetuity to parochial tenements, pews, to be erected in our Churches and Chapels at the expense of their proprietors. A correspondent contended, that, if persons of competent means, and desirous of attaching themselves to our Church, offered to bear the charges of additional accommodations, upon condition of appropriating them to their own houses by faculty, and, therefore, with no disregard of due legal sanctions, it was both hard upon them, and highly prejudicial to the interests of the establishment, not to permit it. He urged the unfairness of rating a whole parish for the benefit of a small part: in other words, taxing people already supplied with Church room, and many of them little able to bear even their ordinary burthens, with fresh ones; whilst others, who would be the gainers, were anxious to be at the sole cost. And he adverted to the facilities of dissenters, to add to their places of worship to any extent, and in any manner.

• Without concurring in all his reasonings, the Editor made the following admission:—"Although it is clearly expedient that the Ordinary should very rarely exercise his power of annexing certain seats or pews to particular houses for ever; yet, we apprehend, if the circumstances of the parish rendered it advisable not to have recourse to a rate, and individuals proposed to build and maintain a gallery, or enlarge a Church at their own expense, the Ordinary would grant seats or pews to such individuals, and

assure them for ever to the possessors of their respective houses for the time being."

This was satisfactory enough; and, if I add one circumstance more to which your correspondent did not advert, the propriety and probability of the Ordinary's sanctioning such a proposal become greater. That circumstance is, that the case supposed is not one of election between *different modes* of increasing or appropriating accommodation, but between *having*, and *not having* it.

It does not relate to the disposal of *existing* pews; that is a consideration totally distinct; but to the creation of fresh ones: and the point at issue really is, whether the offer of a number of respectable individuals, now actually banished from your Church by the scantiness of its room, to become permanent adherents upon terms which place them, *practically*, only upon an equality with others, shall be accepted; or whether, by refusal, they shall be still kept out, and driven to seek their public spiritual instruction in the Meeting-house.

This appears to be the real alternative: for, as to accomplishing the proposed end by a rate, it is positively certain that the very mention of it would, in very many parishes, crush the project altogether; and that, even in such as were more favourably disposed, its proposers would feel that they had not that fair and equitable cause, which could give either strength to their movements, or produce cordial unanimity in behalf of the measure.

The Editor of the Christian Remembrancer truly averred that the principle of pew-enclosure in the body of a Church was *convenience*, not *appropriation*; and that the Ordinary might, of his own authority, partition out afresh.

There can be no doubt that he might; whilst, however, it cannot be denied that the exercise of this authority, though not entirely obsolete, is so generally fallen into disuse, as to have well nigh destroyed all traces of its existence; and that the notion of property, in the obvious sense of the word, attaches to pews—(and, indeed, its incidents)—annexing them, in perpetuity, appears to be little more, in *fact*, than conferring an usual well-known property.

Ept, to the point. Application was recently made to the Bishop of St. David's for leave to restore an aisle, under the precise circumstances described by your

correspondent; and, I am truly happy to add, successfully. Now as it appears, no less from concurring statements incidentally made, than from inquiries and applications forwarded to the parties interested, during the progress of the business, that other parishes would willingly go to work upon the same system, if they knew how; it may be rendering an useful service to detail the proceedings.

First, two or three gentlemen, after conference with the churchwardens, met in private, from time to time, to consider, and, with the help of an intelligent carpenter, describe plans and models, and make estimates.

These preliminary matters being satisfactorily arranged, the churchwardens called by *specific* notice a parish meeting; at which a resolution was unanimously passed, that it was desirable to add to the Church in the form proposed:—the funds to be derived from private contribution, gross payments for pews, and, if it could be obtained, a grant from the Church Building Society, upon the usual terms of assigning not less than half the added sittings to the poor. A numerous Committee (five of whom were constituted a quorum) was at the same time nominated to act in conjunction with the churchwardens, in effecting the proposed object.

The Committee met every Monday, and the objects to which it attended were these: they are pretty much in the following order:—To ascertain what persons wanted pews, and how much they would be willing to pay for them;—to solicit provisional donations;—to obtain leave from the diocesan, patron, and incumbent, to make the purposed alterations and additions;—to apply, upon as accurate a statement as could be made of expense on the one hand, and of funds on the other, for aid from the Church Building Society;—upon receiving its favourable answer, to advertise for tenders;—to prepare, under legal advice, a joint or mutual agreement, by which persons desirous of having, should bind themselves to take pews, the choice to be determined by lot;* and under a guarantee of paying only a certain price, *at the utmost*,

* The scheme for this purpose was as follows:

Mode of casting Lots.

1. Pews to be all numbered on plan. As many numbers, on separate papers, to be put into a hat.

2. Persons to be put on the list of applicants according to priority of application, when ascertained.

3. Priority of choice to be according to priority of numbers drawn.

and as much less, as the whole expenditure should be diminished by subsequent subscriptions; the stipulated (*utmost*) price to be paid upon drawing lots;—to fix the pews by lot;—to obtain the faculties—(of the nature, and extent of which, information had previously been obtained by communications from the Chancellor of the diocese);—and, finally, to contract, by written agreement, and under a bond, with sureties for the performance of the work. Of course, the pews were disposed of only to parishioners and parochial houses. They were of two classes:—the largest holding six persons, and charged 20*l.*; the smallest holding five, and averaging 15*l.* Besides this, a full half of the new sittings, namely, seventy-eight, was appropriated, in the shape of backed, elbowed, and fixed benches, for the poor. A respectable master carpenter was employed, at a salary of about a guinea a week, to draw, plan, estimate, and superintend. And it was ascertained, that if the state of the funds and other circumstances should require it, a drawback from the duty upon the timber used in the work, might be expected upon memorializing the Lords of the Treasury.

Should these particulars induce any other parish, similarly circumstanced, to “go and do likewise,” it will be no trifling gratification to your faithful servant,

July, 1828.

W. V.

The plan detailed in the above letter was, doubtless, found very convenient in the case in question; and we should think that the general character of it is such that it might be applied, or at least be attempted, with every probability of success in all parishes where an increase of accommodation is required, and the parties requiring such accommodation are willing to pay for it. As the plan of entrusting the allotment of the pews to the Committee appointed by the Vestry for superintending the enlargement of the Church, appears to have been, as far we are aware, hitherto unpractised, we subjoin for the benefit of the public an abstract of the faculty

4. A “house” not to draw for a second pew, until applicants for single pews have first drawn.

5. No person compellable to take any other than one of the ten smaller pews.

6. As soon as a pew is chosen, the chooser to write his name in the place on the plan.

7. When all applicants present have drawn, and there still remain numbers undrawn; those undrawn numbers alone to be used at any future drawing.

under which these purposes were effected. The faculty is directed to the Committee of Superintendence before alluded to, and states, by way of recital, that a citation, founded upon the resolutions of the Vestry, and the facts alleged by them, had, at their request, been decreed to the vicar, churchwardens, parishioners, and inhabitants of the parish in special, and all others in general whom it might concern, requiring them to shew cause, why the Church should not be enlarged, and the seats allotted in the manner proposed under the directions of the Committee, and appointing a time and place for appearing and shewing such cause, if any could be shewn; and that no cause having been shewn, a faculty for these purposes had been granted, and then proceeds in these words:

"We therefore, by these presents, authorize, empower, and appoint you the said George Jones Bevan, the said Vicar of the said parish of Crickhowell; the said John Herbert and Thomas Gratrex, the said churchwardens; the said Joseph Latham, Edward William Seymour, the Rev. Richard Davies, Charles Gabell, George Davies, Touchet Davies, John West, Joseph Bailey, John Hotchkis, William Bevan, Charles Price, and John Lewis, being all substantial parishioners and inhabitants of the said parish of Crickhowell aforesaid, or any five or more of you, to restore, or cause to be restored, the southern aisle of the said parish church of Crickhowell as aforesaid, and to erect, or cause to be erected, new pews and free sittings therein, according to the general plan of the model and scale produced at the vestry held as aforesaid, on the said 30th day of May last, in the vestry room of the said parish church of Crickhowell; and when the southern aisle of the said parish church of Crickhowell aforesaid shall be restored, and new pews and free sittings erected therein, in pursuance of and according to our said faculty so decreed, and grant for that purpose as hereinbefore mentioned. Then we further authorize and empower you, the said George Jones Bevan, John Herbert, Thomas Gratrex, Joseph Latham, Edward William Seymour, Richard Davies, Charles Gabell, George Davies, Touchet Davies, John West, Joseph Bailey, John Hotchkis, William Bevan, Charles Price, and John Lewis, or any five or more of you as aforesaid, with all convenient speed to allot,

settle, and dispose of the said new erected pews or seats, to and amongst the several parishioners and inhabitants of the parish of Crickhowell aforesaid, and to place them therein according to the best of your skill and judgment, and as to you shall seem just, proper, and equitable, with reference, and taking into consideration, the ranks, dignity, quality, and circumstances of the said parishioners of the said parish, and also the value of the estates they respectively have, occupy, or possess therein. And to the end that all persons interested may have notice to or making application to you, in order that they may be duly and properly seated, We do order and direct this our commission or licence shall be openly read and published in the said church of the said parish of Crickhowell, upon some Sunday during the time or immediately after divine service. And, that the time or times of your meeting or meetings, in order to or for the purpose of allotting, settling, and disposing of the said pews or seats, or placing the parishioners or inhabitants therein, to be then openly declared and mentioned, and of all you shall do in the premises We require you to certify under your hands and seals, as we may judge of as justice shall direct, and ratify, and confirm the same.—Given under our seal of office this 10th day of November, in the year of our Lord 1828."

Upon the sufficiency, in a legal point of view, of the faculty to effectuate the intentions of the parties in this case, there cannot be the slightest doubt. But the pews, when allotted by the Committee and confirmed by the Ordinary, will not become, in any point of view, property; they will be annexed to the particular houses in such a manner that they cannot be severed at the option of the owners; and the right to their possession will pass as strictly appurtenant to the houses to which they are originally annexed. The parties who now pay for the pews will gain a title to possess them, while they remain parishioners and occupiers of the houses to which such pews are annexed; and also a right to retain possession without being subject to the interference of the churchwardens; but we apprehend they will still remain, of course, subject to the superintendence of the Ordinary, if at any future time its interference should be called for.

MONTHLY REGISTER.

SOME FACTS RELATING to the PRESENT STATE of the SLAVE POPULATION in CERTAIN PARTS of the WEST INDIES.

IN our last Number we took an opportunity of expressing our conviction of the beneficial influence which had resulted to the character of the negro, from extending to him the benefits of a moral and religious education. The observations we then made had more immediate reference to the result of the labours of those persons who were connected with the establishment in the Island of Barbados, called Codrington College, and were founded upon the evidence of such a result, which was furnished by the annual reports of the Parent Society, commencing in the year 1709, and continued with but slight intermissions down to the present time. We have now, however, in our possession a body of evidence relating to the present state of a considerable portion of the slave population in the West Indies, which shows at once the measures that are in operation, tending to the social and religious improvement of the slaves, and also the beneficial effects which are now resulting from the judicious and persevering application of such measures. And we may, perhaps, be permitted to observe, that in bringing forward this statement of facts, our object is merely circulation of truth; and not to throw down the gauntlet of discussion to any speculator upon the subject of slave emancipation.

To slavery, considered in the abstract, it is impossible, if our opinions are formed upon the principles of Christianity (as we hope they are), that we should be otherwise than the most stern and uncompromising enemies. These sentiments we have before expressed; and they are sentiments which can never change. But we apprehend, that as the system of slavery in the West Indies was an evil not of our own establishing, but one which descended to us,—a monster matured by the growth of years, and strengthened in its existence by the supporting influence of interest and property, the present generation of Christians will have

discharged their duty, if to the extent of their ability they have proceeded in wisdom to labour for its overthrow. Upon the means which should be resorted to for attaining this important object, differences of opinion will, nay, must exist. It cannot but be expected that the dreary waste of the human heart should exhibit different appearances; when, on the one hand, it is illumined by the pure rays of religion penetrating its darkness, and enlivening its impulses; and, on the other hand, when the “tiny beam” of self interest and mere human speculation is thrown upon a void, which it serves to reveal, but is powerless to invigorate. Upon the merits or demerits of the different grounds taken by the disputants upon this question, we express no opinion. It is admitted on all hands, that the system should be abolished; the differences that exist extend merely to the means by which such abolition should be effected. The expediency of this or that measure of abolition must be discussed and determined upon principles purely political; and, therefore, we regard such a discussion as inconsistent with the principles, and unsuited to the object, upon and for which our labours for the public are directed. At the same time, however, that we deprecate political discussion in a Christian miscellany, it cannot with justice be charged upon us, that we tread upon the heels of our own proposition, while we make use of the influence of our pages in aiding the dissemination of facts connected with the proper understanding of this vitally important question. Leaving to others, whose more immediate concern it is, to settle the measures by which the overthrow of this giant-error shall be secured; and cherishing also a hope that the hour of destruction will not be delayed; the Christian is still concerned to know what is the present condition of that unhappy portion of his brethren, around whom the fetters of slavery

have been bound too closely to be immediately loosened by the hand of philanthropy. This information we are endeavouring to supply; and we are urged to it by a consideration of duty—of duty to that cause which we serve, though but imperfectly; and of duty to the public, to whom we are bound, both for the circulation of truth, and the dispersion of error. And while we cannot but perceive that the supporters and advocates of slave emancipation, whose title to that distinctive appellation lies not in their steady endeavours to establish the expediency of any particular measure of abolition, and in lending to the slave some support, to enable him the better to bear the galling load of his fetters, until by the hand of legitimate power they are struck off; but rather in the fervid zeal and injudicious boldness with which they labour to brand the opponents of their schemes with the obloquy of oppressors, and to irritate the passions of the slave by pointing to the chain which he feels he cannot remove; while these persons use their utmost endeavours, both by their printed reports, and in their speeches, to misrepresent the present state of the slave population, both by presenting an overwrought picture of the hardships under which they labour, and by denying or unjustifiably concealing the temperate and well-considered measures of relief, which, under the sanction of our venerable Church and its consistent supporters, aided by the co-operation of the colonists, have been adopted and are now in progress; surely our duty of circulating the truth, in order to stop the progress of error, is rendered most imperative.

To detail the numerous provisions which are made for the temporal wants of the slave, and for securing his right to the protection of the laws, would be beyond the compass of our limits. These facts have been admirably stated in a recent publication, the author of which was well competent to give the information contained in his work, and to whom the public are indebted both for the ability with which he has stated the truth, and the firmness with which he has laid open the errors of those, who, under the name of "supporters of slave emancipation," abuse a title

which they usurp.* We must, however, make one extract from this work. When the public are told that the slave drags out a miserable existence, and sinks like refuse into the earth, (not into his grave,) under the agony of accumulated suffering, and under the privation of that pittance of alleviation which the beast of the forest might chance to get from his fellow-beast,—let the following statement of facts be read, and then let it be contemplated, whether, if slavery under such circumstances be so dreadful a state of existence, civilized society under some circumstances is much better.

Plantation Hospitals and Nurseries.—Besides the regular Physician, who visits the hospital two or three times a week, or oftener if there is occasion, and examines all the patients individually, there is on every estate an 'hospital doctor' and a sick nurse. The former is an intelligent man (most commonly of colour), who, acting for years under the directions of the white doctor, acquires a sufficient knowledge of the common complaints of the negroes, to be capable of administering some simple medicines in cases of slight indisposition. In more serious cases, the physician, if not present, is sent for immediately, and must give prompt attendance, or his office is soon filled by some other person: the interest of the proprietor and character of the overseer, are too deeply concerned, even putting humanity out of the question, to excuse any degree of negligence on the part of the medical attendant. But it would be doing injustice to the gentlemen of the faculty merely to say that they are not negligent in their attendance on the negroes: some of them, as in other countries, are more zealous than others in the discharge of their duties, both to whites and blacks; but it is rare to see them wanting in a proper feeling for, and interest in their patients; and I have myself witnessed many instances where a medical gentleman has paid all the attention to a sick negro that he could have done to his master, sitting up with him for nights, or, if he left him to take a few hours' sleep, giving injunctions

* "A Practical View of the Present State of Slavery in the West Indies: by Alexander Barclay, lately and for Twenty-one Years resident in Jamaica." 3d Edit. 1823. We recommend the perusal of this work to all who wish to get correct notions upon the question of slave emancipation.—*Ed.*

to the attendants to call him up immediately, if any change should take place. It is almost unnecessary to add, that every article in the shape of medicine (including port and Madeira wine, &c.) likely to be useful, is always afforded. In short no expense or trouble is spared.

One of the best disposed and most trustworthy women on the estate, is sick-nurse, to attend the hospital; her duty is to keep the hospital, and the sick in it, clean, and to cook such victuals for the patients as may be prescribed. I may also notice, that besides the attendance of the medical practitioner, the hospital doctor, and sick nurse, a negro dangerously ill is always allowed the presence of some of his own family.

In every hospital there are, of course, separate apartments for the men and the women; and generally an apartment where delinquents are confined in the stocks.

The NURSERIES are neat buildings, on a ground floor, with platforms for the children to sleep upon, and a spacious yard enclosed as a play-ground. They are under the superintendence of the best nurses, and however able the parents may be to provide for them, they are supported by the master with the food best adapted for their age, such as oatmeal, rice, and a pot of good soup for the whole once a day.

The same author also, speaking from actual knowledge derived from personal observation, details the various measures which are in operation for the education of the slaves and for their religious improvement; and these facts he opposes to the statements of the abolitionists in so forcible a manner, that we could only imagine that these good people, living in a free country, and picturing to themselves the dreadful horrors that, in their opinion, are necessarily attendant upon slavery, had dwelt so long upon the heart-rending representation, that they first imposed upon themselves, by believing in the existence of their own fanciful creations, and then, in their misdirected zeal, endeavoured to impose upon the public, by publishing as facts the impostures of their own credulity.

The following extracts, however, as they serve to shew not only the existence of good measures, but the fruit which they are day by day bringing forth, will give the public some idea of the extent of the measures which are

in action for the benefit of the slave, and of the zeal and perseverance with which they are supported.

The following is an extract from the Report of the Branch Association of the "Society for the Conversion of the Negro Slaves:" published in "The Barbadian," of Sept. 9, 1828.

The delay of the Report beyond the usual period of publication, although in itself a matter of regret, has afforded opportunity for ascertaining more thoroughly the progress of Religious Knowledge amongst the Slave Population of this island and the beneficial effects of Christianity on their habits.

The labours of the Catechists on the estates in the several parishes, have been, in most cases, continued; and when the Committee observe that in many of the parishes there has been an addition of persons of colour to the congregations, and also that the number of communicants have increased, they cannot but hope that the Form of Prayer used by the Catechists, and the Lectures delivered by them in their several visits, have been, under the Divine blessing, very instrumental to this great end.

In connexion with this portion of their detail, the Committee congratulate the public on that very important measure—the abolition of the Sunday market. The example of the principal town in enforcing the late Act respecting the observance of the Sabbath, must, on many accounts, operate on the other parts of the island; and the Committee cannot but trust, that the efficient manner in which the Sunday markets have been put down in Bridge Town, may be followed everywhere. They further hope that provision will be cheerfully made for the erection of additional places of Worship, where those persons may attend, whom the profane use of the Lord's-day has hitherto withdrawn from the public service of the Church.

As a desire on the part of the slaves for instruction on a more extended system than that pursued by the Catechists, has been found to evince itself, your Committee would gladly notice corresponding exertions for meeting and encouraging these feelings; nor can they conceive a plan less open to objection, than that devised, and now partially in operation, under the guidance of the Lord Bishop of the diocese. Your Committee, in the process of this well-arranged scheme, hope to see the body of Catechists merged into that of Sunday schoolmasters: and a higher class

of readers to plantations on Sundays, acting under the immediate superintendence of the Rectors. Some stations have already been selected, in places remote from the parish Churches, where, until Chapels of Ease can be provided, a short service is read, and Bishop Wilson's, or other duly authorized plain discourses, are delivered by the readers, who are, in most cases, young candidates for Holy Orders.

And here your Committee gladly advert to the advance made in the establishment of Sunday Schools, for adults as well as children. To read the Scriptures is an object of eager desire among many of the slaves; and it is most earnestly to be hoped, that instruction in reading, which has been so long and so successfully continued on the Society's estates, as well as a few others in this island, and in many of the other colonies, will no longer be withheld—especially when this mode of gaining sacred knowledge, with the Bible in their hands, is contrasted with the uncertain, limited, and transitory instruction, when merely oral, depending on the leisure, ability, and patience of another.

Your Committee would, under this head, advert with thankfulness to a new and munificent grant of the "Society for Promoting Christian Knowledge," communicated through the Bishop. By this liberal provision, there is secured, on application to his Lordship, a supply of elementary books, &c.; and the facility afforded for the establishment of small parochial, or lending libraries, among the poor, where books are scarce and dear, may surely be regarded as an important object.

Agreeably to an early resolution of the Committee, with the intention of affording all possible encouragement to Sunday Schools, your Committee have, in many instances, authorized the Treasurer to grant small remunerations, not exceeding 10*l.* currency per annum, to teachers of Sunday Schools—either to the master himself, or to approved scholars from the daily school; and in proportion to the extent of their funds, they will continue most readily to promote this simple plan of instruction. The advantages arising herefrom are evident. No time is thus lost to the Proprietor—to the slave, the association of religious knowledge with the Lord's-day, and with habits of frequenting the House of God, must be invaluable. To go one step further.—"With an hour or two given every day, on the estate, to teaching the

children to read, and with the Sunday School, and other instruction on the Sunday on one or more principal estates, (when remote from the parish Church), much, under God, may be anticipated."

Your Committee have observed with much pleasure a school for the indigent free persons of colour and slaves recently opened in the Hole-town, in the parish of Saint James, which has at present forty-four children; and another near Oistun's, in the parish of Christ Church, consisting of forty-nine children; two have been also lately opened in the populous division of the Bay, in Bridge-town, one for boys, and the other for girls—the number in the boy's school, thirty-two, and in the girl's, forty-three.

In a place so populous as Bridge-town, it was foreseen, that many whose Sabbaths, during the continuance of Sunday markets, were spent in trafficking, or in idleness, if not in vice, might be induced, by a service at a later hour, to attend Divine worship. For this purpose the Cathedral is now opened at a quarter before seven; and judging from the appearance of the Church during a course of Lectures on the Creed, delivered by the Venerable the Archdeacon, the liveliest hopes may be entertained of their benefiting a part of the inhabitants who have been strangers to the House of God.

The following is an extract from the Second Annual Report of the "Society for the Education of the Coloured Poor, and for other Charitable Relief," which appears in "The Barbadian," of Sept. 16, 1828.

The Committee in reporting the proceedings of the Society, most humbly praise and give thanks to Almighty God, for the many blessings bestowed upon them, and for the success that has hitherto attended their humble endeavours.

The fundamental principles of the Institution have been strictly adhered to the past year; that is, of imparting religious instruction to the poorer classes of the coloured community, both bond and free—clothing the naked, feeding the hungry, and giving Christian burial to the dead.

The Committee have the satisfaction of stating, that there are at present under instruction one hundred and six free boys, sixty-one free girls, one hundred and two slave boys, and eighty-three slave girls—making a total of three hundred and fifty-two. Twenty-four,

boys and seven girls are clothed by the Society, including two Brazilian boys, brought to this island by the Buenos Ayres armed brigantine *Brantzden*, John M'Kay, master, and left on shore by him, and afterwards given up to the Society by his Honour the President in Council. Those boys are now receiving education, and are boarded at the Society's expense. There are eight Pensioners at the Asylum, for whom two dressed meals are daily provided, and nineteen out-pensioners. The Society have buried seven pensioners, and three other persons, whose friends were not able to defray the expenses of a decent Christian interment.

Of the many persons who have been received at the Asylum, labouring under sickness and want, several have recovered, and resumed their former occupations—one a sailor, who was landed in ill health from a schooner, and conveyed to the Asylum, where he was received and duly attended to. It is with heartfelt pleasure the Committee can state, that this man recovered, and has resumed his calling. The Committee most thankfully acknowledge the kind and gratuitous attendance of Dr. W. J. King in this case, and all others connected with the Society.

The Committee have been enabled, from a generous and liberal-minded public, to do much in their humble way; but they regret, that the calls on the Society, for the last year, have been more numerous than it was in their power to meet. Encouraged by a recollection of past favours, they trust it will be in their power to answer more fully the benevolent purposes of the Institution the ensuing year.

They have in contemplation the enlargement of the Asylum, which is at present very confined, and in a ruinous state; for which purpose they have purchased a spot of adjoining land. In this undertaking, the Committee beg leave to call on the public for their patronage and support. They trust their appeal will not be in vain when it is considered, that they have no other means of carrying on this work of charity but by gratuitous contributions, and the sums which have been kindly voted by the vestry of St. Michael's parish for the last two years:—25*l.*, the remaining balance for the last year, and 25*l.*, one moiety for this year, have been received, for which they beg to offer their best thanks.

The Committee feel much pleasure in

stating, that a Sunday School has been established by the united exertions of the Lord Bishop and Curate of St. Mary's Chapel (the Rev. J. H. Pinder), in the boys' school room; upon which establishment there are ten male adults, twenty-nine female adults, fifty boys, and sixty-one girls—total one hundred and fifty—who attend the school at nine o'clock in the morning, and two in the afternoon, and from thence proceed to St. Mary's Chapel, to attend divine service.

The slave population in the town and its vicinity have thus an opportunity of receiving religious instruction on the Sabbath; and the Committee trust it will have the effect of producing a great moral improvement in this class of the community.

The Society's income for the year is 35*l.* 1*s.* 10½*d.*; expenditure 330*l.* 10*s.* 5½*d.*; leaving a balance in favour of the Society, 25*l.* 4*s.* 5*d.*

The schools are in an improving state—twenty-four boys quitted school for different employments during the last year.

The following is an extract from the Second Annual Report of the "Ladies' Branch Association for the Education of Female Children of the Coloured Poor, on the Principles of the Established Church of England," taken from the same paper, under date of 19th Sept. 1828.

The Committee in presenting the Second Annual Report of their proceedings, have to acknowledge with fervent gratitude the continuance of the Divine favour, on their humble endeavours to promote the objects of the Association. The school, under the superintendence of the committee, now receives 144 girls, 61 of whom are free, and 83 slaves. They have satisfaction in being able to state, that these children are daily improving in Christian knowledge; and their progress in reading, writing, and needle-work, is at the same time very considerable.

Next to the Divine blessing, the Committee regard the aid of a benevolent public, and the liberal and efficient patronage which has been bestowed on this Institution, as the cause of its present promising and improving state; and they look forward with humble confidence to the same sources for future support.

The income of the Association this year amounts to 173*l.* 11*s.* 4½*d.* and the expenditure to 171*l.* 10*s.* 8½*d.* leaving a

balance of 2*l.* 0*s.* 7½*d.* as will be seen by reference to the Treasurer's account.

In the island of Antigua, a Society for aiding the education of poor children was established last year, and its first Annual Report was delivered on the 22d of Sept. last. The object of this Society is to act in aid of the "Society for the Conversion and Religious Instruction of the Negro Slaves," by providing decent clothing to such children of the poor as, not being entitled to parish relief, were unable to provide clothing; and in effect were precluded from participating in the benefits of education. After detailing the auspices under which the Society was founded, and the encouragement with which it has been supported, the Report details the actual good which has been done.

The number of Girls clothed since the month of March, amounts to 8, who have each received two suits of white and brown linen, which were made up by themselves at the School; and another Girl has received a pair of shoes.

The total number of Boys and Girls furnished during the twelvemonths is 45 of the former, and 9 of the latter; and the cost of materials amounts to 157*l.* 13*s.* 0½*d.*; but there remains a surplus of several articles, to the amount of 45*l.* 9*s.* 11½*d.*, leaving the true expenditure for this period, 112*l.* 3*s.* 1½*d.*—The number of Donors is 86, and the total number of Annual and Monthly Subscribers is 275, from whom has been collected the sum of 364*l.* 1*l.* 1½*d.*, from which deduct the expenditure of 157*l.* 13*s.* 0½*d.*, and there will remain a cash balance of 207*l.* 1*l.* 1*d.* now in the Treasurer's hands.

We have only one more extract to add; and this will shew that, while ample provision is endeavoured to be made for dispensing to the slave the advantages which must flow from an elevation of his moral and religious character, and also for training up his children "in the way they should go," according to the true scriptural meaning of the injunction, those who are engaged in this holy employment are not so dazzled by the brightness of the object, for whose attainment the labour, as to overlook the temporal necessities of the objects of their care. The following extract is from the Third Annual Report of 'The Ladies'

Association for the Relief of the Indigent Sick and Infirm of Bridge Town and its Environs," taken from "The Barbadian," of the 9th Sept. 1823.

The Committee, in presenting their Third Annual Report to the public, cannot repress the gratification which they experience at being enabled to state, that the objects contemplated at the formation of this Association, have been now unremittingly pursued for three years.

It would be as impossible to enumerate all the cases of relief which has been furnished to individuals during this period, as it would be tedious to dwell on the detail of the particular nature of any single instance. They trust, however, that they may affirm, without fear of contradiction, that in no instance have applications of the *destitute* "sick and infirm" been neglected. At the same time they confess that their means have often been inadequate to relieve many distressed objects to the extent which their feelings prompted, and peculiar circumstances seemed to demand; yet it must give satisfaction and comfort to every individual who supports this useful charity to reflect, that through their liberality any alleviation, however small, has been afforded to a fellow-creature labouring under disease and want.

The average number of those distressed objects to whom a dinner has been supplied, may be estimated at sixty-eight throughout the year. In two former Reports it was noticed, that a certain number of children of the poorer sort (day scholars at the Central School) received a dinner daily; but as the Vestry have within this year directed that the monthly pension which they used to allow them, should be applied to the purpose of furnishing them with a meal daily at the Schools, and have also increased the sum formerly granted, in order fully to meet the expense, the aid of the Association in this respect is no longer necessary.

The number of out-pensioners, to whom allusion was made in the Report for last year, is now twenty-two, who continue to receive the usual comforts which have been formerly specified. During this year, the Association have afforded relief to eleven seamen who were in great need during the time of illness, and who were recommended to their notice by medical gentlemen, to whom the Society are greatly indebted for their readiness in meeting their wishes, and in furthering the objects of the Association. They have also succeeded in obtaining situations

in families for nine females as servants on wages. The Association assist in maintaining three orphan girls, one of whom is yet at school.

The purchase of the house and premises, as stated in the last Report, was at that time rather anticipated than effected; indeed it was admitted that there was a balance of 170*l.* still remaining unpaid. The Committee have now the pleasing duty of announcing, that they have completed the purchase—a duty rendered more pleasing, when they advert to the source whence the funds for this purpose were raised. It is owing to the industry, taste and zeal of the ladies who proposed a Bazaar for this object, aided by the exertions of many of their female friends not immediately connected with the Committee, but who contributed a large proportion of articles of ingenuity and elegance, that the Association have secured to them a permanent establishment where the diet is prepared and distributed, and where, in cases of extreme urgency, they may receive any distressed females into their Asylum, as they have on some occasions already done. The sum realized by the last Bazaar amounted to 309*l.* 16*s.* 10½*d.* which has been applied exclusively to the design for which it was raised.

To all those kind friends by whose contributions and exertions the funds of the Association have been so greatly augmented, the Committee tender their sincerest thanks.

After payment of the balance of 170*l.* for the house, &c. (together with the interest,) it was deemed expedient to expend part of the surplus in repairing the buildings belonging to the Association. These repairs were made under the inspection of Mr. Herbert, to whom the Committee beg to offer their best thanks for the very liberal manner in which he acted on the occasion. The premises are now in thorough repair, and there still remains in hand, from the Bazaar fund, 66*l.* 12*s.* 5½*d.*

The old materials which were taken down at the time of the repairs, were given to some of the pensioners of the Association; and a further sum of 9*l.* 1*s.* 2*d.*, by which their houses were secured from wet, and rendered less uncomfortable.

To the "Associated Amateurs of the Fine Arts," the Committee beg to offer their warmest acknowledgments, for giving them the profits of nine days' exhibition at the Picture Gallery, which amounted to 38*l.* 18*s.* 1½*d.*

The Committee have this year to lament the loss of Dr. Frazer, one of the most zealous and valuable friends of the Association from the earliest period of its formation.

The Committee cannot conclude this part of their Report without acknowledging their obligations to all those friends of the charity who continue to support its interests, whether by subscription, donations, or by gifts of articles of food; and they confidently trust, that the liberality of the friends of the Institution, and of the public in general, will enable them not only to continue to afford the relief which they now do to the distressed, but also with the help of the next Bazaar, to provide a Hospital, where very indigent sick females may have medical assistance, and such shelter afforded them as the present confined limits of the Dispensary will not admit of. The Committee hope that this plan will ere long be carried into effect to the increased comfort of numbers of their poor brethren, during the painful season of illness, so trying under the most favourable circumstances, to the true and lasting gratification of all concerned in so charitable a work, and to the glory of God, who is most acceptably praised when compassion is shown by man to his brother.

One word in conclusion. When the various institutions, of the existence and operation of which these extracts furnish lively and interesting proofs, are considered, and their importance duly appreciated, are we asking too much, in begging our readers to pause before they give implicit credence to the statements which are made of the continuing miseries of the slaves, the heartless apathy with which their sufferings are regarded by those in power, and the still more horrible cruelty with which the ruthless slave-owners wield the iron sceptre of their tyranny? It may, indeed, be said that we have not furnished proof that the benefits we have detailed are extended to every slave, or that many instances of individual hardship or oppression may not occur. Is it to be expected that we should? Is it over the land of slavery alone that the curse of Adam hangs? and are there not civilized and enlightened countries, whose annals would give proofs that within their blissful confines, sin brings forth her

full harvest of fraud, oppression, and of blood?

Why then is it that those who claim to themselves the title of "emancipators," seek to make impressions upon the unwary, by recounting some dreadful tale of cruelty or of blood, the particulars for making up which they need not cross the Ocean to procure, but may find, with too sure a chance of success, in the weekly and daily catalogues of crimes committed in their own land? Why is it that these parties, so anxious for the welfare of the slave, never mention, or, if they mention, attribute no import-

ance to the measures which we have shewn to be in operation, and to be bringing forth, day by day, such enduring and increasing benefits? Truth is *our* object; and we confidently hope, that if a knowledge of the *facts* we have stated (as we know they are true) is circulated, the result will be, that the holy name of religion will not be aspersed, as it oftentimes is, by being brought forward to advance schemes founded in fallacy at least, if not in fraud, and that rational and sober views will be taken of a question so intimately connected with the vital interests of the State.



SOCIETY FOR THE CONVERSION OF NEGRO SLAVES IN THE WEST INDIES.

NEWS BRANCH ASSOCIATION.

A GENERAL Meeting of the Members of this Association, in union with "The Incorporated Society for the Conversion and Religious Instruction of Negro Slaves in the British West-India Islands," was held in the town of Charlestown, on Tuesday last, the 7th day of October, when the children of the Free School were first examined, in their respective classes, and their progress generally approved of; the Hon. and Rev. D. G. Davis especially expressed his conviction that great improvement had taken place since the late visit of the Bishop and Archdeacon of Barbadoes. The accounts of the Treasurers were adduced, leaving a balance of 1*l.* 1*s.* 2*d.* in favour of the Institution: after which several resolutions were moved and passed, and the annual report submitted.

The Committee, on a retrospective view of the proceedings of the past year, were happy to notice something like a revival of those well-directed exertions, which, at the commencement of this Institution, were accompanied with such success; but which have been since rendered languid and inefficient by the absence from the island of some, and by the death of other valuable friends of this Association;

particularly by the death of the Rector of St. James's and St. Thomas's parishes, whose vacancy, it is much to be regretted, has never been supplied; and by the resignation of the Rev. Mr. Parnham, Rector of St. Paul's, in April, 1827, from which time the living continued vacant till December, when it was supplied by the present incumbent, the Rev. H. J. Leacock. Notwithstanding these great and discouraging hindrances, which tended considerably to impede the progress of the work, the Committee feel assured that the statement which they are enabled to lay before the meeting, is calculated to afford some satisfaction to all who feel an interest in the utility of the Institution.

The Committee had received communications from the Rev. Mr. Pemberton, and the Rev. Mr. Leacock, containing, under existing circumstances, very favourable reports of the schools in their respective parishes; as well as from Mr. Collins, Catechist of Lowland, respecting the progress and advantage of catechetical instruction in the parishes of St. Thomas, St. James, and St. Paul.

The Committee therefore venture humbly to hope, that much good, by

the blessing of God, will be effected by the laborious and indefatigable exertions of the instruments which are at present engaged in the work; and they beg to commend to the patronage and support of a liberal public, the interests of an Institution, which, if properly conducted, is so well calculated to

benefit society, and to promote the eternal welfare of individuals.

The report, and general proceedings of the day, excited the greatest satisfaction of all present. The subscriptions were renewed, and a number of names added to the list.

CARDIFF SCHOOL FOR THE EDUCATION OF THE POOR,

Thirteenth Annual Report.

THE Committee of the supporters of this Institution for the furtherance of civilization, correct morals, and religion, in surrendering the charge committed to them for the last year, cannot refrain from congratulating themselves and the friends of the establishment on the prosperity and considerable success which have attended their exertions, and the very meritorious labours of the principal and subsidiary teachers. The numbers are, of boys, 100; of girls, 62. The majority in both schools consists of very young children, a circumstance which your Committee is the rather pleased with, as it proves to the public, that the education furnished by these schools fills up judiciously the space between extreme infancy and more advanced childhood, and that the objects of your charitable care show no repugnance to be laboriously employed, as soon as their strength admits of occupation, but that they thankfully undertake the most humble offices for the sake of being industriously engaged.

They have also much pleasure in reporting that the conduct of the children in both schools, as to attention, diligence, good manners, and obedience, has been on the whole satisfactory.

The Lord Bishop of Winchester, who honoured your last annual meeting with his presence and co-operation, has since been translated to one of the most exalted sees in the province. But your Committee are not without hope that the illustrious and learned Prelate, now presiding over this see, will take up the fallen mantle of his

predecessor, and add the weight of his distinguished character to the strengthening of your righteous cause and warfare against ignorance and immorality.

Your Committee have also to mention with regret the loss the schools have sustained in the promotion of one of their Secretaries,* to an important incumbency in this diocese. He was indeed worthy both here and elsewhere of carrying into detail arrangements, which a Van Mildert and a Sumner might have laid down for him in outline. They trust, however, that he will not entirely forsake your cause, but will permit himself to be still enrolled among its supporters.

Your Committee have the satisfaction of announcing, that the funds of the school wear a more promising appearance than they did at the last anniversary, although continued exertions are still necessary to increase them, so as to enable your Committee to complete the new building.

Your Committee congratulate themselves and the subscribers on an accession to the number of their friends, and they are confident, that the more the Institution is properly known, the more its worth will be appreciated. Arguments are not wanting to prove the utility, nay, the necessity, of these nurseries of better times. Your Rev. Preacher† most luminously entered

* The Rev. Thomas Stacey, Rector of Gellygare.

† The Rev. W. D. Conybeare, who preached the annual sermon, on the 27th July, 1828.

into a complete defence of all your proceedings, on grounds which no serious man can dare gainsay; and the Committee take this opportunity, in the name of the subscribers, of tendering him their cordial thanks for his forcible and eloquent discourse.

They would, in conclusion, entreat the public to bear in mind the principle upon which the whole system of the school hinges, namely, of swaying the minds of the young into a sense of duty by the exhibition of the example and immediate presence and interpo-

sition of their superiors. Your Committee invite all to become schoolmasters and mistresses to these helpless objects, in that "wisdom, the beginning of which is the fear of the Lord," and in that knowledge, which alone "maketh wise unto salvation." They, for their own part, have endeavoured so to act during their stewardship for the subscribers, as to be successful instruments of well intentioned benefit, and to merit that "honour which cometh from God only," "the praise which endureth for ever."

NATIONAL SOCIETY.

At a Meeting on the 12th, and an adjourned Meeting on the 19th instant, the Schools of the following places were received into union—Aberdare, Glamorganshire; Christ Church, Bradford, Yorkshire; Wilsden, Bradford, Yorkshire; Bourne, Lincolnshire; St. Peter's, Derby; Epsom, Surrey; St. Day's, Gwent, Cornwall; Hendon, Middlesex; Hesse, Westminster Hall; Haslingfield, Cambridgeshire; Hillingdon, Middlesex; Marsden, near Hud-

dersfield, Larden, in Shipton, Salop, Leigh, Worcestershire; Pillgwyll, in Newport, Monmo.; Weston Turville, Berks; Wootton, Berks; Writtle, Essex.

The following Grants were also made.—St. Peter's, Derby, 130*l*.; Bream, in the Forest of Dean, Gloucestershire, 150*l*.; Writtle, Essex, 35*l*.; Epsom, 100*l*.; Wootton, 15*l*.; Birstall, near Leicester, 30*l*.; St. Day's, Gwent, 50*l*.; Haslingfield, 50*l*.; Keighley, York, 250*l*.; Wilsden, 100*l*.

POLITICAL RETROSPECT.

DOMESTIC.—The health of his Majesty, which has, latterly, been a subject of much anxiety to the nation, is now completely restored, and he has resumed his customary habits of exercise, driving almost daily to Windsor Castle, to superintend the alterations carrying on there. His visit to town, usually made at this season, is eagerly expected, as a means of removing the gloomy surmises which have agitated the public. The Duke of Clarence has likewise recovered from the severe indisposition by which he was lately attacked.

The weather, during the last two months, has been uncommonly mild and genial, generally dry, yet with sufficient intervals of moisture to promote the growth of the autumnal crops, and preserve the soils of every description in that state which is most favourable to agricultural operations. We speak from personal observation, made during a journey of several hundred miles through the midland and western counties. The strong clays, of all descriptions of land the one most difficult to work, has been every where found in that peculiar tilth so constantly

desired, but so seldom met with by the farmer. The turnip and potatoe crops are abundant; and the latter, which is well ripened, has been raised and stored under the most favourable circumstances for its preservation. The early sown wheats spring well, and, from not experiencing any superabundant moisture, may be expected to stand the winter safely, even should it prove severe. The general report of the wheat crop of the last harvest is, that it does not yield well; and the report appears to be correct: but there can be no real ground of alarm at the deficiency; for so large a number of stacks, from the preceding harvest, as are at present standing abroad, can scarcely be remembered. The ports have been opened to foreign wheat at the lowest duty. In the cider countries, the crops are considerably above those of an average year. Complaint is made of rot amongst the sheep in some districts; but as this often occurs at this time of the year, it may be hoped that it is only the usual periodical of the season. The demand for wool of every description has been great, but without any material influence on the price.

FRANCE.—The war between this country and Algiers appears to be drawing towards its termination. A French brig, having approached nearer than usual to the town, received a communication from the Dey, requesting him to forward despatches to the Captain of the *Brettonniere*, who commands the blockade, in which were contained proposals of peace, which have of course been transmitted to the French government. The particular articles have not transpired, but are stated to be very favourable to France, and will be readily accepted, as that power is desirous of having her whole naval force at liberty to proceed to the Levant if necessary. Many vessels from the Italian sea-ports have been engaged as transports; all the contracts being for three months certain, and not a vessel hired without undergoing a rigorous examination. A brother of Ibrahim Pacha, with some other young Egyptians, who are going to Paris for their education, have arrived at Toulon.

PENINSULA.—The Eastern provinces

of the Spanish monarchy having been pretty generally reduced to obedience, the kingdom may be considered as in a tranquil state. The number of arrests have been great, nor have they yet ceased. The most obnoxious of the prisoners have been sent to Ceuta, the most hopeless of captivity in the present dominions of his Catholic Majesty. Negotiations continue to be carried on with the French ministry for the liquidation of the expenses incurred by the latter in the occupation of the Peninsula. The demands of the court of Paris certainly are not exorbitant; but Spain is too much exhausted to comply with them.

The spirit of the Constitutionalists in the northern provinces of Portugal continues to revive, and displays an energy which may be expected to produce a better state of affairs. The open country is in their possession; and though they have not yet occupied Oporto, yet they have established their head-quarters at Braga, whence their leader, Serpa Pinto, maintains a correspondence with the Constitutionalists of the south. This, together with the arrival of the young Queen, Donna Maria, in England, the news of which had reached Lisbon some time since, have evidently increased the embarrassment of the cabinet of Don Miguel.

The fever, which raged at Gibraltar with such destructive violence during the last three months, was beginning to abate when the last accounts came away; and the rains, which were anxiously looked for as likely to terminate the malady, had begun to fall. As generally happens in such circumstances, the virulence of the disorder is increased in the unhappy subjects of it, in proportion as the number of them is decreased. The new cases were reduced from about eighty or ninety daily to something below fifty, whilst the daily number of deaths equalled that at any former period. This awful scourge has equally affected the inhabitants and the garrison; and to add to their miseries, several of the medical practitioners there fell victims to it soon after it first broke out. It is delightful to record, that, during this period of affliction, the Spanish authorities have manifested the most ardent

desire to contribute, by every means in their power, to the relief of the sufferers, and Ferdinand has most graciously presented to the governor one thousand foregas of wheat, to be distributed amongst the poor, whose sufferings, from the entire stagnation of trade and want of employment, are very severe.

SWEDEN.—A new treaty of commerce has been concluded between the Emperor of Russia and the King of Norway and Sweden, agreeing that the Russian vessels, as well as those of Norway and Sweden, shall be in the respective harbours belonging to each power on an equality with the national vessels with regard to port duties, both in entering and clearing out.

RUSSIA AND TURKEY.—The reduction of Varna has been effected, whether by fraud or force does not appear. The intelligence from Vienna asserts that the Russian general found means to corrupt the integrity of Jussuf, the second officer in command within the fortress, who, with his own immediate troops, laid down their arms, and thus rendered the Captain Pacha unable to prolong the contest, and he accordingly surrendered the fortress, on condition that he should be allowed to march out with the remainder of his troops free. The town is, however, scarcely anything but a heap of ruins, the houses being almost battered to pieces during a heavy bombardment of seventy days, thus rendering the bravery of the defence still more striking. Immediately after the occupation, Prince Eugene of Wirtemberg was despatched at the head of a considerable detachment in pursuit of Omer Vrione, who had retreated on the high road to Constantinople, but was unable to come up with him, and halted at the village of Petrokoï, sending out advanced piquets along the banks of Kamtelik. Count Wittgenstein's army is pushed forward to assist in the siege of Silistria, which must be either speedily carried or abandoned, as the nature of the surrounding country is such, that a win-

ter campaign is not practicable. At Crajora, the Turks have received a considerable reinforcement, with the intention of making another irruption into Little Wallachia, and are now assuming such a formidable attitude in that quarter, that General Geismor has been compelled to send the most urgent and pressing entreaties for assistance to enable him to make head against them.

The evacuation of the Morea has taken place. Ibrahim Pacha has taken particular care of his cavalry, and would not suffer a single horse to be left behind, intimating that he had expectations of being speedily recalled to mingle in European warfare. The expedition from France arrived previous to his departure, and landed bodies of troops to take possession of the different fortresses. Not meeting with the reception they expected, General Higonet was sent to the Governor of Navarino to demand why the fortress was not surrendered, and received for answer, that the Porte not being at war with either France or England, no act of hostility would be committed against either of those powers, but the place would not be given up. Orders were therefore immediately given to march against it, and an ancient breach being rendered practicable, the troops penetrated into the town, and thence to the citadel, without meeting the slightest resistance. Though the fortifications of Navarino were in a ruinous condition, the citadel was well provided with magazines of ammunition and provisions, and an effective garrison of above five hundred men, which were directly embarked for Alexandria with their arms and baggage. The same system of non-resistance was pursued at Modon and Coron, and similar means were employed for their occupation. These two fortresses were also well stored with the means of defence, and the former is very strongly fortified. Coron is to be surrendered to the Greek government as soon as it shall send regular troops to occupy it.

ECCLESIASTICAL INTELLIGENCE.

CLERICAL APPOINTMENTS.

<i>Name.</i>	<i>Appointment.</i>
Harrison, T.	Head Mast. of Maidstone Grammar School.
Jebb, M.	Dom. Chapl. to the Bishop of Limerick.
Monson, John	Chapl. in Ordinary to the King.
Neyler Thomas	Mast. of the Royal Free Grammar School, Marlborough.

PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Banks, S. H.	Dullingham, V.	Camb.	Ely	Mrs. Pigott
Birkett, William ..	Preb. of Hatherton, in Coll. Ch. of Wolverham.	Ch. of Wolverham.	D. & C. Wolverham.	
Blick, Francis ..	{ V. of Tamworth,	Warwick	Lichfield	
	{ to Preb. of Pipa Parva, in Cath. Ch. of Lichfield			Bp. of Lich. & Cov.
Bowe, William	Preb. of Compton Dundon, in Cath. Ch. of Wells	Ch. of Wells		Bp. of Bath & Wells
Bruce, C. Boyle ..	St. James, Southelmham, R.	Suffolk	Norwich	A. Adair, Esq.
Colville, William	{ Baylham St. Peter, R.	Suffolk		
	{ and Brome, R.	Norfolk		N. L. Aston, Esq.
Connor, John ..	{ Sudbourne, R.			
	{ with Orford Ch.	Suffolk	Norwich	The King
Dowland, J. J. G.	{ V. of Winterborne Whitchurch,			
	{ and V. of Turnworth,	Dorset	Bristol	Bp. of Salisbury
	{ to Broad-Windsor, V.			The King (by lapse)
Free, George ..	{ V. of St. Neot's,			
	{ to Yaxley, V.	Hunts.	Lincoln	Lord Chancellor
Gooch, C. J.	R. of South Cove,	Suffolk	Norwich	Sir T. S. Gooch, Bart.
	{ to Toppesfield, R.	Essex	London	The King
Leighton, Francis..	Cardcston, R.	Salop	Hercford	Sir R. Leighton, Pt.
Moor, E. J.	Kesgrave, P. C.	Suffolk	Norwich	Sir J. G. Shaw, Bt.
Revell, S.	Wingerworth, P. C.	Derby	Lichfield	Dean of Lincoln
Richards, G. P. . .	{ Kew, V.			
	{ and Peter-ham, Ch.	Surrey	Winchest.	King's Coll. Camb.
Salwey, Thomas ..	St. Florence, R.		Penbroke	St. David's St. John's Coll. Camb.
Webber, Charles ..	Deanery in Coll. Ch. of	Ripon	York	The King
Young, William ..	Aller, R.	Somerset	Bath & W. Emman.	Coll. Camb.

CLERGYMEN DECEASED.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Champagne, George	Canonry in Coll. Ch. of	Windsor	Salisbury	D. & Cns. of Windsor
Costobadie, J.	Wensley, R.	York	Chester	Ld. and Lady Bolton
Cranmer, Richard ..	Mytham, V.	Surrey	Winchest.	J. Cranmer, Esq.
Dashwood, Horat. {	Marketshall, R.			
	{ with Caistor, R.	Norfolk	Norwich	J. R. Dashwood, Esq.
Martyr, Claudius..	Ludgershall, R.	Bucks	Lincoln	Mrs. Martyr
Moore, J. Lovell ..	Bengeo, V.	Herts	Lincoln	T. B. Byde, Esq.
Richford, J.	{ Colwich, R.			
	{ with Frodswell, Ch.	Stafford	Lichfield	Bishop of Chester
Walker, William ..	Sutton St. James, P. C.	Lincoln	Lincoln	V. of Long Sutton

<i>Name.</i>	<i>Residence.</i>	<i>County.</i>
Cullen, John	Stockport	Chester
Ellershaw, Christopher	Folkingham	Lincoln
Hannan, John	Baschurch	Salop
Howell, Richard	Chipping Sodbury	Gloucester
Hughes, William Hooker	Smeth-hill	Kent
Messiter, John	Woolwich	Kent
Procter, James	St. Helen's	Lancaster
Walker, R.	Wem	Salop

UNIVERSITY INTELLIGENCE.

OXFORD.

The Honorary Degree of M. A. has been conferred on George Coates, Scholar of Trinity College, the successful candidate for a Writership in India given by the Right Hon. Charles Watkin Williams Wynn as a prize for competition among the junior Members of the University.

Mr. Wynn having offered another Writership as a similar prize for competition among the senior Members, it was unanimously resolved in Convocation, "That the thanks of the University be returned to Mr. Wynn for this additional mark of his liberal attention; and that his offer of the Writership be accepted."

ELECTIONS.

The Rev. Edward Bouveie Pusey, M.A. late Fellow of Oriel College, has been appointed to the Regius Professorship of Hebrew, and the annexed Canonry of Christ Church, vacant by the death of the Rev. Dr. Nicoll.

Mr. C. Waring Faber, M. A. and Scholar of University College, has been elected Vinerian Scholar, in the room of the Hon. Philip Henry Abbot, M. A. Student of Christ Church, recently elected a Vinerian Fellow.

Ambrose Goddard Lethbridge, B. A. has been admitted actual Fellow of All Souls' College; and William Reginald Courtenay, S. C. L. of Christ Church, and George Cary Elwes, B. A. of Trinity College, have been admitted Founder's-kin Fellows; and Fred. Gooch, S. C. L. of Christ Church, John Robert Kenyon, S. C. L. of Christ Church, and Norman Hilton Macdonald, S. C. L. of Oriel College, have been admitted Probationary Fellows of the above Society.

Edmund Hammond, M. A. Scholar of University College on Sir Simon Bennet's Foundation, has been elected Fellow of that Society on the same Foundation.

The Rev. John Besly, M. A. Fellow of Balliol College, has been appointed to the office of Sub-Librarian of the Bodleian, vacant by the resignation of the Rev. Dr. Bliss.

Degrees conferred.

BACHELOR AND DOCTOR IN DIVINITY,
by accumulation.

Arthur Benoni Evans, St. John's Coll.

BACHELOR IN DIVINITY.

The Rev. Daniel Francis Warner, Magdalen Hall.

MASTERS OF ARTS.

Edward Rose Breton, Queen's College
grand compounder.

Thomas Partington, Studt. of Christ Church

Rev. John Justice, Christ Church.

Rev. James P. Matthews, Wadham Coll.

Rev. William Smith Dear, Wadham Coll.

Rev. Samuel Fox, Pembroke Coll.

Rev. Robert Appleton, Pembroke Coll.

Rev. William Job' Charlton Staunton, Magdalen Coll.

William Smythe, Student of Christ Church.

Rev. Francis Atkinson Faber, Scholar of University Coll.

Rev. Henry Vere Hodge, Exeter Coll.

William Ramsden, Christ Church, grand compounder.

Rev. William Henry England, Pembroke Coll. grand compounder.

Rev. Richard Lateward Townsend, St. Mary Hall.

James Alexander Auldjo, Pembroke Coll.

Rev. James Eccles, Worcester Coll.

George Dwyer, Scholar of Trinity Coll.

Rev. Edward Duncombe, Brasenose Coll.

John Taylor, Brasenose Coll.

BACHELORS OF ARTS.

Rev. John Davis, St. Edmund Hall.

Thomas Clutton, Fellow of New Coll.

Charles Bradshaw Bowles, Exeter Coll.

Thomas Parry, Wadham Coll.

John Burland Harris, Trinity Coll.

William Robert Browell, Scholar of Pembroke Coll.

Evan Pugh, Jesus Coll.

Charles William Arnott, Exeter Coll.

Thomas Clements Parr, Christ Church, grand compounder.

Thomas Octavius Foley, Queen's Coll.

Stephen Ralph Spicer, Worcester Coll.

Charles Buckner, Wadham Coll.

George Cooper, Wadham Coll.

Sir Stephen Richard Glynn, Bart. Christ Church, grand compounder.

Henry Clark, Worcester Coll. grand compounder.

Ayscough Fawkes, Brasenose Coll. grand compounder.

Thomas Frederick Dymock, Balliol Coll. grand compounder.

James Hare Wake, Queen's Coll.

John Atkinson Fulton, Michel Scholar of Queen's Coll.

Charles Adams Bush, Queen's Coll.

John Marten Bu., Magdalen Hall.

Edward Grimmett, Magdalen Hall.

John William Watts, Magdalen Hall.

Hon. Arthur Lascelles, Christ Church.

William Boulton, Christ Church.

Thomas Bevan, Balliol College.

David John George, Scholar of Jesus Coll.

Thomas Edmondes, Scholar of Jesus Coll.

John Hockin Cartwright, Exeter Coll.

Charles Orlando Fletcher, Exeter Coll.

Thomas Gayfere, Merton Coll.

Henry Simon Charles Crook, Lincoln Coll.
 William Farwell, Trinity Coll.
 Richard Hopkins Harrison, Trinity Coll.
 Edward Acton Davies, St. John's Coll.
 Robert Guppy, Pembroke Coll.
 Daniel Dobree, Scholar of Pembroke Coll.

MARRIED.

The Rev. John Egerton Rathbone, M.A.
 Fellow of New College, and Vicar of
 Rymford, Essex, to A. Jellia, second
 daughter of the late Edward Francia
 Colston, Esq. of Filkins Hall, Oxfordshire.

CAMBRIDGE.

The Rev. Gilbert Ainslie, Master of
 Pembroke College, has been elected Vice-
 Chancellor of the University for the en-
 suing year.

ELECTIONS.

The Rev. James Saunders, M.A. and
 John Gibson, Esq. B.A. of Sidney Sussex
 College, have been elected Foundation
 Fellows of that Society.

John W. Field, Esq. B.A. and Richard
 T. Fisher, Esq. B.A. of Pembroke College,
 have been elected Fellows of that Society.

The Rev. W. Hanson, M.A. Fellow of
 Clare Hall, has been appointed Fellow and
 Tutor of Trinity Hall, in the room of the
 Rev. J. C. Ebdon, M.A.

GRACES.

Graces to the following effect have passed
 the Senate:—

To appoint Mr. Crick, of St. John's
 College, Mr. Baines of Christ College, Mr.
 Hare of Trinity College, and Mr. Thirlwall
 of Trinity College, Examiners of the
 Classical Tripos.

To appoint Mr. Isaacson of St. John's
 College, Mr. C. Smith of St. Peter's College,
 Mr. Jeremie of Trinity College, and Mr.
 Bayne of Trinity College, Examiners of
 the previous Examination in Lent Term
 1829.

To appoint Mr. Rose of St. John's Col-
 lege, and Mr. Hodgson of St. Peter's Col-
 lege, Examiners of the Classical part of the
 Examination of the Questionists, not can-
 didates for Honours, in January 1829.

To appoint Professor Whewell and Mr.
 King (Moderators of last year), Mr. Maddy
 of St. John's College, Mr. Myers of Tri-
 nity College, Mr. Birkett of St. John's
 College, and Mr. C. Smith of St. Peter's
 College, Examiners of the Questionists in
 January, 1829.

A Grace having passed the Senate to the
 following effect:—"That those to whom
 the Sunday afternoon turns at St. Mary's,
 and the turns for Christmas Day and
 Good Friday, are assigned, shall, from the
 beginning of November 1828, to the end

of May 1829, provide no other substitute
 than such as are appointed in conformity
 with that Grace." The following persons
 have been elected, each for the month to
 which his name is affixed.

1828. Nov... Mr. Graham, Christ Coll.
 Dec... Mr. Melvill, St. Peter's.
 1829. Jan... Mr. Dealtry, Trinity.
 Feb... Mr. G. Waddington, Trinity.
 March. Mr. H. V. Elliott, Trinity.
 April... Mr. Rose, St. John's.
 May... Mr. Blunt, St. John's.

PRIZES.

The Seatonian Prize for the present
 year has been adjudged to the Rev
 Smedley, of Sidney College, for his poem
 on "*Saul at Endor*."

The subject for the Norrisian Prize
 Essay for the ensuing year is—*The Doc-
 trine of Types, and its influence on the In-
 terpretation of the New Testament.*

Degrees conferred.

DOCTOR IN DIVINITY.

Rev. T. Gilbank Ackland, St. John's Coll.

DOCTOR IN PHYSIC.

John Burdett Steward, Pembroke Coll.

BACHELOR IN DIVINITY.

Rev. John Graham, Fellow of Christ Coll.

LICENTIATE IN PHYSIC.

Henry John Hayles Bond, C. C. Coll.

MASTERS OF ARTS.

Rev. Septimus Palmer, St. Peter's Coll.

Rev. Gawen Hodgson, St. John's Coll.

Rev. Burges Lambert, St. John's Coll.

BACHELORS IN CIVIL LAW.

T. P. Luxmoore Hallet, Fell. of Trin. Hall.

Herbert Jenner, Trinity Hall.

Rev. Thomas Dealtry, Catharine Hall.

Rev. Charles Burne, Trinity Hall.

BACHELOR OF ARTS.

Wm. McIntosh Brookes, St. Peter's Coll.

Thom. Charles Pearson, B.A. of Trinity
 College, Dublin, has been incorporated of
 this University.

NOTICES TO CORRESPONDENTS.

The communication of "A. F." had better be deferred until the remaining part be
 published.

"H. H." is under consideration.—"E. C." is not exactly to our taste.

To the question of "G. S." we answer—that compliance is often requested, but we
 are not aware that it can be demanded.



